

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

AUGUST, 1847.

*Address of the Synod of the Reformed Presbyterian Church to the parents, members in full communion, and to baptized youth in their bounds who have yet delayed the vows that are on them.**

BELoved IN THE LORD,

We approach you with a tender of counsel and exhortation, on a matter of the deepest interest to yourselves now and to posterity hereafter, in the church on earth and in time; on a matter involving issues of eternal moment. We crave earnestly and affectionately, in the name, in the bowels of our Lord Jesus Christ, we crave your earnest, and your special attention. Were it a matter of ordinary concern, indifference might be indulged; but we hope to satisfy you that it is one in which indifference can have no place, either on our part or on yours. Were it a matter in which you had no personal concern, you might well refer to those whose business it is; but we hope to convince you that you have such part in it as all eternity alone can fully unfold.

Parents, believers in the Lord Jesus, bound by vows relative to yourselves, and by vows equally sacred and interesting relative to your offspring; and to the latter of this additional interest, that while they hold you bound to duties great and many, the performance or the fulfilling of which is of inexpressible moment in the judgment of God, they are most intimately connected with the welfare, temporal and eternal, of the children whom God has committed to your care.

You have vowed before God, and to him, that you would train up these your children "in the nurture and admonition of the Lord;" that you would, early, diligently, and with prayer, teach them the doctrines of salvation from sin and wrath by Christ Jesus, and their duty to God as members of his household and kingdom; that you would set them a godly example, in the observance of all Christian duties, and, in substance and in fine, make it your study to gain them and train them for Christ and his kingdom. And now, dearly beloved, how stands the matter with you? have you in deed and in heart, in painful, patient and godly labour, toiled for this end? have your souls wrestled with God in frequent and earnest supplications to Him for his blessing on your seed? have you sought, as it was worth, his blessing on your instruction and example? in fine have you done as much for their soul's welfare as natural affection teaches you to do for their bodies? If yea, it is well. Should they perish, their blood will not be on your skirts. But if not, how lamentable the prospect—faithless, guilty parents—ignorant, un-

* This Address is published by order of Synod, see Minutes, page 363.

godly, guilty children, united in one common condemnation. But, beloved, we hope "better things of you, and things that accompany salvation, though we thus speak," and are encouraged by the persuasion that this matter has much place in your earnest godly care. We are comforted to believe that the long-continued, sacred, and time-honoured observance of family religious instruction on the evenings of the Sabbath especially, transmitted by such long succession of godly forefathers in the covenant, has not lost its place—we would fain hope that no family in our communion has had the impious daring to break the link in so sacred a chain of communion with godly families past, present and to come. And assured of your pious solicitude in the matter, we come to further your cheerful diligence, and to help you in the way by counsel and encouragement, and for this end request your earnest attention to the following considerations.

1. Be well assured, and frequently call up the conviction to your minds and hearts, that the duty to which you are bound, is of a magnitude so vast that we are not likely ever to overrate it, in our judgment, purposes, prayers and desires. It flows from natural affection, the strongest principle in our nature, and implanted by our Creator for the highest ends. Parental love demonstrates its power in the care which it extends to infant helplessness, it yearns over the sick bed of the suffering child, in want it will share the last morsel to relieve its cry of hunger, it toils for its food, clothing, shelter; and all this unconscious of sacrifice, and knowing no reason for such ceaseless interest but its own innate impulse. Shall this element in our nature be overlooked in the solicitude, the yearning, the sacrifice, the toil required for the welfare of their souls? Shall natural affection be constant, active and irresistible in the one case, and unheard, unknown, unfelt, unexercised in the other? Let parental solicitude and affection be called into active exercise and sanctified by the grace of God in your hearts, be directed earnestly and supremely to promote the welfare of your offspring in its highest form, and to judge of the welfare of their souls as being their greatest concern. It is true in this case as in all others, "what shall it profit a man if he gain the whole world and lose his own soul?"

2. Be sedulous and unwearied in communicating the knowledge of religious truth. Many, weakly, object, that the forms of doctrine, are, beyond the comprehension of infantile and youthful minds, and therefore inapplicable as formulas of instruction. How vain? Which of us can comprehend fully the depths of doctrinal truth in our subordinate standards? which of us can comprehend and fathom the wide extent and great deeps of Bible truth? And yet we most wisely read frequently, and treasure up in our memories the sacred principles, and the sacred words which convey them, that at length by meditation and prayer, the entrance of God's word may give us light. Give no heed therefore to such vain objections, but be persuaded that that memory is well stored which is replenished with words and thoughts embodying scriptural truth, for future, and to some extent for present use. Its very existence in the mind gives an imperceptible but healthful influence, and furnishes materials for future thought, principle and action. We may be assured in all cases, if the mind be not stored with good, it will soon be occupied with evil, and it is wise to pre-occupy the soil with the good seed of the kingdom. Whilst moreover you cherish with diligence, and with fervent prayer the prosecution of your duty, without which last the former will prove unavailing, be careful to cultivate the grace of

your Heavenly Master in the manner of the instruction you convey. It is not sufficient merely to see that the lesson be accurately committed to memory, though that is indispensable; its relation to a gracious, merciful, and heavenly origin, and to a most blessed and profitable end, should never be overlooked. Harshness and severity are no appropriate substitutes for a wise and ministerial discipline. Imitate in your teachings the integrity, gentleness, patience and meekness of Him whose place you temporarily occupy, and whom you serve in training up your children for him. Let it be seen that it is heart work, loving work, blessed work, and that although it is teaching which requires diligence and labour on their part, it is a most excellent gain; and though it is well to observe special seasons for its special attention, it is nevertheless the business pre-eminently of life, and may be often in the ordinary occupations and intercourse of domestic life called up for converse. "These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7.

3. Study early to impress upon the minds of your offspring the interesting fact of their relationship as members of the church of Christ. Seasonable and appropriate reference to their baptismal dedication to God, the import of that seal of the covenant of grace in regard of the privileges it confers, the benefits it represents and seals, and the obligation it imposes, may prove of great advantage. Let them see that in you and in your seed, there exists a relation to the household and family of God, exactly analogous to that which exists in the domestic relation which the members of your family sustain to one another. And be careful to form the principle and conviction not in words only, nor in vain-glorious boastings of superior attainments, but in an habitual and lively interest in the prosperity, purity, and peace of Jerusalem. In your hearts we would fain hope this grace is not wanting. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Let this be manifest in all your conversation. Beware of admitting and indulging censorious remarks on your brethren in the testimony of Jesus in your household—let it be seen that you take a sober, considerate, but inflexible interest in the welfare and in the good name of the whole church, in her members, elders and ministers. If this be wanting, and your young and growing family are in the habit of hearing harsh and censorious animadversions on the character and conduct of the brethren, the ministry or ecclesiastical courts, is it not manifest that alienation and antipathy must grow with their growth, and must terminate at last in renouncing a fellowship of which they have heard such frequent ill? Whilst it becomes you, as witnesses, both for your own sake and for that of your children, by your example, to be vigilant and faithful in maintaining truth, order and godliness, remember also, that while you are to "abhor that which is evil and cleave to that which is good," you are to "be kindly-affectioned one to another with brotherly love; in honour preferring one another." If there be one element of piety alive in the hearts of your children, it can scarcely by any means be more effectually arrested and attracted than by the sight

of abiding and prevailing peace and love in the truth. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Lastly, Be sensible of your entire dependence upon the grace and sovereignty of God. This will quicken your prayers for his only prospering aid in, and blessing on your labours; will prepare your minds for devout and grateful acknowledgments when they succeed, and for humble submission when they fail. We are not to believe that all that are born in the church are of the church; "I will take one of a city and two of a family, saith the Lord, and will bring you to Zion." Jer. iii. 14. Nor are we to imagine that our labours are always to be productive of immediate fruit. Long after your labours are closed may this be delayed, and yet not be lost. "Train up a child in the way he should go, and when he is old he will not depart from it." "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Proverbs, Ecclesiastes. Though it is a mournful, yet it is an encouraging consideration held out in the language of Job, xiv. 21. "His sons come to honour, and he knoweth it not." Fruit of your labour and prayers may spring up long after your voice shall be silent in the grave. Be then diligent, be trustful, be prayerful, cultivate resignation to the will of your heavenly Father and your Redeemer, and be assured that these efforts will not all be lost, and moreover that you will gain the precious reward of an approving conscience down to death's dark vale, and that you will then be enabled with greater confidence and hope to commend your children to your God and their God, and your Father and their Father.

We turn now to the younger members of the church, baptized in the awful and gracious name of God the Father, Son and Holy Ghost, and so sealed with the seal of his covenant, and solemnly consecrated to Him and his service. We contemplate you as having reached such years as are ordinarily connected with such maturity of judgment, as to discern between good and evil; to be capable of knowing your duty and properly to deliberate and enter upon its observance, and yet you delay.

We address you, young friends, yet beloved in the Lord, and for his sake, we address you in the spirit of meekness, gentleness, and earnest and affectionate desires for your real welfare. Suffer not the syren voice of pleasure, the tumult of the lusts of the flesh, or the dangerous allurements of the world which lieth in wickedness, to close your ears and your hearts against the voice of your pastors, coming now to confirm the goodly counsels, the devout and earnest desires of the parents who have watched over your infancy, provided for and guided you in youth, and who now wait to witness the fruit of long recorded prayers, careful instruction, and the most earnest parental affection. You are not with them at the Lord's table, and partake not of the solemn sacramental feast of your Redeemer's body and blood. And why not? Are the tender domestic ties which have so long united you in one household, the sympathies which have been cherished at the family altar from your earliest days, the fellowship you have had in the peaceful holy Sabbath and the solemn assembly—are these all now to be rudely sundered, and their fruit scattered to the winds? Is the precious truth you have learned now to be exchanged for error, or lost in the vanities of the world? Is there not room in

your Father's house to come in by the door which has so long been pointed to your view, and is now open for your entrance? Or can it be that after having been so long and earnestly taught that the "ways of wisdom are pleasantness and all her paths are peace," you are now to herd with the "lovers of pleasure more than the lovers of God"—or that after having been so long admonished that "the fellowship of the world is enmity with God," you are now bent upon the dreadful experiment of making trial of its truth?

We hope not: we pray not: and trusting that we have yet one strong hold in the best affections of your hearts, however they may be assailed by temptations from without, we urge, for your honest and godly determination in the way of duty, and for your encouragement, the following considerations.

1. Be assured that we present nothing more for your acceptance, and require nothing more for your observance, than what is presented and required in the word of God. We open before you the same records of inspired and infallible truth, and invite your most diligent and earnest investigation. Compare the subordinate standards of the church with the faithful oracles of Heaven—look into the system of doctrine, worship, order and discipline, which has early been presented to your attention, and to which you have thus far yielded to some extent a dutiful conformity; and say, have they ministered, or do they, or are they calculated to minister to the interests of sin in your hearts? do they foster an irreligious conformity to the world, looseness of life, immorality, or any thing wicked and bad? They are commended to you by a long line of witnesses who have gone before you, and whom we glory in claiming as our forefathers in the worship of God. Say, if you can, of them, that they were ignorant, ungodly and unholy, that the example of their enemies is more deserving of your imitation, than the bright pattern of truth, devotion, piety and inflexible adherence to the scriptures which they have left us. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Prove that they are not of God, we shall thank you for the discovery, and rejoice to displace them from among the sanctioned institutions of his word. But we trust your own convictions are at heart that it is the truth which is according to godliness that we urge upon your acceptance and your submission, and can you safely, wisely hesitate about the entertainment that it requires of heart and life?

2. Consider that your temporal welfare is no way really hindered, but greatly promoted and secured by an early devotion of yourselves to God and his service. If the work and ways of Christ require sacrifice and self-denial of his disciples, be not surprised if you meet them here. It is one mark of truth. But while this is so, the general truth is unchanged, for, "godliness with contentment is great gain," (1 Tim. vi. 6, and iv. 8,) and is moreover "profitable unto all things, having promise of the life which now is and of that which is to come." You are not to measure real prosperity even in this life, by the amount of wealth which may be accumulated, or the distinction which may be reached. Alas! the former has often great sin in its acquisition, and guilt before God reaches as high as heaps of wealth before the world, and always imposes an accountability which is rarely considered. When the rich come to give an account of *their* stewardship, multi-

tudes will have but a poor account to render of its distribution, even should they prove clear in its acquisition. And for the latter, they are but slippery places from which the fall is so much the more dangerous. Are these to be compared, as objects of your ambition, with "the honour that cometh from God," with the assurance of Heaven that "a little that a righteous man hath is better than the riches of many wicked?" Many of you have witnessed the progress of your parents through the toils of life, and seen them in some instances emerge from straits and obscurity, to distinction and even affluence. And how often, when the whirlwind of national calamities sweeps over a guilty land, have the humble dwellings of the pious remained unharmed and secure? The devil says, All these things shall be thine if thou wilt serve me. God puts the lie upon his wicked temptation, when such dreadful reverses come on as shake a nation, but leave his people satisfied and in peace. "The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied."

3. Consider that God is now setting before you for your own choice, "life and death, blessing and cursing," and requires of you to choose life, that you may live. We in his name, "determining to know nothing among you save Jesus Christ and him crucified," exhort you to accept of his proffered salvation. Are you offended in heart with the lowly condition of his church, the obscurity or the imperfection of her members—and are you for that reason tempted to take some less objectionable form of religion in these respects? Observe that if you shrink from choosing rather to suffer affliction with the people of God, and to take Christ's cross, your choice, however wise it may seem to you, is not likely to meet the seal of his approbation. You choose in that matter not him, but worldly ease, it may be, or some relief from his reproach, by a vain unprofitable conformity to the world. Oh take Him to your hearts; take Him in all the glory of his righteousness for your justification; take Him in the power of his Spirit for your sanctification; take Him for your God and Redeemer; and all the little and transient ills connected with his service will appear as nothing. Nay, if you shrink from suffering with Him, how can you expect to reign with Him? Be early, be earnest, be determined, "If the Lord be God, serve Him; if Baal be God, serve him."

ESSAYS ON ROMANS XIII. 1—7.

BY REV. WILLIAM L. ROBERTS.

[Concluded from p. 296, vol. ii.]

II. I am to prove in the second place, from this passage,

"That civil government in its constitution, is not left to be modelled by a nation according to their pleasure, but must be framed according to certain laws, made to exhibit a certain character, and to possess certain qualifications." In proof of this—I remark,

1. It must be so constructed, according to this passage, *That those who administer it, must be constrained to act always and to all as the "ministers of God."* For they are the "ministers of God." The ministers of God must be God's representatives. The servants of God executing for him in the government of man, what he hath not chosen

to execute himself, but as an institution by which, as an instrument, he will rule the human family; and as it is his ordinance, we have seen, it is a moral institution. When a nation, therefore, constitutes its civil government, it must enact a moral instrument of government, such as is a suitable representation of the authority of Him, who is infinitely holy; and such as will direct its administrators in such moral actions in their rule as will exhibit them the servants or representatives of God. It necessarily follows from these facts that the authority of God must be recognised in the constitution of government, and also the authority of his mediatory servant, Jesus Christ, who is entitled the "King of kings"—the "*Prince of the kings of the earth,*" having "all authority (*ἐξουσία*) in heaven and in earth" delegated to him. "He that ruleth over man must, indeed, be just, ruling in the fear of the Lord." The supremacy of the law of God, must, moreover, be acknowledged, and the Christian established as the religion of the nation. Upon what other principles can we conceive Magistracy to be the *minister of God*?

According to this passage, therefore, the *will of God* must be the foundation of the constitution and the rule of administration: not as made known merely by the dim light of nature, but as fully revealed in the scriptures of truth. The *servants of God* must certainly apply the law of God, the ten commandments and all precepts founded thereon: and laws enacted to vindicate the authority of the decalogue, must be the basis of the constitution, and the rule of administration. Rulers, as God's servants, must be *Custodes utriusque tabulæ*, guardians of both tables of the law. If they reject the *first table*, they have *no right* to administer the second; for thereby, they throw off the authority of God, and are no longer his ministers, doing his will: for the will of the Master must be the rule of the servant in all his actions, as his servant, and the servant has no right to contemn any of his master's commandments. Thus plainly and forcibly speaks the passage—"for they are God's ministers, attending continually on this very thing." What thing? Manifestly, the execution of the divine will or law as the basis of a righteous constitution, and the rule of a just administration. How can they be the servants of God if they refuse to execute any part of his will? if they deny his authority and cast his laws behind their back? if they refuse to do homage to his Son in their constitutions of government and in their official stations? All governments which refuse the execution of the first table of the divine law, necessarily authorize the violation of its precepts. How, then, can they be the ministers of God, who uphold their subjects in the infraction of his law? Can a government be his minister which gives *his* glory to another, and his praise to graven images? which does not make His glory the ultimate and highest end of its rule? Plainly not. This answer the scriptures affirm. "Why do the heathen (nations) rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord; and against his anointed, (Christ) saying—Let us break their bands asunder and cast away their cords from us." "Be wise now, therefore, ye kings; be instructed, ye judges of the earth—serve the Lord with fear, and rejoice with trembling—kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

In this view, therefore, an immoral constitution of government, and unjust and tyrannical laws, the rejection of the authority of God and his

Son, of his law and his religion, deprive the government of the high dignity of being *his ordinance*, and the rulers of the distinction of being "*his ministers*."

2. Civil government, as described in this passage, *must be so constituted that the rulers in their administration shall be constrained to promote the moral and religious welfare of society.* "He is the minister of God to thee for good." We have considered society under a twofold view—civil and ecclesiastical. We have viewed the subjects of government as citizens of the state and members of the church. The same individual is both a citizen of the state and a member of the church. In proving civil magistracy to be the ordinance of God and not the invention of man, we reasoned from the text which describes rulers as the ministers of God for good. This good was shown to respect both the church and the state. But they are not to men simply for the promotion of the temporal or pecuniary benefit of the people, but chiefly for their moral and religious benefit. The government must make provision, therefore, that all the people, without respect of persons, enjoy the advantages of a sound, moral and religious, as well as intellectual, education—not only the arts and sciences, but morals and religion, are under its fostering care. "Good," in its widest range, temporal, intellectual, moral and spiritual.

To be destitute of the means of subsistence is not "*good*." The government must protect and foster industry—provision must be made for the poor. "Also that the soul be without *knowledge*, is not *good*."—The government must, therefore, "feed the people with knowledge." Every facility should be given for the promotion of education in all useful branches of knowledge. For a soul to be destitute of moral culture is not *good*. The morality of the Bible must be early taught, and in the primary schools, and thus the moral character of the youth be formed together with the cultivation of the intellect. But more than all, for a soul to be devoid of religious culture is indeed not *good*. "This is *eternal life*, to know the *True God*, and *Jesus Christ* whom thou hast sent." "The fear of the Lord is the beginning of wisdom." How forcibly do these passages, viewed in connexion with the text, inculcate national instruction in the knowledge of the true God, and of the truth as it is in Jesus; the duty of the nation to train its subjects for heaven; and confirm the doctrine of the text, that rulers are the ministers of God for the highest good of man?

A moral constitution of government, and moral and pious rulers administering the laws of God, ruling over men according to the revealed will of God, will do much for the promotion of the religious good of man. It must be fully understood, however, that the civil ruler is not an ecclesiastical officer. *He has no authority in or over the church.* Yet he has much to do *circa sacra*, about sacred things. Whilst he is not a *lord* over God's heritage, he may be subservient to its interests. Yea, may nourish the church while he does not rule it. The church, as such, is absolutely independent of civil power. On the other hand, the church has no authority over the state. Church and state are co-ordinate powers, not subordinate one to the other, yet they are mutually subservient. They are under the authority of the same Lord, regulated by the same moral law, have the best interests of man subordinate to the glory of God, as the end of both, but they act in distinct spheres, co-operating in a mutual subserviency to the promotion of the common good. As religious good is the highest good of man, the promotion of

true religion must be a proper object of civil rule. If a state does not recognise the being or authority of God, nor the authority of Christ, nor receive the Bible as the supreme law, nor recognise the Christian religion as the religion of the nation; but is atheistic or infidel, or establishes or fosters a false religion, and tramples under foot the liberty and intellect, the moral and religious welfare of any class of its subjects, can it properly be esteemed the ordinance of God? the minister of God to man for good? Certainly not. It is the foe of God and man. If such cannot, in the nature of the case, be the ordinance or minister of God, then it follows that civil government, to be his ordinance, must be so constituted as that the rulers, in its administration, must necessarily promote the moral and religious welfare of the community.

3. This passage instructs us that civil government must be so constituted *that its administration shall always protect and encourage the good*. "For rulers are not a terror to good works." "Do that which is good, and thou shalt have praise of the same." The duty of the subject as taught elsewhere in the scriptures, is "to lead a quiet and peaceable life in all godliness and honesty." The good works which they "must be careful to maintain," are the good works of *godliness* and *honesty*; whatever relates to the worship and glorifying of God, and an upright intercourse with man in society. God's law in both tables is the rule of all good actions. It teaches our duty to God and to man. This complex duty comprehends all the good works of godliness and honesty, which man is bound to perform. He owes obedience to God, and benevolence and integrity to his fellow man. He has duties to perform to himself also, he has individual rights, to the enjoyment of which he has an indisputable claim. He has a right to life, liberty, and the pursuit of happiness. Civil government must be so constituted that the citizens may be protected and encouraged in the performance of all these duties of godliness and honesty, and in the enjoyment of all these rights. The ruler is not a terror to good works.

Whilst the expression is in a negative form, it is not implied that the duty of the ruler is of a merely negative character. That is, merely to do nothing to hinder a citizen living a life of godliness and honesty. Suppose, for a moment, it is merely negative, will this meet the claim of the ordinance of God? Let us try. The constitution has no positive moral or religious character. It is indifferent in matters of honesty and piety, but does not positively hinder either, neither does it positively check immorality and irreligion, but endeavours to maintain a neutral position. Will not such a system necessarily foster immorality and irreligion, and prove a hinderance, by its indifference merely, to morality and religion? If a parent does not inculcate moral and religious principles, train up his children in the knowledge and practice of their duty to God and man, but is indifferent in these matters, his children will grow up around him an immoral and ungodly race. Just so in the commonwealth. Indifference or non-hinderance, whilst there is no positive tuition and fostering of that which is good, will rear up an ungodly and immoral nation. Immorality and ungodliness will abound, and the dread of the reproach of being deemed singular, will operate as a hinderance to the practice of the good works of godliness and honesty. This is the great evil in our own government. The non-hinderance system, neutrality in religion, is the fruitful source of abounding irreligion and immorality.

Let us again suppose, on the other hand, the government has in its

constitution a *positive evil*, an element of tyranny, for example. Deprives unoffending men of civil rights, makes one class of the citizens *slaves* to another class. Is not such a government a terror to the morality and godliness of the slave? and will it not foster immorality and ungodliness in the master? Does it not deprive the slave of that which is "just and equal," and countenance the cupidity of the master in spoiling the slave of the fruits of his industry? Will such a system encourage the slave in the good works of honesty? It upholds the robbery of the master. Will it not teach the slave to steal? This is its invariable working. Slave-holders complain of the dishonesty of their slaves.—Does not this system of wrong react upon the master? How greatly has it weakened his sense of moral obligation? Will this system promote the godliness of the slave? It robs the man of himself. It makes his soul and body the property of another. Does it care for its soul? Will it trust him to care for it? Verily not. Thousands of slaves do not know that they have souls. Such is the tendency of an immoral system. It reacts fearfully, in this respect, upon the master. Hence the irreligion and profligacy of slave-holders. But God's ordinance does not for a moment tolerate such a system. It is a "terror" to all such evil-doings. It is designed to excite and encourage the performance of all good works of either godliness or honesty. The ruler, according to this divine system, must not be a terror to *good works*, but to *the evil*; consequently, civil government should be constituted so as always to protect and encourage the good in the performance of the works of "*godliness and honesty*."

4. Civil government, according to this passage, *must be so constituted, that the rulers shall be constrained to inflict deserved punishment upon criminals of every grade.* "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 every soul that doeth evil." We have proved the morality of civil government as God's ordinance from this passage; and the magistrate's right to inflict the awful punishment of death. This right must be firmly established in the constitution of government. Men are deeply depraved. In society this depravity will be developed in the commission of evil deeds. Those who commit these evil deeds are the objects of the "sword" of the civil magistrate, and of that "vengeance" with which he is clothed as the "minister of God." He must punish crimes according to the degree of their criminality.

As the minister of God, the magistrate must punish crimes against either table of the divine law. He must punish crimes both against God and man. How can he be the "minister of God," if he do not execute vengeance upon the transgressors of the first table of the decalogue, as well as upon those who transgress the second table? God's "minister!" yet he refuses to execute God's own sentence upon the transgressor of his own law! A strange minister indeed, who refuses to do his master's will! Yet he is a "revenger" to execute wrath, even the wrath of God, so far as it is to be *judicially* revealed, against *ungodliness* and unrighteousness *in this life*, upon "*every soul that doeth evil*." If sins against the first table are "*evil*," then is the magistrate their "*revenger*." So long, then, as God hath armed the magistrate with the sword, and he is entitled "a revenger," there can be no reasonable doubt that he is authorized in the execution of the penal sanc-

tions of law: and as he is the minister of God, can there be any reasonable doubt, that he is the revenger of both tables of the divine law? We judge not.

But what are the sanctions of the divine law? And what is that vengeance which it awards to the transgressor? God has not left the answer of this question to the wisdom, or weakness, or cruelty of men. "Vengeance is mine, I will repay, saith the Lord." He only can proportion vengeance to the criminality of the transgressor: and as God hath clothed the civil magistrate with his own vengeance as the moral governor of the nations, this vengeance is to be executed by his minister. He is a "revenger to execute wrath."

But where has God meted out this vengeance? I answer, in the judicial law given to Moses. This law has not been altogether abrogated; for it contains enactments, the end and scope of which are perpetual. Those regulations which it contains peculiar to the commonwealth of Israel have been abrogated, such as the emancipation of Hebrew servants every seventh year: Exodus xxi. 2. The marriage of a brother with the widow of a deceased brother who died childless: Deut. xxv. 3. The release of debts in the year of release: Deut. xv. 2. Marriage with a woman of the same tribe: Num. xxx. 8. Such regulations as these, have necessarily been abrogated with the destruction of the Jewish commonwealth. But those enactments which relate to the punishment of crime, which were sanctioned by God for the defence of the decalogue, have not been abrogated, and are to be executed by the Christian magistrate. Those laws for the punishment of crimes are of a moral nature, and not conventual, and were enacted for the defence of the decalogue. Things which are moral, are immutable in their nature, and the authority of the decalogue is ever to be defended. Crimes are the same in all ages as to their criminality, and are, therefore, at all times deserving of the same punishment. Idolatry, blasphemy, murder, adultery, &c., possess the same moral turpitude at the present moment, which they did in ancient times, and are, therefore, deserving of the same punishment. *Vengeance*, rendering to every criminal his due, as the word signifies, is the same now as of old, and with this vengeance the civil magistrate is clothed. The penal sanctions of the law *are a part of the law itself*. Abolish the sanction, and you annul the law. The majority of the towns in the State of New York passed what is termed a license law, prohibiting the licensing of the sale of ardent spirits. This law is practically a nullity. Why? There is not moral principle sufficient in the community to execute it by the infliction of its *penal sanction* upon the transgressor. The law is a dead letter, because its wrath, its vengeance, contained in its penalties, which includes part of its essence, is not executed: and upon the same principle, the law of God against murder will soon become a nullity, because the penalty of death, which he has affixed as the sanction of the sixth precept of the decalogue, is not executed upon the murderer. Hence, the feeble influence of the laws of the first table in civil society at present: their sanctions are not even recognised, much less executed. These laws are not cruel. If there is moral courage, rather integrity, sufficient to execute, such will be the fear they will spread through society, the reverence of God in the person of his minister who executes his vengeance, that there will be few capital inflictions. I venture the assertion, that there were fewer cases of capital punishment under the Commonwealth of Israel, than in any other nation, because the execution of law was certain.

The righteous man, however, has nothing to dread. "The law (judicial) was not made for him, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, and those that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust:" 1 Tim. i. 9, 10. This New Testament declaration covers all those enactments of the *judicial law* which were enacted to sustain the precepts of the decalogue, and to enforce them as the basis of the Constitution of the Commonwealth of Israel. They are correspondent with the benign character of "the glorious *gospel* of the blessed God," a benignity infinitely exalted above the fanatical imaginations of deluded minds, or the hypocritical sympathy of infidel humanity.

Civil government, therefore, authorized by this passage, must be so constituted as to give the magistrate full authority to execute the penal sanctions of the divine law, as Jehovah has, therein, proportioned his vengeance to the moral turpitude of transgressors. It is a *terror* to the evil. The magistrate "*is sent for the punishment of evil doers.*"—1 Pet. ii. 14.

5. Finally, civil government, according to the passage, must be so constituted *as to reward the good*. After what we have proved under the third particular, we need dwell but a moment upon this proposition. "Do that which is good, and thou shalt have *praise* of the same." My proposition is proved by a just interpretation of the word *praise*. It is used in reference to the same subject in 1 Pet. ii. 14, where submission is enjoined to governors, as unto those who are "sent for the punishment of evil doers, and for the *praise* of them that do well." Whilst the word does mean laudatory commendation, yet, certainly, this is not its precise import in these passages. It is contrasted in both texts with punishment. Now, the opposite of punishment is reward. A Christian government must hold forth rewards as well as punishments. Indeed, the magistrate should commend the good, encourage them by laudatory words, but empty words are not their full meed, the constitution itself should make provision that the good only should be elevated to the high places of power and trust, and establish it as a fundamental law, that the evil doer—the duellist, the drunkard, the adulterer, the gambler, the infidel, the atheist, shall have no seat there. God's ordinance exalts the well-doer. His *ministers* are the righteous whom he exalts, whilst he casts the wicked to the ground. And, although, every member of the community cannot bear rule, yet that rule which is exercised may be made to exert a peculiarly genial influence upon the good. So that to be good, may become an object of ambition, and the strife in the community shall be, not who shall be the greatest, but who shall be *the most excellent*. That constitution, by virtue of which, "the vilest men are exalted," and as a consequence, "the wicked walk on every side"—is not the ordinance of God, but has its origin from the Prince whose throne is erected in "the gates of hell." Such is civil government, according to this beautiful passage, and such the character of that constitution which can claim the high distinction of being the **MINISTER OF GOD**.

[For the Covenanter.]

JUDAS—HIS SIN.

(Continued from vol. ii. p. 298.)

By one act Judas discovered the depravity of his heart, and the hypocritical character of all his religious professions. We can with certainty pass judgment on his character.

He sold his Lord and Master for money. For a paltry contemptible sum he did the deed. He went deliberately to the chief priests, and bargained for his price as though he had been selling a sheep or an ox. "What will ye give me, and I will deliver him unto you?" Avarice was his besetting sin. He had no pressing demand for money. While he followed the Redeemer, his wants had been duly supplied. He had feasted at the same table, been admitted to the same company, shared in similar honours with the other disciples, and lacked nothing. So that love of money alone prompted him to do the deed. The high priests offered him thirty pieces of silver. They had money at command for this purpose, while it would have been impossible to obtain a penny to advance the cause of the Redeemer. In all ages the devil's tax is most easily collected. Judas took the money and thought he had made a good bargain. He betrayed the Redeemer—abandoned his cause—violated the most sacred engagements, and ruined soul and body for thirty pieces of silver, (less than eighteen dollars.) Some of my readers are ready to say, What a fool he was!! Yet many act in a similar manner, and never suspect that they commit the sin of Judas. When I see a baptized disciple who instead of ratifying his baptismal engagements turns aside to associate with the giddy, the thoughtless and the gay, I say, poor boy, he may not make eighteen dollars by his choice. When I see members of the church who have been oftentimes on the mount, embark in trade or traffic ruinous to the souls and bodies of men, and thus put their whole influence against the Redeemer, I wonder if they think of Judas. When I see those who for a time ran well, abandon the testimony of Jesus and the society of his followers, that they may be numbered among the nations, I think they may get the *thirty pieces*, and like Judas the curse of God to accompany them.

He sold his Lord under most aggravating circumstances. Sin receives its aggravations—from "the persons offending—the parties offended—the nature of the offence—the circumstances of time and place." All these meet in the case of Judas. It was the Lord of glory against whom he sinned. One who had shown him so much favour. It was immediately after the paschal feast, a feast of love, in which he had sworn allegiance to his Master, and pledged his love to his brethren. He had heard the melancholy announcement of Messiah's death, and witnessed the sorrow which filled the hearts of the disciples, and had been warned of his instrumentality in performing the bloody deed. All things conspired to make him relent and bring him to a better mind, yet having obtained his reward, with a multitude of armed men he pursued the Redeemer to the garden of Gethsemane, a spot hallowed by many a fervent prayer, and there delivered him to his enemies. This greatly enhances his guilt. Yet similar crimes are by no means uncommon among the professed followers of our Lord. Sometimes men who at the communion table vow eternal love to the Lord Jesus, and enter into a covenant of love with all the brethren, promising to love them with a pure heart fervently, soon after manifest the most malicious pas-

sions, withdraw from the society of believers, associate with the ungodly, and become the most deadly opponents to the Redeemer's cause. This is to act like Judas.

He committed this crime *with great professions of friendship*. "Hail, Master, and kissed him." This consummated his wickedness and filled the measure of his iniquity. From his leaving the guest-chamber till his entering the garden he had had time to reflect, and might have repented. But the way of sin is down hill. The apostate having taken his first step in declension, proceeds with increasing velocity till he has run his career of crime. Judas having agreed for the thirty pieces of silver, zealously fulfilled his part of the bargain. The garden which the Redeemer had often frequented for spiritual meditation and communion with his heavenly Father, was well known. A band of men and officers, a great multitude with swords and staves, proceeded thither to take him. Preparations so great seem unnecessary. The Redeemer is a man of peace, but apostates are cowardly, and unless they are sure of the multitude they will not attack the Redeemer or his cause. Having made all his arrangements, he hurries onward. His conduct is very different from that of the other disciples. They are all the while asleep, or very heavy, utterly insensible to the dangers which threaten, and can hardly be roused to sympathize with their Master. Judas is all activity. No sleep, no drowsiness, no fatigue. He hastens from the communion table to the high priests—makes his bargain—receives the price of blood—assembles his guard—rushes out of the city and proceeds to the garden. All this while the others are asleep. It is still so. Apostates are far more zealous than true believers. Having arrived, Judas went a little in advance. The guards remain at some distance while he approached and in the most affectionate manner saluted the Redeemer with a kiss. This was the sign by which the guards should recognise him, and I think Judas designed to conceal from his Master and the disciples his connexion with the armed multitude. We can hardly conceive it possible after what had passed between Jesus and Judas at the passover feast—the solemn warning which had been tendered, the crime he had already committed, and the one which he is about to commit, that he would still make a profession of friendship. Yet it is so, and the greatest villainies are perpetrated under this mask, and generally those most inclined to apostatize are loudest in their professions of attachment to the cause of the Redeemer.

This *sin was committed under plausible pretexts*. Judas did not view the sin in its own colours or terrible aggravations. Who can suppose that he said, "Now for thirty pieces of silver I will betray my Master. I would rather see him crucified than lose the price of treason. I prefer this contemptible reward before the joys of heaven. I am willing to be hated on earth, and at death go down to dwell with everlasting burnings, for thirty pieces of silver?" No. Judas was not such a fool. Every man covers his sin with a plausible pretext, and so did Judas. We must judge on this occasion by what he did on another. A woman poured a box of costly ointment on the feet of Jesus Christ; Judas was hurt to see this prey escape his avarice, he therefore covered the sordid disposition of his soul with the goodly pretence of charity. "This ointment might have been sold for three hundred pence and given to the poor," John xii. 4—6. Thus in the present case, perhaps the Lord Jesus will escape his enemies as he has often done before. Perhaps his looks will deter them. Perhaps he will fell them to the earth

with his power. Perhaps the angels of heaven will surround, protect, and defend him. Perhaps I myself may contribute to save the world by offering the sacrifice of that which is to procure salvation."* The pretext so covered the sin, that its enormity was concealed even from himself. It is so still. Man appears two different beings according as he is interested or not interested in the commission of sin. Ask him respecting slavery or the trade of drunkard-making, or any other gross wickedness, and if he have no connexion with the matter, he will answer correctly it is sin, and it should not be tolerated. But the same individual, if making gain by perpetrating the wickedness, will endeavour to prove that he may commit the iniquity and be guiltless. It is his own sin now, it was the sin of another he considered before. Men see the sins of others in their nakedness, deformity and aggravations, and pronounce a just judgment. They see their own through the medium of plausible pretexts, palliating circumstances, or the necessity of the case, till gross wickedness becomes in their estimation almost virtue. In this they imitate Judas. They deceive themselves. The pretexts under which sin is committed do not lessen the punishment, they greatly increase it. Of this truth Judas furnishes a lamentable illustration.

S.

* Saurin.

 THE LATE MEETING OF SYNOD.

The following brief notice of the proceedings and discussions in Synod, is submitted to our readers, as calculated to throw light upon the decisions arrived at. We are aware, that it is difficult to present, in so concise a form, an abstract of remarks, which shall be satisfactory, especially to speakers themselves: but as the advantages of even an imperfect, if true and impartial record of debates, are so manifest, we have concluded to make the attempt to furnish an outline in our pages, of proceedings in reference to a few of the most interesting subjects acted upon by Synod. If any serious error or omission occurs, we will be pleased to insert the proper correction. We begin with the subject of

FOREIGN MISSIONS.

The first resolution reported by the committee—was, *That this Synod take the necessary measures to establish a mission in Haiti.* On this—

J. B. JOHNSTON said—He was persuaded of our duty—conscious that we, professing to be a church of Christ, are guilty in not having obeyed his command, "Go ye into all the world," &c. The only query is what field shall we occupy—China and the East Indies are interesting, Palestine and the Jews, Africa and the West Indies, are needy and promising. From his observation he had not a shadow of doubt that Haiti is the place we should occupy. From the nature of our testimony, and the tenor of our profession, he had no doubt that we are the people whose character is suited to that station. He assumed the fact that all are true Covenanters, and as such are the friends of the slave, and strongly sympathize with the coloured man. We can and ought then, to turn our interests, our prayers and all our powers, to that point.

Of its practicability there could be no doubt. There is a people needy, and inviting us to help them, and a government that will foster the mission. Our people without the use of any of the usual machinery as agents, &c., have contributed what will sustain the mission

almost a year, besides the expenses of the exploration; and we cannot doubt that they will hereafter support it. \$1200 dollars *per annum* will suffice. He was confident that if the church now recede, it will sadden the heart of God's people. They will ask, for what have we contributed? Other Christians will be disappointed, and the Haitians and missionaries there will be grieved. J. R. WILLSON asked—What the Haitians would do towards the support of schools. Mr. JOHNSTON said—This is the aspect in which the politicians view it. They care more for this than for religion. He—Mr. J.—had already the promise of half as many scholars as would support a teacher. One merchant had made an offer to board the teacher and send six scholars. They are a remarkably liberal people.

The resolution was unanimously and heartily adopted.

2. *Resolved, that Port-au-Prince be the starting point and centre of operations.*

J. B. JOHNSTON observed—That this place was literally almost the natural centre of the French part of the Island, and the Spanish portion was nearly inaccessible. It was also the moral and commercial centre. On Sabbath, the great market day, at least 5000 people gather in from the surrounding country. There you may see, said he, people from all parts of the Island. Port-au-Prince may be called healthy. The resolution was adopted.

3. *Resolved, if they can be had, we will send out two ordained missionaries.*

All seemed to be agreed that if two could be had, and also means to support them, they should be sent out, but some feared that the resolution as originally reported would close the way against sending out one, if two could not be had. R. HUTCHESON said, that as a matter of dire necessity one might be sent. S. O. WYLIE thought we should be sure of the means of support for our missionaries. J. B. JOHNSTON said we should act on the principle of Bonaparte in crossing the Alps. Is it barely possible? said he to his engineers. It is *barely possible*, said they. *Go forward, then!* So, said Mr. J., Christ now says to us, *go forward*, and let us do so. With the Israelites of old, so now, it will succeed. A. STEVENSON said that the committee had the same difficulty in regard to support when they met to appoint an agent for exploration. Some could hardly believe that \$300 would be raised, and yet the committee went forward, and nearly \$1200 were contributed. Resolution carried.

4. *Resolved, that as soon as the necessary funds can be obtained, we will take measures to erect buildings for mission and schools.*

WM. SLOANE thought this resolution was premature—It would be time enough when our mission had laboured there some time. WM. L. ROBERTS thought this a very important part of the scheme. J. CROZIER stated that the secession mission in Trinidad had nearly failed for want of buildings. J. B. JOHNSTON said that we ought not to rely upon the ordinary missionary collections. We should keep this object distinct, and there are many wealthy Covenanters who would contribute largely for such a grand design. Covenanters are getting rich. His congregation was ten times as wealthy as when he first had a seat in this Synod. He was sure the people would contribute for this object. J. R. WILLSON could name a hundred who were able, and who would, he believed, contribute largely. The resolution was adopted.

5. *Resolved, that the board of Foreign Missions be instructed to take measures to secure the translation into the French tongue, of*

the Psalms, Catechisms, and such other books as may be required for the use of the mission.

It was then determined that the selection of missionaries should be made by the Synod.

COVENANT RENOVATION.

The Synod then proceeded (June 1st,) to consider the subject of Covenanting. After the reading of the covenant bond and confession of sins reported by the committee, it was moved by

S. O. WYLIE that the consideration of the whole subject be indefinitely postponed. JAMES MILLIGAN was sorry that this motion had been made. Were it passed it would look as though we would do nothing. It was contrary to the indications of Providence in this matter; we had been so far prosperous, although nothing specific has been done. S. O. WYLIE stated that his design in making the motion was that the subject might be put to rest for the present. The Synod had been long engaged in this business, and, said he, we seem even now farther from its completion than ever. All covenants with which he was acquainted had been entered upon instantaneously, and as he might say completed almost as suddenly. The indications of Providence were unfavourable. C. B. M'KEE cordially endorsed the language of the last speaker. He proceeded to make other remarks of similar import. WM. SLOANE confessed that he had never seen a call of Providence for us to engage in covenanting. He had as chairman of the committee prepared a report that accorded with the motion just made, but he had not presented it in deference to the judgment of other members of the committee. In his view, covenants were always entered into in order to secure some steps of reformation which had been made. JAMES MILLIGAN was prepared to prove that the covenants of our ancestors in Scotland were not entered into suddenly, but that the subject was under consideration for many years, nearly half a century before the National Covenant was taken. J. CROZIER remarked that this was in his view the most solemn and important business that has or can come before the Synod. Whenever we come to "see eye to eye," that will be the time to take the Covenant, and we cannot ascertain this in any other way than by keeping the subject before us in the present mode. He was opposed to the motion. A. STEVENSON said that the Bible and not Providence was his rule of action. What would Abraham, Isaac, and Jacob, and the whole nation of Israel have done if they had made Providence their rule, when the whole nation was taken into and kept in Egypt, and for 430 years every indication of Providence seemed to be against them. Plainly, had they gone by this, they would never have entered the land of promise. But, in truth, great progress has been made. We have made, said he, a great attainment when by the almost unanimous consent of sessions and presbyteries we have ascertained that a new bond is the proper and successful way. In this we do see 'eye to eye.' The only way to get light is to continue in the way of duty. When the Israelites were shut in by the mountains on the one hand, the sea on the other, and the Egyptians behind, they knew not how God would deliver them, and yet they were commanded to go forward. WM. L. ROBERTS made a short but earnest speech in favour of continuing the efforts to frame a covenant. T. HANNAY was in favour of covenanting, but he did not think the time had come, and besides there were those, he said, in that Synod

who held sentiments of such a nature that he could not lift up his hand to swear the covenant with them. J. M. WILLSON thought that the difficulty had been to get a bond, comprehensive, sound, appropriate and perspicuous, and the one read, with a few verbal alterations seemed to him to be just what was needed. It should go down in overture. JAMES WYLIE moved to amend by postponing the consideration of these papers until next meeting of Synod. T. SPROULL was opposed both to the amendment and to the original motion. A new bond such as this we had never yet had; it should be sent down to presbytery.

PROMISCUOUS PLAYS AND DANCINGS.

The fourth item of the report on promiscuous dancing and plays excited some discussion. WM. BROWN thought there was plenty of law upon the subject at present. J. R. WILLSON referred to the legislation of the Scottish church in relation to penny bridals; he was sure the resolutions reported by the committee against plays and such like are necessary. J. M. BEATTIE moved that "promiscuous plays" be stricken out. J. M. WILLSON hoped that if any thing would be stricken out, it would be "promiscuous dancing," for on this we had enactments, but we had not so specifically upon the other. He abhorred these plays, and hoped that by the passage of these resolutions the hands of parents, ministers and sessions, would be strengthened. ROBERT GRAY, said that in the larger catechism the recreation of youth is allowed in the answer to what is required in the sixth commandment, and in proof of this the passage "A time to mourn, a time to dance" is quoted. J. W. MORTON, thought the word promiscuous ought to be retained. The motion to strike out was lost; after considerable discussion the resolutions of the committee were almost unanimously adopted.

DOMESTIC MISSIONS.

The report of the Board of Domestic Missions was taken up. A recommendation of the Board that all moneys should go into the hands of the Board in order that the report of the Treasurer would present all the funds at one view. M. RONEY was of opinion that if Presbyteries have a local matter in view, more money will be raised. J. B. JOHNSTON thought that the present arrangement ought to be continued, so that those which are not necessary for local demands will be passed to the Board for general Domestic Missions. He illustrated what he intended by stating as an example that the New York Presbytery had little missionary labour to be performed—if they raised \$500 for this purpose, probably not one fifth would be spent in their bounds, while the remainder would go to the Board of Domestic Missions. The recommendation was amended, and at length passed substantially in this form, "That moneys for this purpose be transmitted to the Board—Provided that nothing in this be construed so as to hinder Presbyteries from prosecuting Home Missions within their bounds, and that Presbyteries report to Synod their proceedings in this matter."

[To be continued.]

NEW YORK PRESBYTERY.

The New York Presbytery met, according to adjournment, May 19th, in the Stone church, Conococheague, and in the absence of the Moderator, was constituted with prayer by the Rev. C. B. McKee, the senior minister present. Rev. J. Kennedy was chosen Moderator, and Rev. Andrew Stevenson, Clerk, for the ensuing year.

Trials.—Mr. W. A. Acheson, on trial for licensure, preached a sermon from 2 Peter, i. 19th, which was unanimously sustained as highly satisfactory, and giving encouraging indications of preparation for usefulness by the candidate. He also read an essay on the history of the church during the life of Luther, which was sustained as a satisfactory specimen of his ability in historical composition. The Moderator assigned to Mr. Acheson other pieces of trial, with a view to licensure at the next meeting of Presbytery.

Sessional Books.—The examination of Sessional Books was deferred, and all sessions directed to present their books at the fall meeting of Presbytery.

Supplies.—*The following supplies were appointed, viz.:*

REV. J. DOUGLASS. *Bovina.*—4th and 5th Sabbaths, May; 4th June and 1st July; all August and 1st September; and to dispense the Lord's supper on the first Sabbath, July. *Whitelake.*—1st, 2d, and 3d Sabbaths, June; and 2d and 3d, September. *Albany.*—2d Sabbath, July. *Argyle.*—3d and 4th Sabbath, July.

REV. S. M. WILLSON. To assist in dispensing the sacrament in *Bovina*, first Sabbath, July; and to moderate a call when requested by session.

REV. R. Z. WILLSON. *Topsham.*—2d and 3d Sabbaths, July; 5th, August, and 1st, September. To dispense the Lord's supper second Sabbath of July, and moderate a call when requested by session.

REV. J. W. SHAW. *Albany.*—4th Sabbath, June. *Argyle.*—2d and 3d, August.

REV. A. STEVENSON.—Two Sabbaths in August to *Whitelake.*

REV. J. M. WILLSON AND REV. S. O. WYLIE.—Each one Sabbath's missionary labour in the vicinity of Philadelphia.

REV. C. B. M'KEE.—Two Sabbaths in the neighbourhood of Baltimore.

REV. J. KENNEDY.—Three Sabbath's missionary labour at discretion.

REV. J. M. BEATTIE.—One Sabbath in the Tunbridge Society of the Topsham congregation, on his way to Presbytery next fall.

Next Meeting.—The meeting of Presbytery will be held in the Sullivan Street Church, New York, on the first Tuesday of October, at half-past seven, P. M. The subject assigned for the last opening sermon is continued, and Rev. J. W. Shaw appointed the Moderator's alternate.

A. STEVENSON, *Clerk.*

GENERAL ASSEMBLY—OLD SCHOOL.

In the proceedings of this body, which met this year in Richmond, Virginia, we notice some items of public interest:

1. *The M'Queen Case.*—This notorious case of the man who has married his former wife's sister, was again, and for the last time, before the Assembly. A former Assembly having left his restoration to the "discretion" of the Presbytery of Fayetteville, that body restored Mr. M'Queen to the exercise of his ministry. A minority complained to Synod. Synod sustained the presbytery, and the complainants brought the case to the General Assembly. The following decision was given, after long and earnest debate, by a vote of 95 to 53.

Whereas, The Rev. Archibald M'Queen prosecuted a complaint before the Assembly of 1845, against the Presbytery of Fayetteville for refusing to restore him to the exercise of the gospel ministry, and did at the same time memorialize that As-

sembly to decree his restoration; and whereas that Assembly did take up and judicially entertain the said complaint, and pronounced judgment in the case by authorizing and recommending the Presbytery to restore the said Archibald M'Queen to the gospel ministry, provided that in the judgment of the Presbytery it was wise so to do, and whereas the Presbytery in the exercise of the discretion thus confided to them did restore Mr. M'Queen, Therefore,

Resolved, that the complaint of the Rev. Colin M'Iver and others against the Synod of North Carolina, for having sustained the action of the Presbytery of Fayetteville in restoring the said Archibald M'Queen, in accordance with the judicial decision of the Assembly of 1845, cannot be entertained by this house, and is hereby dismissed.

In making this disposition of the above-mentioned complaint, this General Assembly wishes it to be distinctly understood that they do not mean to retract or modify any judgment hitherto expressed by any Assembly respecting the offence for which Mr. M'Queen was suspended from the exercise of the gospel ministry. They simply declare that his case cannot be regularly brought before them, by this complaint.

We are not surprised at this decision. As is too often the case in church courts when a troublesome question comes up, the majority took advantage of a legal quirk, to evade the honest application of the law of Christ against an offender, just as if any act of the Louisville Assembly could justify them in refusing to "put away the incestuous person!" And, besides, the majority, so far as we can judge from reading a sketch of the debate, have adopted the idea that while such marriages are forbidden and incestuous, yet they ought not to be broken up, and that by living out of privileges a few years, a man may make, somehow or other, compensation for the sin and *scandal*, and that then he should be restored again. We hold the deed of the Assembly as opening a sufficiently wide door for such marriages in time to come. And so thought some members of that body. For we find in another column, the following minute:

On motion of the Rev. Dr. Patterson, the order of the day was suspended to take up the following resolution, namely:

Resolved, That the General Assembly overture to the Presbyteries the following question, namely, Shall that part of the fourth section of the twenty-fourth chapter of the Confession of Faith, from 1 to 2, which says, "Nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife," be stricken out? This was not carried.

We venture to prophesy that we will hear little more of such marriages on the records of the church courts of this body. Those who please will form them, and, notwithstanding their Book, they have not spiritual life enough to exercise discipline effectually in regard to them.

2. Union with other churches. Dr. Hodge presented a report on this subject, which was adopted. It is as follows:

It is well known that the manifestation of unity among evangelical churches, occupies a distinguished place in the public mind at the present time. Nor can it be alleged that it does not deserve the consideration which it has received.

The Convention, held last year in London, has greatly increased the attention given to the subject among protestants, and it is hoped the result of that meeting may be extensively and permanently beneficial. If real Christians, who hold fast the form of sound words, and feel the purifying and elevating power of truth, shall perceive, more clearly their substantial agreement, love one another more fervently, and co-operate in the work of faith, and labour of love more extensively and zealously, the advantage to the common cause of Christianity would be real and great.

We would by no means call in question the organization or operation of that branch of the Christian Alliance which has been constituted in our country, but would rather bid those brethren God speed in their legitimate efforts, and pray that the blessing of the God of peace may abide with them always. Still it may be inquired whether some plan of intercourse and combined effort may not be adopted, which may specifically include those denominations who hold the same faith, and the same ecclesiastical form of government and discipline, substantially and truly, which

we hold, that may greatly contribute to more intimate and complete unity in sentiment, affection, and practice. If this can be accomplished in a considerable degree, in a way which will be safe, and will not interfere at all with denominational peculiarities and interests, it will be much gain to the cause of truth and charity. And thus not only entire apostasy from true Christianity in its various forms, but errors of dangerous tendency may be more effectually resisted, and the system of salvation by free and sovereign grace, may be more favourably exhibited before the Christian public.

It is to be particularly observed, however, that such a plan should bear no relation whatever to the amalgamation of those denominations who may be willing to enter into such an arrangement. This must be left to each in its own ecclesiastical capacity. Only that unity which is consistent with denominational distinction, should be embraced in the plan.

It is therefore respectfully recommended that the General Assembly offer for consideration to the supreme judicatories of those denominations in the United States, who are of the description above mentioned, the following propositions:

1. The General Assembly of the Presbyterian Church, the Synods of the Associate Reformed Presbyterian Church, of the Reformed Presbyterian Church, the Associate Presbyterian Church, the Reformed Dutch Protestant Church, and the German Reformed Church, will appoint both ministerial and lay delegates in such numbers as they shall deem proper to meet in conference at such time and place as shall be hereafter designated, and consult and decide respecting a suitable plan of intercourse as may be deemed profitable and safe.

2. The results of this conference shall be reported to the several bodies, and shall be regarded as adopted only so far as they shall be approved by each body.

3. This Assembly will appoint a Committee who shall have the charge of previous arrangements, so far as we are concerned, and shall be authorized to communicate with the bodies above named, and confer with any Committee by them appointed.

Now, we would not treat with intentional disrespect, either the individuals or the body by whom this movement has been made, but we must be allowed to say, that so long as the General Assembly pursues its present course—supports slavery—tolerates Sabbath-breaking—and permits its members, and even its ministers, to live in the commission of the sin of incest, to say nothing of other evils, such a proposition will be tendered in vain, to the Reformed Presbyterian Church, at least.

3. *Parochial Schools.* The action of the Assembly on this subject, is commendable. They have followed up the action of former years, by passing a series of resolutions. Two of them we insert.

Resolved, That this Assembly do hereby express their firm conviction, that the interests of the church and the glory of our Redeemer demand that immediate and strenuous exertions should be made, so far as practicable, by every congregation, to establish within its bounds one or more primary schools, under the care of the session of the church, in which, together with the usual branches of secular learning, the truths and duties of our holy religion shall be assiduously inculcated.

Resolved, That this Assembly do hereby earnestly call upon all the Synods and Presbyteries under their care, to take the subject of Christian education under consideration, and to devise and execute whatever measures they may deem most appropriate for the establishment of parochial and Presbyterial schools in our bounds.

4. *Slavery.* We are not aware of any effort to bring this subject directly before this Assembly. The few abolitionists in this body are evidently becoming discouraged, finding themselves linked with a most overwhelming majority of pro-slavery men, a majority evidently determined to yield nothing to the cries of outraged humanity. It came in, however, indirectly in connexion with their correspondence with the Scottish and Irish Assemblies. When the answers to the letters of other bodies were before the Assembly, the reading of their letters, *which had been referred without reading*, was called for. Debate arose; C. C. Jones, D. D., of Georgia, said:

That the foreign letters were strongly abolition in their character, and the replies to them intimated that a continuance of the correspondence on this subject, was not expedient or proper. The public reading of such epistles in this Assembly might create an impression unfavourable to Presbyterianism on the subject of slavery, whereas our church had maintained a high and noble position in opposition to the violent temper of abolitionism, and that position should still be held.

Dr. Hoyt, of Georgia,

Was opposed to the reading, because he knew that the communications were so expressed, that they were not fit to be heard in this house. He had doubted whether a due regard to self-respect should permit us even to notice them at all. He could not remain to listen to them, and if they were read through the impurity of some, it might be repented of in the end.

Rev. Mr. Cook, of N. Y. said,

He objected to any appearance of evading a fair investigation. He hoped there was to be no intimidation because they were in a southern city. It would be a poor compliment to Richmond, and to the Presbyterian Church, to suppose there was any danger of acting openly. There should no veil be thrown over the subject. Let the letters and the answers be publicly read, and then he was prepared to adopt the latter with some slight alterations.

Dr. Hodge,

Regretted that a cause of confusion and excitement should have arisen in a way so incidental. The Presbyterian Church had stood *pre-eminent for its conservatism on the agitating subject of slavery*. It was characterized by great unanimity of feeling and principle, and its discussions of the question had been calm and dignified. But here an incidental matter, not particularly involving the merits of the question, had arisen to cause confusion.

Dr. Hoyt,

Took occasion also to explain the remarks he made yesterday. In saying he would leave the house if the reading was entered upon, he intended to be understood, that he would not suffer himself to be lectured in such tones as characterized those letters. The speaker then referred to Mr. Lewis, one of the Scotch delegates to this country, who had most grievously slandered a ruling elder in one of the Southern churches, and although the church to which this elder belonged had sent a communication to Scotland demanding an investigation by the proper ecclesiastical authorities there, yet no notice had been taken of their request, and Mr. Lewis was permitted to repeat his unfounded libel against a worthy and innocent man. By such men he was not willing to be lectured.

The correspondent of the Presbyterian thus writes:

The letter from Ireland is a most remarkable specimen of the epistolary style. It speaks very moderately (and this is the only moderate thing about it) of the dignity and good sense of the Irish Assembly which could have sanctioned it. It never could have emanated from one who had enjoyed the advantages of good breeding. Several of the speakers with no little wit referred to the singular contrast between the beginning and the ending of this brotherly epistle, and to make the matter obvious they brought the extremes together somewhat in this fashion: "Beloved brethren—ye are man-stealers: dearly beloved in Christ, ye are man-slayers and murderers; dearly beloved, you are murderers of fathers and mothers; you are honoured servants of the Lord, but we cannot rely on your word," &c.

This body has nearly reached the bottom on the subject of slavery. Last year it broke off correspondence with the Canada Presbyterian Church on account of its remonstrances with them. It is now about ready to treat the Assemblies over the ocean in the same way. "Lecture" them indeed!

Perhaps we ought to say, however, that they begin to pay some attention to the slaves in the way of encouraging missionary labours among them. This shows that they are not altogether impervious to abolition influence: for we presume that no one doubts that it is abolitionism that deserves all the credit of waking them up to the recollection that there are some millions of heathen in their midst.

AFFAIRS ABROAD.

Tahiti.—This island has at last been conquered, to the disgrace of France and Popery—the conquerors: and to the lasting dishonour of the Protestant world, England particularly, which could and should have prevented it. The last act of the tragedy we find described as follows:

“The fort of Fautahua, which had been deemed impregnable, was carried by the French and their native allies. The insurgents occupying another fort or camp, in the valley of Punaroo, finding all resistance impossible, surrendered at discretion, and, on the 22d of December, Utomi and Maro, the principal chiefs of the insurgents, followed by upward of 1000 inhabitants of Punaroo, took the oath of allegiance to the Government of the Protectorate. Following up his success, Gov. Bruat marched toward the encampment of the insurgents at Papanoo, who, without even waiting for a summons, deputed, on the 24th, thirteen messengers, representing all the chiefs, to the Regent Paraita, to whom they announced their intention to submit, and recognise the Government of the Protectorate.”

Later accounts state that the Queen, Pomare, has surrendered, and that all resistance is at an end. A Protestant power, for such it might be called, has thus been exterminated, and not an arm raised in its defence.

China.—Rev. Mr. Smith, one of the most intelligent and experienced of the English Missionaries to China, says of the religion of that country:

“The religion of China is of two kinds. On the one side there is the atheistical philosophy of Confucius, a system more of political ethics than religious morals, which is the system of religion followed by the educated classes. On the other, Buddhism, together with the less prevailing Taou sect, is the religion of the lower and uneducated. In other words, atheism is the religion of the sage, the statesman, and the scholar; and idolatry, stripped indeed of the Hindoo obscenity and blood, is that of the lower orders. Plays, fire-works, lanterns, the burning of gilded papers, and the beating of gongs, to the multitude, comprise all their ideas of religion. Thus the three hundred millions of Chinese people are infidels in sentiment and idolaters in practice, and they travel onward through the vale of life without knowledge of God or hope for the soul, until the shadows of death encompass them about, and they go down to the grave and die like the beasts that perish; and thus generation follows generation, treading in the footsteps of their predecessors. The consequence is, that with their hearts thus seared, their moral senses so stunted, they adopt almost universally the atheistical sentiment, ‘Let us eat and drink, for to-morrow we die,’ and are callous and insensible to all beyond the moment, and see nothing and hope for nothing beyond the grave.”

The late reports of the Missionaries to China have been of an encouraging tenor.

Italy.—Strange things still occur in Italy. 1. The King of Sardinia has given his subjects a Constitution—or in other words, has established a system of representation in his dominions. He has copied very closely, it is said, the charter lately granted by the King of Prussia. 2. Pius II. has also instituted a system of national representation in the shape of a council of delegates from the different provinces, who are to assemble in the city of Rome for the purpose of discussing, with the government, the affairs of the State, and aiding the efforts of the authorities for the good of the people. This step has been hailed with the liveliest demonstrations of joy. 3. Naples is said to be favourable to the liberal movements of the Pope.

Now, these three are the leading powers of Italy, and all this they are doing in spite of the avowed opposition of Austria. There can be little doubt that a league will soon be formed by the Italian powers against Austrian influence, and in favour of at least more liberty than

they now enjoy. It is reported that the Pope has suppressed many of the Roman monasteries and convents.

Switzerland. 1. *Its political state.* There is no prospect of a long continuance of peace in Switzerland. The radicals have carried the elections in the Canton of Berne, and have passed decided resolutions against the league formed by the Popish Cantons for mutual defence, known as "The League of the Five Cantons." The revolution in Berne is of greater consequence from the fact that Berne is, at the present time, the *Vorort*, or leading Canton. 2. *The Free Church of the Canton de Vaud.* A meeting of the *Constituent Synod* of this Church was held at Lausanne from the 23d of Feb. to 12th of March. The able correspondent of the Presbyterian thus writes of it, and its doings :

"This meeting of delegates from the *thirty-five parishes*, which thus far have been constituted, is a new event in the ecclesiastical history of the Canton; for hitherto the parishes, or congregations, had no share in the government of the church; all was in the hands of the clergy and Council of State. The Synod, assembled at Lausanne, reckoned among its members men exceedingly different in their opinions, intelligence, and social position—pastors, laymen, representatives of the oldest families of the country, and rustics dressed in home-spun (*milaine*,) in language, simple and artless—all met with the same motive, the desire of glorifying God, and of maintaining the rights of Jesus Christ over his church. There also appeared among them, one of our countrymen, a man whom the Reformed Church of France has the honour of numbering among her children, Count Agenor de Gasparin, who, passing the winter in a village of the Canton de Vaud, was sent to Synod as one of the delegates of the Free Church which has been formed in that locality."

They adopted the following creed :

"We are attached by unity of faith to the apostolic Church, to the churches of all ages, which professed the doctrine of salvation freely given through the blood of Christ, to the evangelical churches, which, in the sixteenth century, expressed their faith with such wonderful harmony, in their symbolical books, and particularly, in the Helvetic Confession of Faith.' All agreed to proclaim 'the divine inspiration, authority, and entire sufficiency of the Holy Scriptures, and faith in one God, the Father, Son, and Holy Spirit; to acknowledge that, in man's fallen, sinful, and condemned condition, there is but one sole means of salvation for him, namely, faith in Jesus Christ, God manifest in the flesh, truly God and man, the only Mediator between God and men, and the Priest of the new covenant, who died for our offences, was raised again for our justification, is exalted at the right hand of God, from whence he exercises all power in heaven and on earth, from whence he communicates to believers and to the church, by the Holy Spirit whom he sends from his Father, all the grace necessary for regeneration and the practice of good works, and from whence he will come again to raise the dead, to judge the world in righteousness, and to put his own in possession of eternal life; in a word, who is able to save to the uttermost all who come to God by him. Such, in the eyes of the Church, is the centre and foundation of the Christian verity.'"

In summing up, this writer says :

"As to its character, it is latitudinarian, that is to say, it opens its doors to all. The system is rejected which recognises as members of the church only the converted, or those who at least make an explicit profession of their faith. In constituting the Free Church, they have proceeded on the principle that all the baptized are members of the general Church visible, and that in order to be acknowledged a member of the particular Church, the Free Church of the Canton de Vaud, it is only necessary to *make known the intention of becoming a member of it*. But it is understood, that something more is required of those who would take an active part in the government of the Church. In order to be a member of the *General Church-meetings*, it is necessary to be 'twenty-one years of age, and to have declared in due form, adherence to the doctrines and institutions of the Church.' In regard to *elders*, who are elected by the General Church-meetings, and form, conjointly with the pastor, the *Church Session*, they must be 'commendable for their piety, the Christian purity of their life, and their experience, and as far as possible, be of ma-

ture age. Scandalous sinners may be excluded from the Church, after having been fruitlessly admonished by the pastors or elders; but this sentence *will not deprive them of the right of coming to the Lord's table*, the Church not believing itself permitted to judge the conscience."

Adhering to the 2d Helvetic Confession, this church is Calvinistic in doctrine, and Presbyterian in government. And, hence, we the more regret the adoption of so unscriptural and dangerous an error regarding admissions to the Lord's table; and especially, as this point was so definitely settled in the return of Calvin to Geneva, from which he had been banished on the very ground that he would not admit any body and every body to sealing ordinances. The Free Church is, on this point, in as much need of farther reformation as those Churches are among us, which admit any body's children to baptism. Still this Swiss church has made a great advance, and, we have no doubt, she will continue to advance. The Church in Switzerland has lately lost one of her brightest ornaments, and most influential ministers, Dr. Vinet, well known throughout the European Churches as a Professor in the Theological Seminary of Lausanne. He has been called the Chalmers of Switzerland.

France. 1. *The Scarcity.* The efforts made by the authorities of Paris to relieve the poor of the city, have brought to light some remarkable facts respecting the condition of that gay capital. Of a population of 945,731, no less than 422,440 were receiving bread tickets on the 1st of May! Of these 66,150, being one of every fourteen, are paupers: the rest, nearly one-half, are so straitened in their means as to be dependent in part upon charity. Verily, Popery and folly have their reward. 2. *The movement towards Protestantism.* Of this movement, which we have endeavoured to keep before our readers, M. Audebez presented the following very interesting sketch, in a speech before the Scottish Free Church Assembly. His authority is of the very best, for he has been himself largely concerned. The extract is long, but it will repay a careful reading:

M. AUDEBEZ said, You are aware I am a Frenchman and a foreigner. Unaccustomed to speak your language, you don't expect, of course, to hear a fine speaker; and I trust you are prepared to bear kindly with my peculiar phraseology, as well as my very defective pronunciation. (Cheers.) I, by the grace of God, am your brother in Christ, and it suffices me to be sure of your brotherly indulgence. It is impossible for me, looking at the watch there (turning towards the clock) to lay before you the very extensive work pursued by the Evangelical Society of France.

I must confine myself to one part of that work in which I have myself been particularly employed. My dear friend, Mr. Roussel, has been engaged in the same cause, and he will, I trust, lay before you the department in which he has been himself employed. That society, as you already know, is an evangelical one. It is neither more nor less. Its only object is to cause the gospel, in all its purity, to be preached every where, and to every one in France. That society has now existed for fourteen years, and, by the grace of God, has made great progress. We have already 159 stations—places of worship opened—where the gospel was not preached before; and if we had enough of men first, and money afterwards, to support them, I dare say we would have opened five hundred other places of worship. I myself, with the privileges I enjoyed, and extended field of labour, would have opened 500 such places of worship, and I am sure my friend would have done the same. I was called, two years ago, to preach to twelve persons in a town seventy miles from Paris. Instead of preaching to twelve persons, I preached to 356. It was upon a Friday. Next evening at nine o'clock, the same hour as on the former day, I can't number those who attended. It was in a dancing-room that I preached. It is very fortunate that in that country they like the dance (laughter) because I could have had no other place. Next day, Sunday, I preached three times—morning, afternoon, and evening; and when I saw a good disposition, and a great many

people there—although my intention in going there was to pass through—yet I took root. (Laughter and applause.) I said, my friends, if you are desirous of the gospel, you shall have it; and then I addressed the mayor to ask a much larger room. He accepted my proposition, and gave me the Palace of Justice, a property of the town, and formerly a part of the Archbishopric adjoining the cathedral. Now, I preached during five weeks in this chapel, which is separated from the popish cathedral by a single wall. It was so near the palace of the Archbishop, that if he had been desirous of it, he could have been one of my hearers. (Laughter.) But so far from desiring to be edified, he, hearing that the gospel was faithfully preached, used all possible means to stop me, to impede my going on; and by dint of intrigues, succeeded, not in stopping my work, but in depriving me of the old Palace of Justice. I was too grievous a neighbour for him. (Laughter.) I must confess myself I was embarrassed some time, because I had a numerous people, and had no place to assemble them. Popery then was triumphant, but his joy did not last a long time. Having found out, at last, another dancing-room, capable to accommodate 500 people, I hired it; and, at the same time, being determined to secure the work, and to carry it on, I determined to build a chapel; and although I had not a penny in my pocket, I did not hesitate to buy very suitable ground in the centre of the town, being persuaded that it was the will of God. And, my dear friends, after five months I had the extreme joy to open a pretty chapel, capable to accommodate 800 or 900 people, with two school-rooms for children, and a house for the lodging of the master and mistress. The expense of the building amounted altogether to £2000, which a merciful God gave us in due time. And now where there were formerly no protestants, there is a very flourishing protestant, and, I hope, presbyterian church, and two flourishing schools, and the number of converts is increasing constantly. For I must tell you, as I am very desirous to let you know, we don't intend to make only protestants. Ah, friends, it is not a religious name, if the gospel is not written on the table of the heart by the hand of the Holy Ghost. We intend to make Christians,—to make faithful disciples of the gospel, as we pay great attention to the effects produced by the preaching of the gospel. It is not our interest merely to see crowds hear the gospel, but we follow carefully the effects produced on the heart,—on the soul; and I can tell you that the number of true converts is very greatly increasing. But this is not all. While a friend of mine came there to help me, I did not lose my time. Having been most earnestly invited by the surrounding towns and villages to go and preach, I could not resist their appeals, and in the extent of seventeen miles, I opened, in the course of the six following months, twenty other places of worship, in each of which many souls have already received the bread of life, and are growing in knowledge, grace, and Christian experience. I can assure you, ladies and gentlemen, and dear Christian brothers and sisters, that the department where I laboured is a very large one. The population amounts to 365,000, who are quite ready to become protestants, and to receive the truth as it is in Jesus. Yes, the greatest part of France is in the same disposition. I remember, my dear friends, during ten weeks that I passed in the south of France where I was a pastor, having, day and night, my house surrounded by five, six, and, sometimes, by seven and eight hundred people, crying, "Down with the protestant minister,"—"To death with the protestant pastor." During these ten weeks I was in great danger, but now in many places of France it suffices to be known as a protestant to be welcomed. There are great facilities for evangelizing my country; but unfortunately we are stopped, as you yourselves are, for want of good and gifted men, and, more so with us than you, for want of money. I will give you an example of the attention with which these people listen to the gospel. In the Palace of Justice, there was an old man so anxious to understand and retain all my words, that he was thoroughly absorbed during the whole time that I was speaking. One evening, as he was waiting for sermon, he took a pinch of snuff, and at the very moment when he directed it to its destination, my voice reached his ear, stopped his hand, and his arm, half stretched out, remained in that position (showing it) during ten minutes without fulfilling its duty. Another fact; it will be the last to-day. A lady well dressed, and very respectable-looking; whom I had observed in the crowd, came to visit me in my hotel; on drawing nigh to me, she said, "Sir, I am very desirous to become a protestant, and come to you in order that I may be made so by you. The priests have deceived me, I cannot bear them, I hate priestcraft and juggling; but the simplicity and clearness of the doctrines which you teach attract and chain my heart. Pray, acknowledge me, admit me as a protestant." "Madame," I answered, "I exceedingly rejoice to hear you speaking so, but I

must tell you that it is not in my power to make you a protestant. You can by no means be of my religion, unless you undergo a new creation, for Christ has declared that 'except a man be born again, he cannot see the kingdom of God.' Now, my dear Madame, buy a Bible, read it, pray before reading it, pray during reading it, and pray after reading it, and trust in God, and he will make you a true believer, and a happy member of his family." She appeared deeply struck with these words. She said she had bought a Bible the first evening after that I preached, and had been busy reading it; and after giving me her address, she retired. But I had not as yet had time for visiting her when she came again, and her enlightened face told me afar off that she was quite another person as regards the heart. "Oh, sir," she exclaimed, "I now know, I understand, I feel what is needful to become a true Christian. Oh, what a stupid—what a sinful creature I was. I desired to become a protestant; but, indeed, I was so a long time ago. It was a new heart that I wanted, and, by the grace of God, a renewed mind, in order to know, fear, and love Him. The words by which that lady was struck, were these,—“You must be born again.” (M. AUDEBEZ resumed his seat amidst applause.)

3. *Anti-Slavery.* The tide of anti-slavery feeling in France is rapidly swelling, and already wears a formidable aspect. In the Chamber of Deputies a very able and spirited debate took place recently, in which strong anti-slavery speeches were made by M. M. Paul de Gasparin, Jules de Lasteyrie, Lacrosse, Leduc Rollin, Dupin and Odillon Barrot, which are rapturously spoken of by the better class of French papers. The petitions for the immediate abolition of slavery in the French colonies were signed by upwards of 11,000 persons, among whom were three bishops, nineteen vicar-generals, eight hundred and fifty-eight cures, vicars, or priests, eighty-six presidents of consistories and pastors of the Reformed Protestant Church, seven members of the Institute, one hundred and fifty-one elective counsellors, two hundred and thirteen magistrates and members of the bar, and more than nine thousand electors, merchants, proprietors and workmen. They came from all parts of the kingdom.

We add, for the purpose of showing the importance of these proceedings, some facts respecting the extent of slavery under French law. It is found in the colonies which comprise the islands of Martinique, Guadeloupe, and some smaller islands in the Antilles; French Guiana in South America; Senegal and the island of Goree in Africa; Bourbon and St. Marie in the Eastern ocean; a few possessions in Hindostan and Algeria. Exclusive of Algiers, their aggregate population in 1836 was 562,570, of which 258,256 in the West Indian and African colonies, and 165,241 in the East Indies, were slaves. There are also many slaves in Algeria. What the amount of the slave population may be now, we do not know, but judging from the diminution that took place from 1831 to 1836, it has fallen off. Still, the aggregate number of slaves now held under the laws of France must be between four and five hundred thousand.

Scotland. 1. *Dr. Chalmers.* Our readers have all heard of the sudden decease of Dr. Chalmers, during the sessions of the Free Church Assembly. He retired on Sabbath evening, not in entire health, but, apparently, with no serious disease. In the morning, he was found lying in a position little changed from his usual posture in sleep. He had evidently been removed instantaneously, and probably, with scarce a pang. He died of disease of the heart. He had done his work. His name is imperishably associated with the history of Scotland, and, we may say, of the Protestant world, for the last thirty years; but, particularly, with the secession and organization of the Free Church.—

We are not disposed to find fault with so great and so good a man, but we cannot refrain from saying that Dr. Chalmers would have left a brighter memorial behind him, had he been more faithful to the cause of truth in regard to fellowship with slaveholders and slaveholding churches. He has given, unhappily, the sanction of his great name to the fitness of slaveholders for Christian communion. We say "unhappily;" for if the slaveholder may be retained in communion while discipline is exercised for such offences as dancing, for example, then it follows that the slaveholder is a less scandalous offender than the dancer. Whether such doctrine is creditable to the Christian church, we leave it to any unprejudiced mind to say. We believe Dr. Chalmers was somehow strangely deluded. We would have rejoiced had it been otherwise. Still, this is but a speck in the brightness of his renown, obscuring, but not concealing, its brilliancy. "*Non omnia possunt omnes.*" He has been removed after finishing his greatest work—that connected with the Free Church. He has been gathered home fully ripe.

2. *Reformed Presbyterian Total Abstinence Soiree.*—The following, from the Glasgow Times, presents an encouraging view of the progress of the temperance cause in Scotland, where, however, there is much yet to be done:

"On the evening of Thursday week, the members of the Total Abstinence Society, in connexion with the Reformed Presbyterian Churches in this city, and their friends, held a soiree in the Assembly rooms, Inghram street, which was well attended. The Rev. Dr. Bates presided. On the platform, beside the chairman, were the Rev. Mr. Anderson, Loanhead; Rev. Mr. Martin, Strathmiglo; Rev. Mr. Clark, east Campbell street; and Messrs. John Brown, Thomas Bain, James Turner, Thrushgrove; James Ewing, William Richmond, John Proudfoot, James Daly, and Neil McNeil, Edinburgh. A blessing having been asked, the company partook of tea, coffee, &c. provided by Mr. White. Eloquent addresses were afterwards delivered by the Rev. Messrs. Clark, Martin, Anderson, and McNeil, and the following resolutions submitted to the meeting:

"That to waste enormous sums in the purchase of these pernicious luxuries, at the present crisis, and to consume the grain employed in the production of them, which is so urgently required by famishing millions, is at once inconsistent with humanity, and with the tenor of the gospel.

"That as the sin of drunkenness itself, and the vices that accompany and spring from it, constitute a large portion of our national guilt, the calamity which now presses upon this land, contains a loud call for repentance, and that a strenuous and united effort be made to remove this stupendous evil."

"The audience, having joined in singing a portion of a Psalm, separated about 11 o'clock, highly gratified with the whole proceedings."

The Times thus comments: "The Temperance Reformation is at length beginning to receive that place amongst the benevolent movements of the Christian church, which its importance demands. All honour to the members of the Reformed Presbyterian Churches in this city, who have taken the lead in the formation of separate congregational plans of effort. Their example should greatly stimulate and encourage those who belong to other denominations."

3. *The Free Church Assembly.* This body met in Edinburgh, May 20th: 450 members were enrolled, a large part of whom were in attendance. The business before them, much of it of great interest, was transacted with nearly entire unanimity. We see, however, in examining the debates as they are reported at large in the Scottish Guardian, more evidence of diversity of view than we have formerly noticed.

1. *The Funds.* The sum total collected during the year was a little over £313,000, or about \$1,550,000. Of this, about £1071, or upwards of five thousand dollars, was from children's collections. Compared with former years, there has been a slight falling off. The collections for the first year were £366,000. Under all the circumstances, this diminution is not strange: particularly when we consider that during the past year the poorer classes, on whom much depends, have been so greatly straitened. The salary of the ministers drawn from the sustentation fund, was \$600 each. The assembly has resolved to make it, if possible, \$750. This, with manses, will be a competent support, and will, probably, compare well with the average of the Establishment. A remarkable fact, deserving to be pondered by other churches, is, that out of 722 congregations, *every one contributed to the church's schemes!* Additional exertions have been resolved upon for the ensuing year.

2. *Churches, Schools, &c.* They have now 676 church edifices, 55 having been built during the year, and of them 487 are entirely free from debt. There are in connexion with the Free church, 650 schools. 513 are partly supported by the church fund raised for that purpose. In them, are taught upwards of 44,000 scholars. These schools are divided into *four* classes. Thus—1st, The side or district schools, which are found in remote parts, or in the outskirts of cities. Of them, the teachers receive £15. 2d, The congregational schools. These are the greatest in number, and their teachers who are better qualified, receive from £20 to £45. 3d, The industrial schools, in which labour, particularly agriculture, is associated with learning. And, 4th, The model school. They propose to establish gymnasia, or academies—seminaries for higher instruction. The college prospers. There were last session 340 students matriculated.

3. *The Deacons' Court.* On this subject, the following resolutions were adopted:

“The Committee appointed by the Assembly with reference to the overtures anent Deacons' Courts and the administration of the financial affairs of congregations, report that they have prepared the following recommendations, which, they think, might with advantage be addressed to Deacons' Courts by the General Assembly, namely:—

Recommendations to Deacons' Courts.

“1. That the minister's supplement be understood to consist of the money paid to him during any one year out of the congregational funds, or by his congregation, in order that, including the dividend, for that year from the General Church Fund, he may have a suitable maintenance. 2. That, after deducting feu-duty, the cost of insurance, the salaries of beadle, precentor, Presbyterial and Synodical charges, and the current yearly expenses that are necessary for the maintenance of public worship and the due administration of gospel ordinances, an adequate supplement for the minister be provided out of the congregational funds, before these funds are held applicable to any other purpose whatsoever. 3. That the minister's supplement be paid at the terms of Whitsunday and Martinmas. 4. That the average ordinary collection be deducted from all special or extraordinary collections made on the Lord's day at the usual diets of worship.

“The Committee have farther prepared the following draft of a declaratory act, which they propose for the Assembly's adoption:—

Declaratory Act anent Deacons' Courts and Kirk-Sessions.

“Whereas it is desirable that the existing and constitutional law of the Church respecting the business to be transacted in Deacons' Courts, and the relation of these courts to the superior judicatories, and respecting the jurisdiction of kirk-sessions, should be clearly known, the General Assembly declared,—

“1. That the business to be transacted in the Deacons’ Court consists in the administration of the funds, and property, and temporal affairs of the respective congregations. 2. That while it is inexpedient to sustain appeals against the ordinary administration of the Deacons’ Court in secular and financial affairs, the said court is nevertheless subject to the review of the Presbytery, in so far as it may take any step or adopt any resolution which the Presbytery can pronounce to be of a censurable nature, or in violation of any enactment of the General Assembly. 3. That it belongs to the Session to receive and accept the resignation of elders and deacons. 4. That it belongs to the Session to determine as to the election of elders and deacons, whether as regards the time and circumstances, where such election may be necessary, or the number of those office-bearers that ought to be chosen; and to superintend and regulate the whole proceedings therein, according to the laws of the Church. 5. That congregational meetings are called by authority of the Session. The General Assembly, in passing this Act, exhort the ministers and elders of the Church to be diligent and regular in their attendance at the meetings of Deacons’ Courts.”

“The Assembly approved of the Report, and recommended in terms thereof; and passed the draft of a declaratory act as a declaratory enactment.”

4. *The Jewish Mission.* This mission seems to be very prosperous. A letter appears in the transactions from six converts in the city of Constantinople. Much interest is justly felt in this department of their missionary enterprise.

5. *The Government Scheme of Education.* This subject was brought before the Assembly by Dr. Candlish, and after a protracted debate, in which considerable diversity of view was expressed, a series of resolutions was adopted. We give them in full. They present, on the one hand, the judgment of the church respecting the government scheme, and on the other, the course which they will follow in the mean time.

“I. That this Assembly, while holding it to be the duty of the state to assist in promoting the education of the people, and having a deep sense of the educational destitution existing in the land, are, at the same time, much impressed with the great practical difficulties attending the adjustment of a satisfactory measure, in the present divided state of the country, and desire to acknowledge the laudable zeal of the government in behalf of this great object.

“II. That it is the duty of this church, as a church of Christ, to be willing to co-operate with the government, and to avail herself of the means which may be placed at her disposal, by grants of public money, for increasing the extent and efficiency of her own educational institutions, provided, always, that due care be taken to secure, on the one hand, that no conditions be annexed to these grants inconsistent with the entire preservation of her liberty and jurisdiction in the management of her schools; and, on the other hand, that this church do not incur the responsibility of approving of any false and erroneous principles that may be involved in such measures as the government may propose and adopt.

“III. That the position of Scotland, in respect of education, is such as to afford peculiar facilities for the adoption of a system of popular education, which might be generally acceptable to the community, on the one hand, and consistent with sound principles on the other, were Scotland now, as in former days, considered and dealt with as a distinct nation, on the footing of her national standing and attainments; inasmuch as, first, there would seem to be almost a universal concurrence among those of all denominations, who are practically carrying on the work in Scotland, notwithstanding important differences in other matters, in the use, in all their schools, not only of the Holy Scriptures, but also of the Catechisms of the Westminster Assembly; and, secondly, all such parties agree in the propriety, and adopt the practice, of opening all public schools to those who wish to avail themselves of the merely secular part of the instruction embraced in them, without requiring attendance at any religious service or exercise, either on week-day or Sabbath day. And it appears to this Assembly, not only that the people of Scotland have the strongest claim to be treated in this matter as a portion of the empire distinct from the rest; but that it would be the highest honour and soundest policy of a wise, Christian, and patriotic government, to make Scotland the field for thus exemplifying a plan for national education, evangelical and scriptural, on the one hand, and yet thoroughly catholic on the other.

"IV. In reference, however, to the present proposal of the government, the Assembly are constrained to record their disapproval of those provisions in the scheme which, while requiring religious instruction to be communicated, and religious qualifications to be attested, in all the schools aided by public grant, do not appear to discriminate sufficiently between truth and error; and without determining how far, in the embarrassments which the religious divisions, especially in other parts of the empire, occasion, the government might not be warranted in acting upon the plan of giving aid to all schools, by whatever parties supported and taught, which profess to furnish the secular branches required, to the satisfaction of the government Inspector, without taking any cognizance at all of any thing beyond these branches, excepting only in the exercise of its undoubted right to see that nothing contrary to social order, or the laws of the land, be any where inculcated. The Assembly cannot but consider as unsound and latitudinarian, such a plan as implies that the government make themselves responsible for the schools aided by them being religious, without discriminating between the evangelical faith of the protestant churches, and the vital errors which pass under the name of religion.

"V. In accordance with the preceding resolutions, the Assembly instruct their Education Committee to communicate with her Majesty's government, as they have opportunity, in order to bring under their notice the views contained in the said resolutions, and generally to aim at the accomplishment of the desirable object indicated in them. And in the mean time, the General Assembly being of opinion that there is no valid objection, in principle, in the way of accepting aid from public grants given unconditionally and freely for the support of the schools of this church, remit to their Education Committee, along with the Presbyteries, to give advice to such parties as may wish to apply for grants."

The debate on this subject was very interesting. The speech of Dr. Candlish was very able.

6. *Testimony to the Headship of Messiah.* Upon a memorial from the Synod of Aberdeen, a paper was adopted on this subject. We omit farther notice, at present, inasmuch as we design to publish the document itself. Their doings on *Slavery*, hereafter.

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NOTICES OF BOOKS.

A Review of a pamphlet, entitled "An Appeal to the Public on Behalf of a House of Refuge for Coloured Juvenile Delinquents." 8vo., pp. 16. Phila. 1847.\*

If the condition, moral and physical, of our coloured population is worse, on an average, than that of the whites, we ought not to wonder. Shut out, as they are, from our higher schools, from the honours of the professions, and even to a large extent, from the benefits of trade, and the mechanic arts; excluded from the churches, unless under circumstances that constantly remind them of their degradation; and subjected to the enervating influence of that contempt and scorn with which the dominant race so generally regard them, we do not think it strange that many of them are ignorant and vicious; we are surprised that so much intelligence and virtue are to be found among them. Bad as things are, however, they are not so bad as is commonly represented. To prove this, is the design of the pamphlet before us. And it does completely establish, by extracts from the public records, that many of the statements in regard to the viciousness of the coloured race, which find their way to the public prints, are either gross mis-statements or perversions of fact. In regard to intemperance, we have the following summary drawn from the record of Blockley Almshouse.

From these statements, it appears that 93, out of 235, are classed as temperate exclusive of 13 lunatics, and 5 boys; being 40 per cent. temperate. Forty-three are moderately temperate. Eighty-one are intemperate, including those not

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\* Prepared by a committee of the Pennsylvania Society for the Abolition of Slavery.

classed; being nearly one-third of the whole number, and even including the 43 de-nominated moderate drinkers, making 124, will not be quite one-half to be set down as intemperate. Whereas, it is asserted by the steward, and the fact will, we believe, be admitted by any of the managers of the house, that of the whole number of paupers admitted, *eight-tenths are intemperate*; giving to the coloured population a decided superiority, with regard to habits, over the rest of the residents of the house. And this character, your committee think, will be sustained by the observation of disinterested persons in our streets, where it is rather uncommon to meet a coloured person intoxicated; while, on the other hand, to see a drunken white is an every day occurrence.

As to crimes, the committee state, among others, the following facts:

Of one hundred and twenty-nine coloured commitments in January last, only twenty-three were convicted when brought to trial, fifteen of whom were from the district of twelve squares spoken of—and every one of the whole number (twenty-three) for no higher grade of offence than petty larceny. This certainly does not argue such alarming depravity amongst the coloured people, as appears to have been intentionally indicated by the statements in the "Appeal." If out of a population estimated at some twenty thousand souls, in that portion of the districts where they are the most thickly settled, amid all the temptations of a city life, and the greatly increased temptations (to the poor) of mid-winter, when the cold is severe, and work scarce, to have but fifteen convictions for crime in one month, and they for the lowest grade known in law, is an argument rather in favour of, than against the moral character of the coloured people as a class.

In reference to the large proportion of coloured convicts in the Eastern Penitentiary, the committee, after showing sufficient reasons for much of this, independent of any peculiar immorality among the coloured, add very significantly:—

Were all the violators of law and morals, all the offenders against the peace and good order of the community, brought to justice with the same rigour and pertinacity as are those of the African race, and were the laws administered with equal strictness in the cases of all, we strongly suspect that the apparent inequality in the criminal calendar would present a far different aspect.

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 ¶ We learn that a call has been moderated for the Rev. James Douglas, in the congregation of Bovina; a society in the vicinity unites with them.

THE MINUTES.—*Errata.*—Through the temporary, and unavoidable absence of the Editor, some omissions and errata occurred in the minutes. The signatures of the Moderator and Clerk were not affixed: 1848, is given as the year to which Synod stands adjourned, instead of 1849: and 1847, instead of 1848, in connexion with the appointment of a Fast day.

TO OUR READERS.—On account of our last number having been entirely occupied with the minutes of Synod, our notice of Affairs Abroad is unusually extended. We have, consequently, been obliged to omit our summary of Home matters. In the next number, we will furnish a sketch of the debate in Synod on the deacon question. An index and title page of the second volume, with a corrected index of volume one, will be issued in connexion with our September number, in such a shape, as that it may be conveniently bound.

TO CORRESPONDENTS.—We hope correspondents, who have favoured us with communications, will bear with us a little longer. We are endeavouring to conclude such as have been commenced, and to keep up our notices of current events.

DIED.—At Grosse Island, near Quebec, Rev. Mr. Hawthorne, Reformed Presbyterian Minister, late of county Armagh, Ireland, and his son, aged 13 years; both of ship fever. He has left a widow and family, among strangers.

THE COVENANTER.

SEPTEMBER, 1847.

ESSAYS ON ROM. XIII. 1—7.

BY WM. L. ROBERTS.

[Concluded from p. 296, vol. ii.]

THE third proposition remains to be confirmed, namely:

“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.”

The passage under consideration teaches a twofold submission. 1. For wrath’s, 2. for conscience’ sake: “Wherefore ye must needs be subject, not only for wrath’s, but also for conscience’ sake.” ver. 5.

1. *Submission for wrath’s sake, is formidine pænæ, from the fear of punishment, as the word in the original, by implication, signifies.* Of the same import is the other declaration in the text, namely: “They that resist shall receive to themselves *damnation*,” or *punishment*. As God has armed his ordinance with the *sword*, and arrayed his minister, in the execution of the penalties of law, in all the terrors of his vengeance, he who resists the divine institution, subjects himself to the inflictions of punitive justice. It is treason against Heaven to resist the ordinance of God. “The sons of Belial,” who love not the restrictions of moral law, have brandished before their eyes the glittering sword of avenging justice in the hands of God’s minister, exciting fearful apprehensions, and thus by operating upon the conservative principle of *fear*, these “rebellious ones” are kept in abeyance, and constrained to submission. Thus God’s magistrate is “a *terror to evil doers*.”

But there are none so good in this life as not to require such a motive to submission. The good are often tempted to do evil. Hence the threatenings of God’s word, of visiting his people with stripes, that by the dread of chastisement they may be kept in the way of righteousness. Upon this principle it is, that the sword of the magistrate, and the vengeance with which he is clothed, are held up *in terrorem*, as, even to the saints, a motive to obedience. The magistrate is armed with authority from God to punish; the dread of this should influence to submission; and punishment is deserved when God’s ordinance is resisted.

The phrase may receive another interpretation. All governments demand submission to their authority. Wicked and tyrannical governments usurp the sword, and at its point enforce submission to their

unjust dominion. It is impossible that the enlightened and upright mind should yield conscientious submission, yet the dread of the wrath of the ministers of the Dragon may compel a reluctant tolerance of a rule which they cannot change; but this constrained subjection does not imply an acknowledgment of the legitimacy of misrule. Under the worst system a man of God may, as far as he is personally concerned, pursue a quiet and peaceable life in all godliness and honesty, and when the immoral power would compel to a different life, he must "obey God rather than man." Even to preserve his own life, he must not violate the law of his God. While the immoral power is too strong for him, and there is no prospect of effecting a salutary revolution, the righteous man will, *from fear*, submit to the general order of things, whilst he cannot give his approbation to, or do that which may be construed into an acknowledgment of, immoral power.

This *outward* submission to an immoral constitution of government is not upon the principle that while "the *usurpation of power* and the *abuse of power* are not from God, *the power itself is.*" This is an abstraction too abstract for my grasp. An immoral power claims my conscientious allegiance, because the power in the abstract is from God. My conscience must pierce through all the integuments of immorality, and hug to its bosom the abstraction. In such a process my conscience must necessarily be defiled. It cannot reach the abstraction without contact with the immoral integuments. Indeed, I am unable to perceive this abstraction of magistracy dwelling behind "the throne of iniquity which decrees mischief by a law." Such a throne, we are taught, has no fellowship with God. Has God bound his ordinances to the back of an iniquitous throne to give authority to any of its acts, while with the throne itself he will not himself have fellowship? Tell it not in Gath. However, upon this principle it is asserted, "Nero received his power from the Dragon to burn the members of Christ's body, but from Christ to rule; and Christ employed him to protect Paul from the mob. Christ gave him authority, as his minister, to do the latter, and permitted him, as Satan's minister, to do the former." This is, indeed, making Christ and Beelzebub *confederates* with a vengeance; and the ordinance of God the support and sanction of the ordinance of the Devil. No, no. God has not bound his ordinance to the back of an immoral throne to give it any right to rule.

All this mysticism grows out of a false assumption that the Devil is not permitted to confer civil sovereignty, that he has not set up a civil magistracy of his own. Now, that he has done this, there cannot, if we believe the scriptures, be the least question. It is distinctly asserted, Rev. xiii. 2: "And the Dragon gave him his power, and his seat, and great authority," *ἐξουσιαν μεγάλην*. This great authority is national right to reign. Now this does not mean that Satan can confer moral authority; but he claims to do so; and if he is allowed to exercise a usurped sovereignty over this world, and to deceive the nations for a long period, he executes what he claims, and has erected kingdoms of his own in this world, and gives them all the right they have to rule. Among these kingdoms is the Roman empire under all its varying forms.

Christ has, indeed, a sovereignty over the Devil and all his empire, but not to confer legitimacy, in any sense, upon the kingdoms of his erection. Christ's sovereignty is for the destruction of "the works of the Devil." One instrument of the destruction of these works is, God's moral ordinance of civil government in the hands of his witnesses, and

which is so beautifully described in this chapter. The devil's kingdoms are to be subverted, and Christ's kingdoms are to be established on their ruins. This is very clearly exhibited by Daniel, ch. v. 44: "In the days of these kings, or kingdoms, shall the God of heaven set up a kingdom which shall not be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Christ's kingdom will never consume his own ordinance. The Roman empire, like those immoral monarchies which preceded it, "was reared," as good John Brown of Haddington expresses it, "by the Devil as a mighty engine against the kingdom of Christ." But "the stone cut out of the mountain without hands," which is the symbol of Christ's kingdom, shall break it in pieces, and consume it for ever. This being true, can we for a moment believe that Nero, or any consul, dictator, or emperor, or the Roman senate, itself, received the right to rule from Christ? This empire was permitted to be reared by the Devil, in the mysterious providence of God, as a mighty system of iniquity which it should be the glory of the Son of Man to demolish by the power of that holy ordinance of magistracy which he has received from the Father, and of which he is the Head and illustrious administrator. He does not sanction, therefore, but consumes the works of the Devil.

Just as paganism, as a system of religion, is from the Devil, so are the existing kingdoms of this world as a system of civil rule. He is the author of this entire system of misrule, it is wholly his handy-work: and we may with equal authority and justice unite Christianity with paganism, as its sanction, and thus revive the eclectic system, as God's ordinance of civil magistracy with the kingdoms of the Devil to give legitimacy to their rule, and thus bind their yoke upon the neck of Christians. It is equally true in both cases, "Ye cannot drink of the cup of the Lord and the cup of Devils, ye cannot be partakers of the Lord's table and of the table of Devils."

The following reasoning is equally logical with that which we have quoted.

"Religion is an institution of God, as such it is always the ordinance of God, but paganism is a constitution of religion organized by Satan: we must, however, reverence paganism as it is a religion, and receive its moral precepts from the lips of its priests, with conscientious regard; because religion in the abstract is God's ordinance, whilst we should be very careful to testify against the wickedness of paganism, as the Devil has constituted it." Have Christians yet to learn, and Christian ministers yet to be taught, that Satan transforms himself into an angel of light, and that in the spirit of such a transformation, he moulds his systems of religion and civil rule into such forms, as to bear a striking resemblance to the institutions of heaven, whilst they are essentially distinct? This is the truth, and thus he deceives the nations and beguiles Christians, as of old he did Eve, by his subtlety, and alas, some, even ministers, will hug these delusions to the last extremity, such power is there in the tail of the Dragon. He sweeps therewith a third part of the stars of heaven.

The Roman church holds some precious truths—the doctrine of the trinity, and of the divinity of Jesus Christ—yet are these principles annulled, as to all practical benefits, by her deifying Mary, and her adoration of saints and images. She is antichristian, and the synagogue of Satan, notwithstanding her mingling of precious truths with her abominations.

These truths do not neutralize her impieties. The pope exercises a civil dominion as a temporal prince, and the present occupant of the papal throne has decreed many things just in themselves, and favourable to liberty and the temporal welfare of his subjects; yet are we, for these reasons, to recognise him as the minister of God? He is still the Man of Sin, the Antichrist, and in no sense the ordinance of God.

Let the ordinance of God be constituted in a nation, as of old in the commonwealth of Israel, then an Ahaz may occupy the throne and administer it, and the ordinance of God be not thereby vitiated. If he violated the constitution, the people had the right of resistance and rejection, and if they concurred with their apostate king in its violation, they were both overwhelmed by the divine judgments. But the ordinance of God is not known in the Kingdom of the Beast, and the dominion of the Man of Sin. The cases are not parallel. It is only, therefore, from fear of undeserved punishment, and where revolution is impracticable, that the enlightened subject submits to lawless power. It is submission for wrath only, and not for conscience' sake. The Christian ever, and in all places, is bound by the laws of Christ's kingdom, and though residing under the dominion of an immoral government, his life is regulated by the Christian law; not because the government enforces a law of Christ, but because, independently of this, he is a subject of Christ's kingdom, and acts solely with a reference to his authority, and does not, even by implication, recognise the legitimacy of the existing sovereignty.

2. *God's ordinance demands a conscientious subjection.* "Be ye subject for conscience' sake." Conscience is a sense of the divine judgment concerning our deeds; of which deeds it is, also, itself a witness. God has not subjected this exalted faculty to human authority; the laws of man cannot bind it. God alone is its Lord, and to his law alone it is subjected. Conscience embraces the judgment, will, and affections. The judgment approves the divine law, the will consents to it as good, and the affections cleave to it as the most excellent rule, and thus the soul of the Christian bows with awe before the authority of God, and regards with intelligent, voluntary, and affectionate reverence his holy institutions. Hence, rightful authority as embodied in God's ordinance of civil government, and constituted among men according to the Christian law, is acknowledged with reverence by the Christian patriot, and is obeyed and defended with a conscientious regard, without respect to favour or reward, and with an heroic resolution, fearless of danger. God's ordinance is approved because it is holy; God's law is obeyed because it is holy, just, and good. Submission for conscience' sake is *virtutis amore*, for the love of virtue: such submission the Christian yields to every institution of Heaven.

3. *A due proportion of property must be contributed to its support.* This is reasonable. It cannot be expected that those who administer the government, can afford to devote their time and talents to the conduct of its affairs, without pecuniary support. This is so clearly exhibited that to argue the subject would be impertinent. There are, besides, a variety of national interests which demand pecuniary contributions. The apostle contemplates all these in the precepts—"For this cause (conscience' sake) pay ye tribute also. Render, therefore, to all their dues. Tribute to whom tribute is due. Custom to whom custom." *ὄμοιος*, *Tribute*, is a tax, *τελος* is a tax levied upon travellers, and merchants. A tariff seems to be scriptural. The government has

a right to defray its expenses and to promote the general interests, to levy taxes upon its subjects, and upon articles of merchandise of foreign production.

A question of great practical importance arises here. Upon what principle do you pay taxes to a government which you do not recognise as the ordinance of God? I answer: There is scarcely a government that does not pay some respect to the rights of property. If I am protected in my person and property, I may pay taxes upon a simple principle of justice. I receive a certain degree of protection and pay for it, by bearing a portion of the general burden. Again, I cannot help myself. The immoral government has the power of exacting, manifold, the sum levied, if I refuse to pay. I may lawfully part with a portion of my property to preserve the remainder. If I were within the jurisdiction claimed by a robber, and by paying a certain percentage I could secure my person and property from the ravages of his brigands, I would do so, and this without any reference to the lawfulness of his authority. It would be wholly for wrath's sake. So under all immoral governments: and so long as they do not make the payment a test of allegiance, I may pay without doing violence to conscience. But if they should make the payment a test of the recognition of immoral power, I should suffer them to take all, even life itself, rather than recognise the legitimacy of an immoral institution.

4. *God's ordinance must be revered in its constitution among men. "Fear to whom fear."* The institution which we have described is clothed with a portion of the authority and majesty of God. It is God's representative, and the representative of the people, as they have voluntarily constituted it in obedience to his will; and, as such, it is the minister of vengeance to all who violate its sanctity. It is not a servile fear which is inculcated. It is of the nature of the reverence that is due to God as the moral Governor of the universe. We behold the representative of God in the government of the nation where we stand in the presence of God's ordinance constituted among men, and although we do not superstitiously worship, yet we feel a certain reverence due to the minister of God: such as, in a subordinate institution, is required of the wife in the precept "Let the wife see that she reverence her husband." It is God's authority expressed in the voice of the people as they subject themselves to the ordinance of God.

5. *Such a government must be honoured in its administration. "Honour to whom honour."* Its officers are to be held in esteem as they exhibit the character of God's ministers, and respected in the execution of their functions. Those who administer God's ordinance should ever themselves *fear God*. "They must be just, *ruling in the fear of God*." A wicked man may obtain office, and his wickedness not be developed until after his investiture, as in the case of Ahaz and others; and it may be expedient to tolerate the man so long as he faithfully administers the ordinance of God; but no wicked man has a right to office, and no people have a right to elect such to office. God, in his sovereignty, may send such judgments, as he sends wolves, bears, and lions, but such have no right to office, and a people sin who confer office upon the ungodly, and are usually punished by the wickedness of the rulers. "As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people."

Rulers who fear God, love the truth, and hate covetousness, and

administer justice in their rule, are entitled to respect, and are to be honoured in their persons and administration. They are not to be reviled by the tongue, nor by any action treated with contempt, for they "are the ministers of God," God's servants, administering God's law in the government of the people. These are not Satan's rulers, but the ministers of God administering God's ordinance. Rulers are called gods, because those who are lawful rulers, are his representatives, and to revile or curse such, in the lawful exercise of their office, would be to revile or curse God, whose ministers they are. As we honour God, we must, in like manner, honour his minister whom he hath clothed with his authority in the administration of justice among men.

CONCLUSION.

From these discussions, I deduce a series of important inferences.

1. *We are not bound to recognise an immoral and tyrannical government as God's ordinance.* For wrath's sake it may be expedient to submit, but we cannot yield conscientious obedience. This is impossible, the authority and law of God only bind the conscience. To render conscientious obedience, we must behold an image in the government of the majesty of God, and of the holiness and righteousness of his law. These cannot be discerned in an immoral and tyrannical government; consequently, to such, we can submit only for wrath's sake: such may be tolerated so long as a revolution cannot be effected; but if it can be effected, then revolution becomes our duty; for there is a point where tolerance ceases to be a duty, but becomes a crime, and where resistance should be made, even though it be unto blood, striving against sin. Where the government tramples upon all law and liberty, and persecutes the patriot and the pious, there resistance, even war, becomes a duty.

2. *It is our duty to testify against all such immoral and tyrannical governments.* "Ye are my witnesses," saith the Lord to his people. The doctrines, laws, and institutions of his word, are the matter of their testimony. Among these institutions is the one described in the passage which we have expounded. So far from the ministers of Christ expounding this portion of the word as authority for conscientious subjection to immoral and tyrannical civil rule; they should employ it as God designed it, as his testimony in behalf of his own holy ordinance, intended as a blessing, and not as a curse, upon the human race. It becomes the people of God to testify against all immoralities in the existing corrupt constitutions of the nations, and developed in their administration.

This obligation is not very extensively felt, by professing Christians, at the present time, and the ministry is first in the fault, and exceedingly treacherous to the cause of their Lord, as he is "the Prince of the kings of the earth." The vast majority seek the most intimate fellowship with the thrones which decree mischief by a law, and enforce doctrines upon their deceived auditories, which the patriots of the revolution would have spurned, as slavish and degrading. Witness the extensive, yea, almost universal ecclesiastical support given to slavery. It is the Constitution which has bound the churches under its yoke. This is the result of the almost universal prostitution of the ministry and religion. When will the Christian ministry arise from their debasement and shake off their chains, and in the dignity of "the messengers of the churches, and the glory of Christ," fulfil their com-

mission by “preaching liberty to the captives, and the opening of the prison to those who are bound.”

3. *Living under an immoral government, Christians should endeavour to exemplify the ordinance of God.* Nobly testifying against immoral powers, and willingly throwing off the yoke of allegiance, they should live as subjects of the kingdom of Christ, that holy dominion which will ere long bless the nations. They should exhibit, in a life of pure godliness and honesty, the transcendent beauty of his ordinance, and exert their influence to induce its adoption by the nations.

4. *The will of the people is not the supreme source and rule of civil power—but the will of God.* The former is the popular doctrine of our own country, and fraught with manifold evils. It has separated the nation, in its national organization, from God. The will of the people, expressed in the constitution, treaties and laws, is sovereign, though in frequent violation of the rights of man, and in direct opposition to the will of God. The constitution, even in the view of the ministry, is above the Bible: Yea, they recklessly pervert the Scriptures to support its most daring violations of human rights, and strengthen the hostility of the infidel to that holy volume, which, after all their perversions, is the charter of our liberties.

As civil government is God’s ordinance, his will must be paramount in its constitution. In the laws of nature, the common principles of justice, equity and liberty, and in the scriptures, God has revealed his will. To these civil government must be conformed in its constitution; otherwise it cannot be God’s ordinance. No combination of men, however numerous, can give validity to a principle which violates the will of God, expressed in the law of nations, and the holy scriptures, the latter a perfect transcript of the former. They cannot veto God’s law, nor make obligatory that which is simply their own will, not sanctioned by the will of God.

5. *The popular sentiment that religion has nothing to do with politics, nor politics with religion, is exploded by a correct understanding of this sublime passage.* If it were meant, that so corrupt are the politics of the times, that pure religion must be defiled by contact with them, there would be too much truth in the sentiment. But this is not its meaning. Its naked meaning is:—Religion and politics are so utterly different that there is to be no alliance, and the former is not to have an influence upon the latter. Alas, it is too true, that professed Christians cast off the government of their religion, as that which interferes with their policy when they enter the arena of politics. The passage, as we have seen, unites, in sweet and holy conformity, pure religion and the civil policy of nations. They are each from God, and are pure systems, designed to go hand in hand throughout the earth dispensing blessings to the miserable and oppressed. The scriptures teach us, first, to fear God, and then honour the King. Christians are to carry their religion with them into all the relations of human life; it must sanctify their political action, and their politics must be subservient to the purity and prosperity of their religion. But religion and politics are now divorced, and society, in all nations, is now groaning under the abominations and miseries of irreligious civil policy. Immorality and despotism are, by reason of this, universally triumphant.

6. *Unfortunately for the nations, the Devil’s ordinance of civil government is universally prevalent.* He reigns, in heathen, Ma-

homedan, and papal lands, in the full establishment of his system of tyranny, misrule and wickedness. In nominally protestant kingdoms, he has been permitted so to manage the political movements of the nations, that whatever reformation may have been effected in religion, his ordinance of magistracy has the supremacy. The beast, which he brought "from the bottomless pit," still occupies the throne, and will, until "the time of the end." Hence tyranny, wickedness, irreligion, infidelity and atheism, triumph in the constitutions and administrations in "the kingdoms of this world."

7. *Finally.*—When God's ordinance of civil government, as described in this passage, is universally adopted, then, but not till then, we shall have the Millenium. The mere prevalence of piety in the churches, and accession to their numbers, will not effect this wondrous transformation of society. There must be a universal civil reformation. This, alas, the ministers of religion do not take into the account. Indeed, true religion will not be prevalent until this reformation is effected. The existing governments are the things which let and will let, until they are taken out of the way. But "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." This event is still future. The seventh trumpet synchronises with the seventh vial, a judgment future, but nigh at hand. The passage quoted from the seventh trumpet, Rev. xi. 15th, proves, incontestably, that the kingdoms of this world are not the kingdoms of our Lord, and of his Christ. They are not Christian kingdoms exemplifying the ordinance of God, but immoral and profane kingdoms, exemplifying the ordinance of the Devil. After the seventh trumpet is blown, and the seventh vial is poured out, the glorious millennial change shall be effected. Those "works of the Devil" shall be destroyed, and Jesus Christ will establish his empire in all the earth, as the King of kings, when "he shall come down like rain upon the mown grass, as showers that water the earth; and the mountains shall bring peace to the people and the little hills, by righteousness."

[For the Covenanter.]

THE MEXICAN WAR.

"Heroes are much the same, the point's agreed,
From Macedonia's madman, to the Swede."—*Pope.*

SIR,—I observe that some are much surprised that ministers of the gospel attempt to justify the present war with Mexico. Is this any more wonderful than their perversions of scripture in favour of slaveholding? And the reason is the same in both cases; "*By this craft we have our wealth.*" They must flatter the powers that be, or lose their patronage. There are, however, exceptions to all general rules. I presume you have never found a Covenanter minister advocating either slaveholding or the present war.*

I have observed, with considerable attention, the various steps of fraud and violence by which the Valley of Rascals was wrested from Mexico, and afterwards annexed to the United States. That an injured nation has a right to repel the aggressor by force of arms, is, I think, clearly taught in scripture. This, however, only becomes lawful when all other means of settling the controversy have been tried and

* N. B.—By Covenanters, I do not mean the adherents of Jno. Niel M'Leod, D. D., &c.

proved ineffectual. It is admitted, on all hands, that the president, in his Message to congress, has utterly failed to specify a single act, on the part of Mexico, which, by the laws of nations, would justify us in an appeal to arms. It appears to me, however, that quite too much of the blame of the war has been thrown on the president. Every one knows, that the democratic convention nominated James K. Polk for the presidency, that he might be a tool to perform the dirty work of the south; and most faithfully he has executed his task.

But what shall we say of the whigs who denounce the war as unjust and unnecessary, and yet vote the supplies for carrying it on, Adams, Giddings, and twelve others, only excepted? Had anything been wanting to fill the measure of Adams' glory, his vote on that occasion would have supplied it. Most gloriously has he finished his political course. His last voice in congress was raised to prevent the disgrace of his country. If the democrats be blameable in this war, are not the whigs more so?

But, sir, I shall, perhaps, be told that I am a tory, and an enemy to my country. *Tory* is said to be a Gaelic term for *robber*. Those, then, who force one part of the community to pay another for butchering those who have given them no offence, are the tories. The sober part of mankind have long since agreed, that wars of conquest are only robbery and murder on a large scale. What, then, shall we say of a war not only for conquest, but for extending the accursed system of slavery over a country from which it had been expelled? And this by a people boasting of their refinement, their religion, and their love of liberty. Is it not enough to make a fiend blush? "*But the unjust knoweth no shame.*" Zeph. iii. 5.

"Our country, right or wrong," is a maxim worthy of a self-murderer—every man that falls in a duel is a self-murderer. It smells strongly of the pit. "Thou shalt not follow a multitude to do evil." Ex. xxiii. 2.

Those are the true friends of their country, who endeavour to prevent it from accumulating guilt. "*Righteousness exalteth a nation; but sin is a reproach to any people.*" Prov. xiv. 34.

Jeremiah was reproached as an enemy to his country, because he advised Zedekiah not to break his league with the king of Babylon. Time has shown whether Jeremiah, or his enemies, were most patriotic. Was Washington a patriot? Did he advise his countrymen to wage wars of conquest? Is he, indeed, a friend to his country, who invites the unthinking youth to rush to the strife of blood for the sake of plunder or of glory, falsely so called? Notwithstanding all this, even whig orators will tell us, that our army have covered themselves with glory; that is, they have added their names to the list of those who have done what they could to increase the sum total of human misery; who have made women childless and children fatherless; who have laid cities in ashes, and turned fruitful fields into a wilderness. Base sycophants will tell such men that they have covered themselves with glory; but posterity will execrate their memory.

But it is said, we are engaged in war, and what shall we do? Do! why make peace. "Cease to do evil; learn to do well." Mexico will make peace with you, at any time, on equitable terms. As for honourable terms, they are out of the question. The termination of this unjust and unnecessary war can never be honourable to the United States. It will remain a blot on the page of our history while time endures. Still, it will be urged, will you go against your country? I reply: a

faction, which has gotten into power by deception and violence, which has uniformly striven to ruin the free states, and which sacrifices every consideration of honour, conscience, and patriotism, to the Moloch of slavery, is not our country.

It is with shame and sorrow, I confess it, Mr. Editor, but there have always been found professed ministers of the gospel, base enough to advocate any system which the civil rulers choose to adopt, however wicked: and if any of their brethren venture to lift a warning voice against them, they are ordered to silence, with—ministers have no business with politics. Preach the gospel, and let these things alone. And why don't you let them alone? Why do you advocate schemes of murder and robbery, and when you see the rulers running headlong to destruction, tell them it is all right? Is it because, by them, your "portion is fat, and your meat plenteous?"

The gospel says, "*Be wise, therefore, O ye kings; be instructed ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way.*" We know nothing of a gospel which exempts civil rulers from obedience to the Son of God. We know nothing of a religion which a man carries with him to church, but leaves behind when he goes to the polls. We know nothing of that divinity which teaches that Christ should rule the church, and the devil the state. If the voter, in this case, should go to hell, what would become of the professor? If the professor lays by his religion till he goes to the polls, and returns, is there not some danger that he may never find it again? How long will men thus impose upon themselves? "*The law of the Lord is perfect,*" Ps. xix. 7, and by that law, men's actions, public and private, civil and religious, will be tried in the great day.

Let those who profess to be the ministers of peace, and who are encouraging the young, the unthinking, and the immoral, to make haste to shed blood, think on these things.

PRATENSIS, V. D. M.

THE FREE CHURCH—HER POSITION AND TESTIMONY.

The following article is an abridgment of an interesting document adopted, and sent down in overture, by the Free Church Assembly. It was drawn up by Dr. Candlish, on a petition from the Synod of Aberdeen, and passed unanimously.

We have omitted nothing, so far as we can judge, that bears upon the position of this church in relation to the Second Reformation. It will be seen, 1. That she maintains that the principle of social covenanting is scriptural and right. 2. That she adopts, or, rather, holds herself and the nation bound, at least to some extent, by the National Covenant and Solemn League and Covenant. 3. That she admits that the nation and the church abandoned, in the settlement of 1688, some covenanted attainments, which they were under obligations to have avowed and applied. 4. That the Free Church still adheres to the principle of Christ's Headship over the nations, and the duty of nations to cherish the true Church of Christ.

These are important considerations. We cannot, however, admit the claim set up, by implication, throughout this document, to be the proper descendants of the church of the Second Reformation. Consistency, as it seems to us, required them to have yielded this place to their Reformed Presbyterian brethren, inasmuch as by their own admission, these, alone, adhered in 1688 to the whole attainments of their reforming ancestors. This document is a valuable one, and, if honestly carried out, will lead the Free Church in the direction of farther and needed reformation, and away from that perilous tampering with errorists and sinners, which has caused so much alarm and regret among the friends of truth.

We ask for the article, as an important item in the history of the times, a careful perusal.—ED. COV.

The General Assembly having maturely considered the overtures on the subject of the principles of this church, as specially brought into view in her recent contendings; and deeply feeling the importance of keeping before the minds of men, not only in the present, but coming generations, her peculiar calling as a chosen witness of the truth of God in the kingdom of his Son, from the beginning of her history until now—did, and hereby do, with consent of Presbyteries, adopt the following summary narrative and statement; as containing a true account of the position which this church occupies, not only as to the essential principles of her constitution, but, also, to the contendings, attainments, and solemn engagements of our fathers in former ages regarding them.

The First Reformation.

It was given to the Reformers, amid many troubles, to construct and model the constitution of the church, in doctrine, worship, discipline, and government, according to the word of God. Of this settlement, besides that profession of the evangelical faith which is common to all the churches of the reformation, the peculiar and essential features are—the government of the church by presbyters alone, and her subjection, in all things spiritual, to Christ as her only Head, and to his word as her only rule. From the beginning, these principles were held as fundamental by the Reformed Church of Scotland; and, as such, they were recognised in her earliest standards, the First and Second Books of Discipline, adopted by her own independent authority, before the full sanction either of the crown, or the parliament was given to the reformation which God had accomplished on her behalf.

From the beginning, also, the ministers and members of this church, as well as the nobles, gentlemen, and burgesses of the land, found it to be necessary, and felt it to be lawful and right, to *bind themselves one to another, as in the sight of God, for maintaining the reformation principles aforesaid, and defending them against all adversaries.* This was done, on more than one occasion, during the early contendings of our reforming ancestors; and especially in the year 1580, when the National Covenant against popery, ratified by the General Assembly, was subscribed by the king himself, and by a large number of his subjects. For, while this church has ever held that she possesses an independent and exclusive jurisdiction or power, in all ecclesiastical matters, “which flows directly from God, and the Mediator, Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only King and Governor of his church,” she has, at the same time, always strenuously advocated the doctrine taught in Holy Scripture, *that nations, and their rulers, are bound to own the truth of God, and to advance the kingdom of his Son.* And, accordingly, with unfeigned thankfulness, this church acknowledged the good hand of the Lord, when, after divers struggles with the enemies of the Reformation, and, in particular, with certain parties who sought not only to uphold a form of prelatie government in the church, but to establish the supremacy of the crown in all causes, spiritual and ecclesiastical as well as civil and temporal—a national recognition and solemn sanction of her constitution, as it had been settled by her own authority, according to the word of God, was at last obtained—first, in the act of parliament, 1567, and, again, more completely, in the act of parliament 1592—then and since regarded by her as the great constitutional charter of her Presbyterian government and freedom.

The Second Reformation.

In the generation following, when, through defection in the church, and tyrannical invasion of her independence by the civil power—her presbyterian polity and government being overturned, and manifold abuses and corruptions in discipline and worship insidiously introduced, a second reformation became necessary, our fathers were enabled not only to restore the constitution of the church as it had stood, when her first reformation seemed to be completed; but to aim, also, at carrying out more fully the great essential principles of that constitution, and securing, more effectually than before, their prevalence over all the land, as well as their permanency through all coming ages.

In seeking this noble end, our fathers were again led, under the guidance of the good Spirit of God, for mutual security, and for the commending of so righteous a cause to him by whom it was committed to them, to have recourse to *the solemnity of a holy confederation*; following, then, as formerly, the example of the ancient people of God, who, in their straits, were accustomed to bind themselves by public vows before God, and in so doing were manifestly owned and blessed. The National Covenant, accordingly, renewed at the beginning of the contendings of this second reformation—with an extension of its weighty protests and censures, to meet whatever new fruit the old stock of prelatie and Erastian usurpation had been bearing; and the Solemn League and Covenant afterwards entered into, in concert with England and Ireland, “for the reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms,” and in particular for “endeavouring to bring the churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Church Government, Directory for Worship, and Catechising”—were not only, in the critical circumstances of these unhappy times, most seasonable instruments and means for advancing the Lord’s work, *but were vows, also, of allegiance and loyalty to him*, on the part, especially, of this church and kingdom of Scotland, such as never any other people in Christendom took upon themselves, amid so great a unanimity of all classes, under the sanction of so solemn an appeal to the unchangeable Jehovah, and with so *steadfast a purpose of perpetuating, from generation to generation, the knowledge of his testimony*, and the devout acknowledgment of his truth and laws.

Thus religiously bound and pledged to God, and to one another, our fathers were enabled to effect the reformation of this church from prelacy. In the ever memorable Assembly, held at Glasgow in 1638, as well as in subsequent Assemblies, it was declared that “all Episcopacy, different from that of a pastor over a particular flock was abjured in this kirk;” and provision was made accordingly, for its complete removal, and for the settlement of church government and order upon the former presbyterian footing.

Thus, by God’s grace, in this second reformation wrought out by our fathers, under many pledges of faithfulness to God and to one another, and amid many perils and persecutions, this church was honoured of God to vindicate and carry out the great fundamental principles of her constitution—the government of the church by presbyters alone, her inherent spiritual jurisdiction, derived from her great and only Head, and the right of congregations to call their own pastors. And in

maintaining these principles, this church was led, along with the general community, both rulers and subjects, to recognise *the duty of solemn national covenanting before God*, and to enter, accordingly, into covenant engagements, of so scriptural a character in themselves, and so suited to the exigencies of the times, that they must be viewed as, in their general substance, truly acceptable to God, and *must be held, therefore, greatly to aggravate the guilt of subsequent defection from attainments so remarkably reached*, and so solemnly and sacredly sanctioned.

Revolution Settlement.

When, therefore, after the total overturn of all this work of reformation by the infamous Rescissory Act of parliament passed in 1661—and after years, consequent thereon, of sad disorder and bloody persecution, during which the faithful people of Christ were scattered, oppressed and slain, this church, once more, in the good providence of God, was re-established in the land at the era of the glorious and blessed Revolution of 1688—it is to be acknowledged as a cause of humiliation and sorrow, that not only were the three kingdoms of Scotland, England, and Ireland unprepared for prosecuting the covenanted work of “reformation and uniformity in religion;” but even as to Scotland itself, this church and nation, exhausted by long tyranny, and glad to welcome returning freedom, *were willing to acquiesce in a settlement of the constitution of the church, neither reaching to the attainments, nor owning the engagements*, of that second reformation which had been so signally accomplished, and so graciously blessed by God. Having, as was then universally believed, secured inalienably her presbyterian government, her independent spiritual jurisdiction, and her right of exemption from patronage, and the intrusion of ministers against the will of the people, this church, smarting from the fresh wounds of Antichristian oppression, and thankful for any national recognition of her testimony and truth, was willing, in so far, to *let the attainments and engagements of former years fall aside*, as to acquiesce, along with the nation and its rulers, in a practical adjustment, which, without express reference to these attainments and engagements, appeared likely to answer sufficiently the ends they had been designed to serve.

When, in the good providence of God, and through the gracious working of his good Spirit, this church, once more, for the third time, was led to take up the work of reformation—entering, though, alas! with much short-coming, into the labour of our covenanting fathers, by whom she had been reformed from popery and prelacy—she encountered, as was most natural, no small measure of the same opposition with which they had been obliged to contend, from a formidable body of her own ministers and members, as well as from the civil power, whose aid was called in to coerce and control the church courts, in the exercise of their spiritual functions, and, through them, to crush the liberties of congregations in the calling of ministers to be over them in the Lord. For it ought to be on record, to coming ages, that this church began the work of reformation, on this third great occasion in her history, by refusing to allow any pastor to be intruded upon a reclaiming congregation.

The Disruption.

Nor is it to be overlooked that, while the contendings of this third reformation period were going forward, not only did “they that feared

the Lord speak much one to another," but most solemn consultations of the brethren were held at every step with much earnest prayer, and many affecting pledges of mutual fidelity to one another, and to God. A large number, moreover, were moved to follow, in a still more formal manner, the precedents of former ages, and *to enter into a sacred religious engagement*, for the assurance of one another's hearts before the Lord. And as the crisis manifestly drew near, the whole body of the ministers of this church, by whom the contest was maintained, met in holy convocation, in November, 1842, deliberated together for several successive days, spending a large portion of the time in united supplication for the guidance and grace of God, and did not separate till, with one mind and one heart, they were enabled to announce, in resolutions having in the circumstances, all the force of the most impressive vows and obligations, their final purpose, at all hazards to maintain, uncompromised, the spiritual liberty and jurisdiction of this church. And this they resolved to do, not by prolonged resistance to the civil courts, should the crown and parliament of Great Britain refuse the redress craved in the above-mentioned Claim of Rights, but by publicly renouncing the benefits of the National Establishment;—under protest that it is her being Free, and not her being Established, that constitutes the real historical and hereditary identity of the Reformed National Church of Scotland.

Holding firmly to the last, as she holds still, and, through God's grace, would ever hold, that it is the duty of civil rulers to recognise the truth of God, according to his word, and to promote and support the kingdom of Christ, without assuming any jurisdiction in it, or any power over it; and deeply sensible, moreover, of the advantages resulting to the community at large, and especially to its more destitute portions, from the public endowment of pastoral charges among them, this church could not contemplate, without anxiety and alarm, the prospect of losing, for herself, important means of general usefulness—leaving the whole machinery of the Establishment in the hands of parties who could retain it only by the sacrifice of fundamental principles—and suffering large masses of the people to want the services of a gospel ministry, provided for them independently of their own resources. But her path was made plain before her.

§ *Confession and Vow.*

Mourning, bitterly, over many short-comings and sins, and lamenting the little spiritual fruit of awakening and revival that has accompanied the Lord's bountiful and wonderful dealing with her. It is in deep humiliation, therefore, but at the same time in the holy boldness of faith unfeigned, that this church would still seek to retain and occupy the position which the foregoing summary of her history assigns to her; *solemnly owning the weighty obligations devolved upon her, in consequence of the attainments and public professions of former days*: humbly claiming to be identified with the Church of Scotland, which bound herself in covenant to the reformation from popery, and again similarly pledged to the reformation from prelacy; deploring past short-comings from the principles and work of these reformations, as well as past secessions from her own communion, occasioned by tyranny and corruption in her councils; and, finally, resolved and determined, as in the sight and by the help of God, to *prosecute the ends contemplated from the beginning, in all the acts and deeds of her reforming*

fathers, until the errors, which they have renounced, shall have disappeared from the land, and the true system, which they upheld, shall be so universally received, that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of his Son, our blessed Lord and Saviour Jesus Christ, to whose name be praise, for ever and ever. Amen.

REFORMED PRESBYTERIAN SYNOD.

(Continued from page 20.)

J. M. WILLSON moved that the reports on papers Nos. 18 and 23 be taken up. . . . On this motion, C. B. M'KEE said he would be willing for discussion, but we have agreed to adjourn this day, and from present aspects there will be much discussion, and the business will be left unfinished. . . . J. NEILL was in favour of taking up this, because he was convinced there was a diversity of sentiment, and the members of the church wished the matter to be discussed. He was in hopes that the action of Synod would promote peace. Some people seem afraid of *agitation*, but he was not afraid to *agitate*. He was prepared to tell the people what we mean, that there may be no twisting and pulling. An impression has gone abroad that all the *agitation* has come from one quarter. He wishes it to be known that deacon men have not been disturbers of the peace.

J. M. WILLSON wished the paper to be taken up, 1st, because the action of last Synod had been understood differently in different parts of the church. The Presbytery of the Lakes, and the session of the Rochester congregation, evidently understood that the act forbids trustees. In other quarters, if we may judge from their acts, a different view was taken. Is it right that this subject should remain unsettled two years more? 2d. This is the right place to settle it. The middle of the church is fully represented, and the extremes have a pretty full representation. 3d. To delay would be but to prolong the difficulty. As to the adjournment this evening, he had opposed it; and he asked, if it accords with justice, or is it to act as men of sense, to go away and leave the subject as it is, when it could be settled in twenty-four hours.

. . . R. WALLACE said that long speeches only mystified the subject. He had heard some secession ministers say that this Synod would break up when deacons and consistory came to be discussed.

T. HANNAY said that the persons who petitioned cannot choose deacons unless they know how far their power extends. He was in favour of discussion. The petitioners ought to be answered. Referring to consistory he said, "The *abuse* of the office of deacon is worse than its *disuse*." The abuse is the very essence of popery. The papers were taken up.

JAMES WYLIE moved that what referred to Mr. Stevenson's paper be laid on the table, because that paper came here without the knowledge of the congregation. It should have an opportunity to defend itself. . . . WILLIAM SLOAN was against the motion. . . . A. STEVENSON stated that Mr. M'Kee's report says that he, Mr. Stevenson, asked deliverance from the church. He never asked any such thing. Would any man of common sense come here and ask deliverance from an evil inflicted by the sovereign state of NEW YORK? The report is based on what the chairman heard out of doors. The elder (says the

report) says so and so, and makes me the father of it. It also states that we cannot judge of the morality of the charter unless we see its working. Will any one say that we cannot judge of the Constitution of the *United States* unless we have been a winter at Washington? . . . J. R. WILLSON said that this attempt to stave off discussion would cause more discussion than a direct argument. If this motion prevailed, and he were asked what was the reason, he could only say it was because some were afraid to discuss. . . . WM. BROWN thought it would be great injustice to proceed and try this congregation, since A. STEVENSON had not notified it. . . . J. W. MORTON said an attempt is made to show that we are about to try the second congregation of NEW YORK. This is not so. The business, it is true, has reference to that congregation, and yet it is not directly implicated. He referred to the case that came before the Synod at Jerusalem, the first on record. None of the Judaizing teachers were there, nor any of the people from Antioch. Supposing they had argued *then* as it is now argued *here*, that council would have done nothing. *We can say* it seems good to the Holy Ghost, and to us, that they abstain from all connexion with such immoral laws as that under which that congregation is chartered. The motion, to lay on the table, was lost.

After some discussion, whether the report signed by the chairman, C. B. M'Kee, should be considered the report of the committee, it was carried that the counter report, signed by J. B. Johnston, and J. W. Morton, be taken up for adoption. In discussing the first resolution contained in said report, which was, in substance, "*That no congregation can, without committing sin, manage either its spiritual or temporal affairs otherwise than under Christ, through the agency of his officers, and in obedience to his laws.*"

M. RONEY was not prepared to say that every congregation commits sin which has not Christ's officers, although he believes that the first and last clauses of the resolution are right; and he is, also, not prepared, because it has been admitted, on the floor of Synod, that congregations that manage their temporalities otherwise, are to be borne with.

JOHN WALLACE moved to strike out the words "committing sin," and insert "should." . . . WM. SLOANE seconded the motion. . . . J. W. MORTON had no objection, because that which we *should do*, cannot be neglected without committing sin. . . . J. B. JOHNSTON was satisfied with this amendment, because every body who goes straight forward in the light of God's law will have no difficulty in deciding. The amendment was adopted.

M. RONEY said, this resolution brings up a great question, namely, whether all temporalities should be under the charge of deacons. He has his own views, and they have often been expressed. But should we decide this question in a resolution of this kind, which does not involve this question? He thought not, and for this reason he would vote against the resolution. . . . BOWDEN had the same difficulty. Besides Synod has decided that deacons have not power over temporalities. Ordained officers are spoken of. He was lately ordained, and he does not remember that he was ordained to take charge of temporalities. He hopes not, for he wants to have nothing to do with them. He lately installed an elder, and he did not commit these to him. . . . C. B. M'KEE moved to strike out all after "under Christ." . . . M. RONEY thought this a happy amendment. . . . WM. L. ROBERTS was against the amendment. He knew not why any body who believed

that deacons have power over all temporalities, should have any difficulty in deciding it in this place. . . . J. R. WILLSON thought the striking out of this would be non-committalism between presbyterianism and congregationalism. . . . D. SCOTT said the design of the amendment was certainly misunderstood by the last and previous speakers. The reason why we wish it stricken out is, that it is a very awkward thing to have such a subject brought forward in such a connexion. The amendment was carried.

The second resolution was, in substance, as follows:—“*That the second congregation New York, and any other congregations under our care, if such there be, that manage their temporalities by boards of trustees, committees, treasurers or any other human device, be instructed to commit them into the hands of ordained officers.*”

S. BOWDEN moved that “deacons” be substituted for “ordained officers.” . . . J. M. WILLSON stated that there was good reason why “ordained officers” should be retained, for in some cases, ministers and elders have charge of temporalities. The motion was lost.

M. RONEY moved to strike out the whole resolution. Seconded by J. CROZIER. . . . WM. SLOANE, The brother has said we should not meet the question now, but in another part of the report where it fairly meets us. Why not meet the question now as well as an hour hence? The question must be met. There is no instance, either in Old or New Testaments, where temporalities were committed to any but ordained officers. He was opposed to striking out. . . WM. L. ROBERTS could not see the force of the argument that we should not meet it *now*, in this part of the report. The petitioner has asked to know whether officers chosen under the New York statute can be allowed, and we may say that they cannot, and also what ones may be allowed. . . . D. SCOTT thinks it unreasonable that we should have two similar deliverances in the same paper. The same thing will meet us again in this report. If brethren would be a little more deliberate, and give us a little more credit, they would get all they want. . . . J. B. JOHNSTON gave all credit to the last speaker. His argument ought to have its weight; but if we do not pass *this* resolution now, that may be used as a reason why, when we come to it, we should reject the other. Here I stand (said he) and am for its decision now. At the last meeting he had thought there might be a compromise between the parties, without the sacrifice of truth, and, at the same time, not acknowledge the trustee. He had then offered those resolutions, supposing that they would commit the management of their temporalities to the ruling elders—the ordained officers; and is there any conscientious man who will say that he cannot commit them to ordained officers? J. B. MORTON wished to offer one reason for the passage of this resolution. If we wish to grant this congregation, or others, deliverance from the malign influence of such a charter as that complained of, we must do it now. If not here, nowhere. . . . J. Crozier had seconded the motion to strike out the resolution, because it does not reach the point contemplated in the petition. He had supposed the abstract point would have been, should Covenanters have charters under the civil institutions of the country? This resolution does not touch the point any more than—it touches any other point. He himself is opposed to holding charters. . . JAMES

WALLACE said, we are wasting a great part of the afternoon in discussing whether we will discuss or not.

J. M. WILLSON moved that the consideration of this part of the report be suspended for the purpose of taking up the report on No. 23, which was a petition from the second congregation of New York, requesting Synod to explain its act passed at last session on the subject of deacons.

The second inquiry was, in substance, *Whether the fact that our covenanted uniformity does not recognise the trustee as of divine right, is sufficient to exclude him from the church?* The answer was, that it is.

T. SPROULL was opposed to this answer, because the principle covers too broad a ground. It says that every thing that is not of divine right should be excluded. Are we then to remove tokens? If we cast off all but what is of divine right, there will be very little left about the church. No declaratory act can add to or set aside the constitutional law of the church. I am not going to ascertain the meaning of the Bible by any human law. The Bible must be explained by comparing scripture with scripture.

The Synod here took a recess. After the recess the discussion was resumed. J. MILLIGAN opened the debate in the evening, and said, it has been argued that we cannot exclude the trustee, as having no divine right, from the church, without, at the same time, excluding many other things from the church. This had been illustrated by a reference to the use of tokens. (1.) Admit this for argument's sake, yet it is comparatively a thing of small moment. Suppose I find a *brass* pin, and appropriate it to my use, is this a reason why I should do the same with a *gold* breast-pin? or if in finding a horse-shoe, I should retain it, will that justify me in retaining a horse, should I find him? (2.) We have, however, a scripture warrant for tokens. We are to distinguish between the precious and the vile. It is a duty to distinguish between church members and others. For this, tokens are used. They are like the letters of commendation mentioned by the apostle. It matters not whether they be tokens or letters. (3.) The argument assumes what is not correct, namely, that there is no particular provision made in scripture respecting the management of temporalities. . . J. CROZIER said, "I am a deacon man. I argue for deacons, and for their introduction into congregations." He had never had trustees in his congregation. He was sorry that this resolution was introduced, for it will be the greatest barrier against the introduction of deacons that he had ever seen. If this resolution was passed he would have to meet his congregation in this shape. They will tell me (said he) that every dollar must be officially handled, but they will tell me, we called you *not* OFFICIALLY, but as a congregation. They claim the right of paying *him* themselves. They will object. The Moderator stated that these remarks were hardly in point, and wished the clerk to read the resolution. . . J. B. JOHNSTON thought that it was to the point. MR. CROZIER resumed, "I'll show you," said he, the bearing of my remarks. The congregation claims the right to pay the salary of the minister *as individuals*, and not *as officers*. If so, they have the right to put it into the hands of men not clothed with office. Whatever congregations do, as congregations, they have a right to do *unofficially*. There is *official* and *unofficial* business. They meet and collect money for the pastor's salary, and

appoint men to carry it to the minister. What are these but trustees? A treasurer was appointed by Synod. The principle is the same as that of the congregational trustee. He was decidedly opposed to substituting such trustees in the room of deacons. He held that the payment of salary was not official business, and why? because the congregation, as such, contributes it. . . MR. HANNAY moved to amend, by adding "as an *ecclesiastical officer*," after the word "him," in the resolution. . . J. R. WILLSON argued from the Levites, to whom was committed the management of the temporalities. According to the amendment of Mr. Hannay, there may be both deacons and trustees. He was called to order by the Moderator, while characterizing the second book of Discipline, and showing the relation it sustained to the reformation. . . WM. SLOANE wanted explanation. This amendment will leave the door open for congregations to elect trustees. . . WM. BROWN, Philadelphia, was glad that this amendment was placed in so public a position, so that we may say that we are not anti-deacon or trustee-men, as we have been nicknamed. . . J. W. MORTON was opposed to the amendment, because the construction would be, that churches might have trustees whenever they pleased. If we are opposed to trustees, let us say so. If we put our temporalities into the hands of trustees, then no man can be obliged to pay any thing at all to the church. For the state has no authority in the church to do it; and the church cannot exact it of her members, through *civil officers*. It has been said it matters not, if the minister receives his salary, whether it comes through trustees or Christ's officers. But in the one case, it comes merely from men, in the other from the Head of the church. The amendment was lost. M. RONEY has only one objection to the resolution. He is opposed to trustees, but the construction put on this resolution will be, who ever said the trustee was an officer? This resolution will effect nothing. The resolution was adopted.

Answer to next inquiry. This is in substance, *whether Synod meant to say that all church temporalities should be put into the hands of deacons instead of trustees?* Answered in the affirmative.*

WM. SLATER was opposed to the whole resolution, because it puts all temporalities into the hands of deacons. We might as well say that Synod should pass an act to say how much church members should pay to ministers. . . S. O. WYLIE was opposed to this, because he could not say by his vote that he did not know any thing about these acts. He believed that the divine right of deacons is ample authority for putting all the temporalities into their hands, if the people please. . . J. M. WILLSON moved to strike out "we do not know to what acts they refer." Carried.


J. CROZIER said this was new legislation, and ought to go down in overture. . . W. SLOANE said, we never intended to give the deacon more power than the trustee possesses. We are only re-affirming a law enacted by the church more than two hundred years ago. It is strange to hear members calling it a new legislation, and to hear them say we design giving power to the deacon to put his hands into the pockets of the people. . . J. CROZIER assured that the Westminster Assembly

* In this resolution, as reported by the Committee, there was a clause referring to acts supposed to conflict with the principle contained in the resolution to this effect, that "we do not know to what acts they refer." This explains the bearing of some of the remarks.

said nothing about "*all temporalities*." He was willing to put the *coal-box*, poker, and all else into the hands of the deacon, if the people so vote; but this is not of divine right. We will have deacons, unless Synod throw difficulties in our way. J. FARIS said, the Directory does not give this power: hence he could not vote it. The resolution was carried.*

Answer to inquiry fourth, about the consistory.

J. B. JOHNSTON would explain what we mean. He would illustrate: Suppose there were three deacons appointed to carry one dollar to a poor man. All three of them cannot shoulder the dollar and carry it. Common sense teaches them that they should consult and advise who should carry it. . . T. SPROULL moved after "together," to insert "not as a church court, but." J. M. WILLSON said this was mere trifling, as he would show to every thinking member of this court. A court is a meeting together of men for the transaction of official business. If it is here intended to mean a ruling power to control members of the church, then the amendment is admitted. We never had a court of ministers, elders and deacons to interpret law or providence, or to tell the people what they shall do. We would not permit such a body. This belongs to spiritual courts. . . T. SPROULL said, the word "court" has a technical meaning, and so has the phrase "a church court," signifying a body of men met in Christ's name, and receiving authority from him. Consistory is generally believed, by our people, to be a court in this sense. The time had come for him to explain his course in this controversy. The extension of the power of the deacon had always been connected, in the minds of the people, with the constitution of consistory. He referred to a publication emitted about twenty years since, by a member of this court, as containing proof of this, and the same thing (said he) is reiterated in a more recent publication, with which, he confessed, he was very little conversant. Hence he had always connected the extension of the deacon's power with the constitution of the consistory. All that this Synod have now done in extending the deacon's power would give him little uneasiness, were it not that this would seem to follow. He speaks with earnestness, because he believes it a matter of vital moment to the church and presbyterianism. . . If this resolution should pass, Synod should say that it will not establish any temporal court. . J. B. JOHNSTON. No matter what you call it, so we have the thing. That which the last speaker has described, seems to be a hideous monster. If it is calculated to excite alarm, let us have this phrase. The phrase was inserted nearly unanimously.

THOMAS SMITH will vote for this resolution, but we wish to have an understanding among ourselves. There is no *real* cause for a misunderstanding, though an *imagined* one has existed. It has been said that there would be no reason to  and difficulty from the preceding resolutions, if there were no consistory; that is, the awful consistory which some people have found in their own minds. Now then (said Mr. Smith) let us talk together, so that we may understand each other. After some other remarks the resolution was adopted.

* From this resolution fourteen members of the Pittsburgh presbytery, three from the New York presbytery, and one from the Rochester presbytery, dissented. This resolution, in connexion with the preceding, settles the question in the Reformed Presbyterian Church, as to the power of the deacon, and, also, that trustees have no lawful place in the church—that the business usually transacted by them should be committed, and, that by *divine right*, to deacons.

J. M. WILLSON moved to resume that part of the report relating to No. 18, and moved that the preamble be adopted. . . J. GALBRAITH said that if the charter, referred to in this paper, was under the statute contained in the pamphlet laid on the table, he was prepared to vote that it did present features of moral ugliness, and a stronger term might have been used. . . C. B. M'KEE said that it was unfair to judge and determine by the pamphlet before us the relation of the second congregation to the law. There might be other laws which might modify or alter this one. . . J. B. JOHNSTON said, first, this charter excludes women from their rights. If a widow should vote in any election, it would vitiate the whole. Second, it dictates the number of trustees which the congregation shall have; not less than three, nor more than nine. This is Erastian. Third, it settles the qualification of electors. This is grossly Erastian. Fourthly, it decides the manner of holding elections. This is, also, grossly Erastian. The preamble and first resolution was adopted. The second resolution was adopted yesterday. The third was then taken up.

Moved, by M. Roney, to strike out the third resolution. The motion was lost almost without discussion. J. M. WILLSON moved to amend so as to read, in substance, that the second congregation, &c. &c., be instructed to alter the tenure of its property and the management of its temporalities, so as to accord with the scripture and the standards of the church. . . M. RONEY would not object to the resolution, but the concluding part was not a fair inference from the petition and the preceding part of the report. . . J. GALBRAITH was opposed to the same part of the resolution, because it was a part of the system that had tended to divide us. It introduced that which was, in some measure, unsettled. Do not tack any thing to it (said he) which will divide us. . . J. M. WILLSON moved to amend farther, "so as to free themselves from connexion with said-immoral law." The amendment was carried, and then the resolution adopted very unanimously.

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INFIDEL REFORMERS.\*

WE have long seen that infidelity is endeavouring to turn the tide of reform against the Bible and the church: to exalt the suggestions of mere reason above God's written revelation. In some instances which have come under our notice, this has been done in the most naked and revolting form. One or two of these we take the liberty of noting. The first is from a communication which we find placed, however, under the editorial head of an Anti-slavery paper. Amid a great amount of sheer nonsense, the writer says:

"The old prophetic voice has been silent long. The Infinite Word has not, therefore, ceased to reveal itself: it is still near every heart, waiting only for free reception to be seen and understood. . . The verse, one everlasting oracle, for ever speaking its sweet-toned word of the universe, foretelling the answer in suggesting the question. All things through it come into existence, and severed from it has come into existence not one thing that exists. Modern philosophy has collected its classes, and made out its catalogue of descriptions of external facts. The true philosophy will go within and abate the surface, and interpret the universe—so far as it can interpret—from its life and its laws, not from the outside of their isolated effects. Then shall nature, as man, be seen in the light of the Divine Essence which forms and fills the universe, in a word, shall become one living metaphor, the outward symbol of the immanent spirit. The universe is an embodiment of the soul of love. It will be found so at last. . . America has accepted the old scepticism, and is unconscious of the present God. Like other nations

\* This article and the two following were prepared for our last Number.

and men, she puts her heaven and her hell far off in a distant future. Let her know that the demons and the angels, the Devil and the God, are near. Selfishness, ambition, pride, covetousness, discord, slavery, war, and all the evils associated with them, are the present gehenna; the worm dieth not, the fire is not quenched, in this abyss of pollution and death. Love, self-renunciation, humility, disinterestedness, concord, freedom, peace, and all the good associated with them, are the kingdom of heaven: the eternal life is here, the infinite sun, the undecaying light."

Is this Atheism, Pantheism, or nonsense? We quote again from a communication by H. C. Wright, in the columns of the Liberator.

"I am utterly disgusted with the religion of mis-named Christendom, which associates man's destiny in the future with something without and beyond his personal character; with an observance, a Sabbath, a chapter, a prayer, a baptism, or a rite of any kind; or *with the holiness and divinity of any other being*. Christianity connects our eternal destiny with present purity of heart and life. It associates heaven with present purity, and hell with present impurity. To be pure in heart and life is heaven; to be impure in heart and life is hell; and such is all the heaven I desire, and such the only hell I fear. *We should care naught about the future, if we rightly improved the present. Live rightly and purely in the present, and the future will take care of itself.* This, and this alone, *is to be redeemed by Christ.* Sin can never be atoned for while we live in sin. It is owing to the contrary pernicious, licentious doctrine, that slaveholders, warriors and drunkards are reputed Christians."

Now, if this writer means to say that the impure and licentious are recognised as real Christians—that the protestant world, or the Calvinistic part of it, at which it is evident he chiefly aims, holds the principle that such persons are true Christians, then he is either grossly ignorant of their doctrines, or he intentionally belies them. That there are many nominal Christians in the churches, we are, with him, constrained to believe. That many churches fail in holding up that high standard of morals, personal and social, which the law of Christ demands of his disciples, we do, with shame, confess. But in all this, they deny *their own* principles; they are inconsistent with the Bible. All this we may admit, moreover, without rejecting and mocking at the doctrine of Christ's Divinity, and the atonement, as this writer does.

All such men as the author of these communications, are deluded with groundless conceits respecting man's natural character and inclinations. Impiously rejecting the Bible, they are given up to blindness, and remain ignorant of the truth that man is totally depraved, that he needs to be 'born again,' and that the only means by which he can be reinstated in his pristine integrity, is the gospel of Christ. Hence they may preach for aye their doctrines of humanity and peace,—and we admit that much of what they say on these topics is most important truth—without accomplishing any good results. A more effectual remedy must be applied, and this they repudiate with scorn. How long do these idle dreamers suppose morality would retain any hold of mankind, were all notions of future retribution banished from the public mind? It is a most painful sight, but withal, somewhat ludicrous, to see men who have yet to learn the first principles of truth, undertaking to read lectures to all the earth. How few know of no prouder or more arrogant men than those of the class, of which H. C. Wright is a specimen: none that need more to cultivate the virtues of meekness and charity. Wo to the earth, if such are the true reformers!

THE LIBERTY BELL.

This paper is the organ of the Liberty party in this region. It has reached (July) its 3d No. In the editorial of this No., an article in

praise of O'Connell, we find some singular sentiments. The writer says,

"Here, where religion is left by government to the care of itself in absolute freedom, vehement devotion to the interests of a particular creed is as illiberal as it is unnecessary."

If we understand this, the meaning is, that every man should regard religion with "commendable coolness, a little like that shown by government." "Vehement devotion" to protestantism is "illiberal," is not quite gentlemanly. "Vehement devotion" to the doctrine that Jesus Christ is very God, is "illiberal." It is not treating the Socinian with suitable politeness to be "vehement" against his fatal creed? &c. And yet, we suppose, this writer would not object to "vehement devotion" to the interests of the Liberty party, or, in general, to the rights of man.

In the same editorial, which lavishes praise with scarce any stint upon a popish demagogue—Dr. Chalmers, Scotland's most eminent divine, whose whole life has been marked, not by idle flattery of the baser sort, but by earnest and successful efforts to elevate the poorer classes,—is contemptuously styled, a "Puritan *priest*." We lament, as much as this writer can, Dr. Chalmers' delusion in regard to slavery in this country, but how any man, in the columns of a paper claiming to be the organ of a respectable portion of this community, could venture upon such language, we are at a loss to know.

If this paper designs to pursue the course which appears to be indicated by No. 3, we hope it will soon follow its predecessors to an early grave.

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THE MYSTICAL UNION.

The editor of the Christian Observer, the organ of the New School Presbyterians in this region, inserts without comment, and, we infer, from its place in the editorial columns, with approbation, an article in which the doctrine of the "mystical union of the believer with Christ" is thus treated. The writer, in speaking of a sermon preached before the Massachusetts Convention, says,

"Mysticism is a fair topic of theological discussion. But we must express our regret that this form of orthodoxy was selected to be presented to a mixed audience of trinitarian and unitarian clergy, as a plausible form of the prevailing orthodoxy. Would not the same mode of reasoning, if followed out, prove that believers have a mystical union with the Holy Ghost?" &c.

Now, to say nothing of the ignorance with which the doctrine in question is confounded with "mysticism," which every tyro in theology ought to know is a thing totally different—is a *system* of a peculiar sort—we would like to know if the Christian Observer denies, or doubts the doctrine of the "mystical union;" that Christ is "in believers," and they "in him?"

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BOARD OF FOREIGN MISSIONS.

New York, 26th, 1847, 2½ o'clock, P. M.

The Board of Foreign Missions, of the Reformed Presbyterian Church, met agreeably to the call of the chairman—Rev. M. Roney, and, at his request, was opened in prayer by Rev. J. Chrystie. Members present—M. Roney, J. Chrystie, Hugh Glassford, John Brown, and James M. Willson. Absent—D. Scott, A. Stevenson, W. Bradford. In the absence of the clerk, J. M. Willson was appointed clerk *pro tem*.

Rev. Robert Johnson, being present, was invited to a seat as a consultative member.

It was then stated by the chairman, that Synod had adopted, with some amendments, the resolutions prepared and sent up by this board in its report, which are, in substance: 1. That a mission be established in Hayti. 2. That Port-au-Prince be the centre of operations. 3. That two ordained missionaries be sent out. 4. That the necessary buildings be erected, and, 5. That the board take measures to have the requisite books provided. It was, also, stated that the adoption of measures for carrying the preceding resolutions into effect, devolves, according to a resolution of Synod, upon this board. And, finally, that Synod had appointed, as missionaries, Rev. J. W. Morton, and Mr. R. J. Dodds, student under the care of the Pittsburgh Presbytery.

The following preamble and resolution was adopted:

*Whereas*, It is highly desirable that at least one of our missionaries be familiar with the French language before engaging in his assigned work, therefore

*Resolved*, That seventy-five dollars be appropriated for Mr. Morton's support, and for defraying other expenses, while engaged in the study of said tongue, previously to his departure from the United States. Also,

*Resolved*, That the middle of November next be fixed as the time for Mr. Morton's sailing from this country, so that he may be on the missionary ground by the 1st of December.

*Resolved*, That the chairman be directed to correspond with the Pittsburgh Presbytery, for the purpose of ascertaining at what time Mr. Dodds may be held in readiness to proceed on this mission.

*Resolved*, That A. Stevenson, J. Chrystie, and J. Brown, be appointed a committee to make all the necessary inquiries respecting a French translation of the Shorter Catechism, to report at next meeting of the Board.

*Resolved*, That the same committee be directed to inquire respecting the terms on which French Bibles can be had for the use of the mission, and, also, respecting other books and tracts in the French language, that may be of use in the prosecution of the mission: to report at the next meeting.

*Resolved*, That the prose translation of the Psalms in the French Bible, published by the American Bible Society, be set to music by Mr. Morton, and used in the psalmody of the mission.

*Resolved*, That A. Stevenson be appointed to prepare a letter to the churches in reference to the interests of this mission, for publication at as early a date as practicable.

*Resolved*, That the chairman be directed to communicate with Mr. Morton in reference to the resolutions now passed relating to him, and, also, to lay before the board at the next meeting such information as he may obtain in reply.

*Resolved*, That, after mature consideration, the board have agreed that in the establishment of the mission, the support of the missionaries be by a fixed salary: the amount of which, and of the necessary out-fit, to be deferred to another meeting.

*Resolved*, That the next meeting of the board be in New York, in the Sullivan Street Church, on the Tuesday of October, at 11 o'clock, A. M. Adjourned: concluding prayer being offered up by Mr. Johnson at the request of the chairman.

JAMES M. WILLSON, Clerk *pro tem*.



## AFFAIRS AT HOME.

*Associate Reformed (General) Synod of the West.*—This is a delegated body. Fifty-four members were present at its late sessions in Pittsburgh. The only item that we notice of public interest is,

*The Union.*—The action of this Synod was much more harmonious than that of any other concerned in this movement. They approved, *seriatim*, all the propositions sent to them by the Convention, except the ninth, relative to temporal mercies. On this, they adopted a resolution recommending an entire silence upon it. In so doing they aver, strangely, that they are imitating the Westminster divines! Whether that be so or not, any one can ascertain by consulting the answer to the 193d Question in the Larger Catechism. They appointed delegates to another Convention.

*The Associate Synod.*—The late Sessions of this Synod, in the city of Allegheny, were attended by sixty ministers, and thirty-nine ruling elders. The business transacted was mostly in the ordinary routine. We notice,

1. *The Theological Seminary.*—The number of Students in attendance, the last winter, was twenty-two. Dr. Anderson, of Hebron, New York, was chosen Professor of Didactic Theology and Hebrew, in the room of Dr. Martin, deceased. Salary, five hundred dollars.

2. *Their Foreign Mission.*—The late reports from Mr. Banks are much more encouraging than the earlier ones. He has enrolled the names of twenty-three applicants for membership. The Lord's Supper was to be administered, for the first time, on the first Sabbath of June. More than \$100 dollars has been received during the last five months, for Bibles and other religious books, sold among the people. The Coolies, emigrants from the East Indies, manifest a strong desire to learn the English language.

3. *The Union of the Churches.*—The result of their deliberations on this subject, is comprised in the following resolutions:

"1. As the termination of the proceedings of the Convention was by the votes of the delegates of the other churches, after the draught of a testimony had been presented, and before any action was taken upon it, we think that the reasons for this step should have been stated, that it might be known whether it was owing to objections against the having such a testimony at all, or owing to such faults in the document presented as could not be amended. And the Synod still think that if negotiations be renewed, that the first step should be to resume the consideration of this draught, and either to amend and adopt it, or, for valid reasons, to set it aside, and direct the preparation of another either according to the instructions already given, or such other instructions as may better harmonize the views of the different churches. The Synod accordingly declare their readiness to resume their negotiations in this way, if agreeable to their brethren."

No action was taken upon the resolutions agreed upon by the Convention, last fall. Delegates were appointed. This Synod will not go into a union, at this time, with the Associate Reformed Church. Covenanting and Testimony appear to present the chief obstacles with the majority. They do not come, but they are few, so far as we can see, who will not consent to any alteration in the Confession of Faith.

4. *Slavery and voting at the polls, for immoral men.*—Five memorials were presented on these subjects. A report was prepared and submitted, but after some discussion, the whole subject was laid over

till next Synod. We have not learned the character of the report, but we must be allowed to express our regret that this Synod was not prepared to pass, at once, a decided condemnation of such unchristian conduct as voting Christ's open enemies into power. In their "Act for a Fast," we are pleased to see that the radically unchristian character of the civil institutions of the country, is assigned as one cause of fasting. In their own words:

"That God and his law are not honoured in the setting up, and in the administration of our civil government; and more especially that the professing people of God do not do what is incumbent on them that this may be the case. The charge which God brought against the Israelites applies to us,—“They have set up kings, but not by me; they have made princes, and I knew it not.” When we do not honour God in our civil relations, it is to be expected he will not honour or prosper us. When we exalt vile men, the wicked will walk on every side.”

*The New Light Synod.*—This body had, at its late meeting in Pittsburg, thirty-two members, twenty ministers, and twelve ruling elders. Counting Mr. Samuel Stevenson, who had joined the Presbyterian Church, and Mr. Donnelly, to whom they have no right, as we believe, and also including their foreign missionaries, there were eight absentees. The amount of business done was very small. Indeed, we never saw more meagre minutes. They are, evidently, in a very decrepit state. The debility of the body appears in their small representation of ruling elders. The life or death struggle on the union question, could only bring out *twelve!!* while, taking their own account as true, they have four times this number of congregations! We notice a few things more particularly, and,

1. *Their Seminary.*—This institution has *three* professors, and had, last winter, *five* students. In all eight students are reported, one of whom is acting as scripture reader in the city of New York.

2. *Their Foreign Mission.*—So far as we can see, this has been nearly broken up. One of their missionaries, Mr. Craig, died in India. One is on his way home, and but one remains. The school has been, for the present, given up. However, two of their students have offered themselves to the work, and they have a considerable fund on hand.

3. *The Union.*—This subject occupied nearly all their time, and occasioned no little debate, some of it not the most courteous. Parties were about equally divided. On the test question, whether to go on with their efforts at union or not, the vote stood 16 against, to 15 for: one not voting. A peculiarity of this vote was, that of the twelve elders, *nine* were in the minority: *fourteen* ministers, and *two* elders, comprising the majority. Does this indicate that the *people* are more ready for union than the ministers, or does it merely show that they are more honest than the latter—less disposed to turn about as expediency may hold out inducement?

We were present during one of our sessions, and heard the most of Dr. McMaster's speech in defence of the Confession of Faith. In some respects it was an excellent speech, and, not, we thought, exactly what the occasion demanded. The general principle was, indeed, well vindicated, that civil government, as established by Christ's hand, should recognise and foster the church, but, on the other hand, all that related to the punitive and reforming power of the Christian magistrate, was too much slurred over. The opposition party evidently did not feel themselves hit by the argument of the Dr. Remembering what the Dr. once was, and the eminent position that he had occupied as an able and

faithful witness, we could not look upon him without emotions of regret. We thought, "How is the mighty fallen?"

The decision, on the whole union question, was embraced in two sets of resolutions. They are as follows:

"Whereas, It was resolved at the last meeting of this Synod, "that no alteration of our Confession of Faith, setting aside or changing any principle of that document, shall be admitted"—And Whereas, Synod still adheres to this declaration, Therefore,

"Resolved, That Synod cannot adopt the proposition now before them, and submitted by a majority of the late Convention of Reformed Churches.

"It was then, on motion, farther

"Resolved, That the consideration of the remaining propositions of the Convention of 1846, on (Psalmody, Slavery, Communion, Testimony bearing, the Headship of Christ, Covenanting, Fasting, Faith, the Purchase of Christ, and the power of the Civil Magistrate,) be indefinitely postponed."

"Resolved, That before making any farther direct movement in the matter of church-union, time be taken and measures adopted to settle the matter among ourselves the ground on which the whole church of God may be, and ought to be united in one organic body.

"Resolved, That on the principles before acceded to in other cases by this Synod, a friendly correspondence, as far as may be convenient, be maintained among the several bodies lately engaged in conventional operations, by letter or delegation, as the bodies agreeing thereto may deem advisable.

"Resolved, That the failure of the late well-meant attempt to effect the union of the churches engaged in it, shall not, by this Synod, be suffered to produce any alienation of fraternal regard toward each other; but they shall, on the contrary, endeavour to cherish among the members of each the spirit of the religion of our common Lord."

So that after originating the movement, and carrying it on for years, this Synod has withdrawn from all farther proceedings in it, and are now about to "settle among themselves" the grounds of Christian fellowship; of course, implying that the true ground of organic union is something else than reformation principles.

4. *Foreign Correspondence.*—They received a letter from the Scottish Synod. In this letter the following passage occurs:

"In referring to the unhappy circumstances, which a few years ago led to the disruption of the Reformed Presbyterian Church in the United States, causing a breach, which, alas, has not yet been healed, you employ pretty strong and decided language, with regard to the conduct and position of your former brethren. On this head, Dear Brethren, we do not feel ourselves called upon either to homologate or controvert your sentiments. We have no wish, indeed, to intermeddle in the matter. We lament the existing divisions among the friends of Christ—especially those that obtain among Orthodox Presbyterians—and most of all Reformed Presbyterians; and we should esteem it a signal happiness, if we could contribute towards composing differences, and uniting in one holy brotherhood—upon the principles of truth and righteousness—all the genuine friends of the Covenanted Reformation. The enemies of that sacred cause are in Britain, as with you, sufficiently numerous and powerful—what a pity that its adherents should have their hearts discouraged, and their hands weakened, by alienation of feeling and division of judgment!"

Inasmuch as our Synod is not in correspondence with the Scottish brethren in regard to the subject of this paragraph, we have little to say upon this letter. It is evident that to convey a sharp reproof to the New Lights for their conduct towards us in their letter to the Scottish Synod. So far as there is any expression of a re-union—though of this their hopes seem to be very faint—we have only to say that if they understood the true position of the New Lights, and the principles held by the greater part of them, they would abandon all such notions. The New Lights are no "genuine friends of the reformation;" but repudiate, utterly, many of its leading features.

As already observed, this body gives signs of decrepitude and decay.

Two of their ministers, one licentiate and a student who had just finished his course of study in Dr. English's seminary, have joined the presbyterians within a few months. This is the native consequence of New-Lightism. How long the rest will hang together, we are not prophet enough to determine. From present appearances, it cannot be long. They are kept together, and alive, mainly by a few D. Ds., who cannot, for shame, give the lie to *all* the teachings of their past lives. The history of this body is a warning to all backsliders.

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NOTICES OF BOOKS.

Wesleyan Methodism and Calvinism Contrasted, &c. By the Rev. James B. Rentoul, Garvagh. 12mo., pp. 36. Boston, 1847.

This pamphlet, originally published in Ireland, and now re-published with a recommendation by Rev. A. Blaikie, contains a succinct and accurate statement of that part of the Arminian controversy which relates to the subject of election, and the Divine decrees, with appropriate and satisfactory arguments in defence of the scriptural, usually called Calvinistic, doctrines on these points, and, also, answers the common arguments employed by Arminians in defence of their system. Essays of this kind, simple in arrangement, and written in a plain and perspicuous style, comprehensible by all, are calculated to be very useful. We would recommend all to procure and make themselves familiar with some such brief and comprehensive defence of sound doctrine as the pamphlet before us. The times require it; not in Boston alone, where such writings are, perhaps, more needed than any where, except New Haven, this side the Atlantic, but every where: for error is every where busy. Every where, the doctrines of the Divine decrees, and of election, find active assailants, whom all should be prepared to meet.

The author thus meets one of the most common objections to the doctrine of election.

It is objected to our view of the subject, that it destroys man's *free agency*, and, consequently, his *accountability* to God. Man, we maintain, is to all intents and purposes a free agent, in the only sense in which a rational being can be free; that is, he acts with the utmost freedom, agreeably to the leadings of his own desires and inclinations, actuated by motives. It is true, the freedom of the impenitent sinner is all on *one side*. It is all on the side of sin. He has no *will* inclining him to holiness. Every imagination of the thoughts of his heart is *only evil continually*. Though a *free agent*, then, he has not *free-will* in the Arminian sense; he has not a *self-determining* power of will. On the other hand, the true Christian is inclined to holiness. He acts freely in the way of duty, but it is by the *grace* of God he is what he is. "It is God that worketh in him both to *will* and to do of his good pleasure."

This pamphlet can be had of Rev. Mr. Dales, in this city.

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MEETING OF PRESBYTERY.—The New York Presbytery will meet in the city of New York, on the first day of October, 7½ P. M., in the Sullivan Street Church.

TO CORRESPONDENTS.—We agree with our correspondents who have favoured us with articles, will have them inserted. We decline inserting the reply of the "Editor of the Evangelical Repository," to the article signed John M'Auley, for the following reasons: 1. It is altogether unusual to insert replies to reviews in a magazine. Misstatements, if any, may be corrected, however. 2. M'Auley's article was refused a place in the Repository. Had the editor of the Repository admitted it into his pages, he could have accompanied it with any remarks he chose.

# THE COVENANTER.

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OCTOBER, 1847.

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[For the Covenanter.]

## THE BIBLE, A SAFE RULE.

“Resistance to tyrants is obedience to God,” has become a fashionable maxim in the civilized world, and the doctrine of passive obedience and non-resistance has become generally odious in all protestant communities. There are, however, rare exceptions.

In the *Preacher* of May 12th, it is represented to be a dangerous thing to inquire whether the civil government be agreeable or contrary to the word of God. The writer has been very unhappy in the use of terms, and in the selection of historical facts. For instance, he uses the word “jurisdiction” for “authority,” and the whole facts of the case, alluded to, operate against his position. The Stuarts, or as he calls them, the Charles’s and Lauds, were all the advocates of the tyrannical doctrine of passive obedience, and all the host of persecutors have prefaced their bloody decrees, and justified their cruel measures, by representing the faithful martyrs as dangerous men and disturbers of the peace and order of society, by inquiring, by the light of divine revelation, into the propriety of fashionable policy and popular government.

This was the difficulty between the priests of Baal and the prophets of the Lord. The court flatterers complied with the wish of the multitude, and preached smooth things, and prophesied deceits. They said peace, peace; while, on the other hand, the faithful blew the trumpet of warning and alarm, and charged the nation not to say a confederacy, nor associate themselves. The result was what might be expected. The latter are persecuted; the others are patronized. The good and faithful are reckoned to be not fit to live, since they prophesy against the city.

It is on this principle, and in view of its native operation, that Christ tells his disciples, when they go forth in his mission, “Ye shall be hated of all nations for my sake.” This would never be the case if they would flatter the government of the world, and make no inquiry into their claims by scripture. It is because they say to the king and the queen, repent: because, in obedience to the law, and in imitation of the example of the Lord, they testify of the world that its deeds are evil. What says of his brethren who had not yet believed, he would still say of those who make the establishments of authority, and maxims of the world, supreme; “The world cannot hate you, but me it hateth, because I testify of it that its deeds are evil;” “Ye are of the world, and the world loves its own.” Those who asso-

ciate with the governments of the world without any controversy are in no danger of being persecuted; the world and they are in close alliance in bonds of unity and of friendship.

“But let them have the organization of civil government, and what would be the consequences? Alas! they would be such as to make the ears of every one that should hear them to tingle.” So answers this “Observer.” Well, but how does he know? Have those governments which have been organized upon a scriptural model been peculiar for their sanguinary and persecuting character? If so, let us have the examples. Were the ten pagan persecutions caused or occasioned by the scriptural principles of the Roman government? Surely, no. Were the persecutions of the mother of harlots occasioned by her being too strictly regulated by the principles of the Bible? No, but because they made void the law of God by their traditions, and the saints of God contend against them by the word of God and their testimony, and are destined ultimately to overcome by these scriptural weapons. Really, if the Bible were that kind of a dangerous book that this piece represents it to be, I think the papists do well to keep it out of the hands of the laity! and why not out of the hands of the clergy? But, O! let not the good and holy law of God be thus reproached and wounded in the house of its professed friends.

But how was the case of the persecutions alluded to in the instances referred to? Why, the counsels of the star chamber, the Vatican, and High Commission court, were the source from which all these terrible tragedies had their origin; and not from Bible law, nor from those who wished to try every thing by Bible law. The Covenanters, or, if you please, the great body of the Reformers, resisted the arbitrary enactments of those infidel or popish rulers, and, finally, so far succeeded as to revolutionize society and oust the Stuarts from the throne, and the Lauds and such prelatial characters from the court: and the result has been so far favourable.

So far, then, from the influence of men who wish to try every thing by the word of God having a bad effect, or “causing the ears to tingle,” it has made the hearts of all good men to rejoice, and, in some good measure, has arrested the progress of those terrible tyrants, who neither feared God nor regarded men. The Revolution Settlement of Great Britain, and the revolution of these states, were the fruits of that simple principle, that the ruled have a right to examine the principles of government in the light of God’s word, and refuse subjection if it is not conformable thereto. The working of this simple principle has been astonishing, and all in favour of liberty, and in opposition to tyranny and persecution: and how any one, unless a perfect novice in the science of divinity and humanity, could deny this, I see not: and he must be a tyro in history who can suppose the tendency would be otherwise.

Any person who wishes to understand this subject accurately, should read the argument between premiership and John Knox. The former, with a great deal of courtly and diplomatic skill, advocates the doctrine, that we should be conscientiously to the government that exists where we live, and that we should, with the shield of faith and the sword of the Spirit, not only defend himself, but entirely routs the enemy. It is on this account that Knox has, with political men who loved liberty, been so much admired; and, indeed, the great principle that the people have the right, and that it is their duty to ex-

mine the moral character of every political and every ecclesiastical system before they can pledge themselves to support it, or continue to support it, with approbation, even if they have been born in, or under it, is one of the prominent features of the reformation. *Lex Rex*, or the Law the Sovereign, *Jus Populi*, *Jus Regni*, and a whole catalogue of very learned works, the production of the champions of the reformation, bear evident testimony to this fact; and these works laid the foundation of British and American liberty, and exemption from bloody persecution.

Macray's prize essay on the influence of the reformation on civil liberty, contains a great many facts and arguments in proof, and illustration of, this principle.

But why refer the reader to books and facts of ancient history? Does not every one, capable of looking upon the present state of society, see that just in proportion as Bible argument and protestant principles prevail, there is safety, liberty, and tranquillity? "Where the Spirit of the Lord is, there is liberty." To serve God without fear, is to enjoy freedom indeed. And how can it be otherwise? God is the rightful governor of men, and his Son, as our Saviour, is the patron of all our privileges, and is it right that we should be indifferent whether we are in league with his friends or enemies in the matter of the government of the world? Have we any reason to expect that things will be tranquil or happy, until all submit to his righteous and peaceful sceptre? Love to God, love to Christ, and love to men; piety, patriotism, and philanthropy, all urge that we should discern before we form any league with any community, civil or ecclesiastical, whether it serve God or not, whether we will forfeit or strengthen our guarantee of protection from Messiah, our Prince, by forming alliances with the rulers of the earth. Let all then seek to do good wherever they dwell, and follow peace as much as possible, but never let any rashly form a connexion with any government which forgets God, or refuses subjection to Messiah, the Prince. Let all, on the contrary, forego the patronage and protection of worldly organizations that wonder after the beast of tyrannical power, and obey the false prophet that pleads his cause. Such will find that it is better to trust in the Lord, than to trust in princes and in men's sons, in whom there is no stay. Such as make a scriptural trial, will be recognised in better days as the friends of God and of men, when the cringing dupes of every temporal power will either be forgotten, or be remembered to be detested.

What! and is it come to this, that the Preacher, who should still teach the people knowledge, teaches them, even in the nineteenth century and in the United States, that they must shut their eyes on the whole business of politics, and that respect to the conformity of government to the Bible, is insinuating and dangerous? If the blind lead the blind, what will be the consequence? Let us adopt Milton's judgment, "No orations like the prophetic, no laws like the psalms, and no laws like the law of God."

#### AN ADDRESS TO THE PEOPLE OF CIVIL AND RELIGIOUS LIBERTY.

#### SLAVERY: THE TWO-FACED TEACHINGS OF THE SOUTH.

To sustain *wrong*, it is necessary to resort to *falsehood*. The southern advocates of slavery furnish an illustration of this on a large scale. They have one set of statements for the South, another for the North. This is well shown in

the following article from the pen of Judge Jay. It is part of a letter addressed by him to Mr. Ives, Episcopal bishop, in North Carolina. The facts presented are important, independently of their bearing upon the general scope of the article. The reading of an article of this kind, cannot fail to awaken emotions of indignation and abhorrence against the deliberate falsehood and unmitigated meanness with which men in eminent stations, and even ministers of religion, set themselves to defend the worst system of oppression on which the sun ever shined; mingled with regret at such perversion of talents and desecration of the Christian name. And, then, what are we to think of the intelligence of the North which allows itself to be duped by the most transparent lies, and swallows with the utmost patience the most opposite assertions? We have abridged the article by striking out some local allusions.—[Ed. Cov.]

Warburton, in his *Divine Legation*, (vol. ii. p. 92,) informs us that the ancient sages held it lawful and expedient to teach one doctrine to the people at large, and an opposite one to a select number. Hence, the *double doctrine* of these philosophers—the one external, intended for the public, and known as the *exoteric*; the other internal, confined to friends and disciples, and denominated the *esoteric*. The slaveholders of the present day have their *double doctrine* also; and, to distinguish between the *exoteric* and the *esoteric*, it is only necessary to ascertain whether the language used is intended for effect on the north or the south side of Mason and Dixon's line.

For the purpose of illustrating this double doctrine, I will call your attention to the *exoteric* teaching of those distinguished sages, Governors Hayne and Hammond, both within a few years chief magistrates of South Carolina. The former, in his message to the legislature, in 1833, thus speaks to the South Carolina law-givers, but only for the purpose of being overheard by the people of the North:

“It is a remarkable fact, that even during the revolutionary war, when the state was overrun by a barbarous enemy, marching openly under the banner of emancipation, *our domestics could not be seduced from their masters*, but proved a source of STRENGTH, and not of weakness, to the country.”

Governor Hayne, no doubt, adopted the maxim of the Grecian philosophers, that truth and utility do not always coincide; for he was, of course, too well informed in the history of his native state not to have been conscious that the “remarkable fact” thus officially announced was *an impudent invention of his own*. Let us listen to the testimony borne by history to the fidelity of South Carolina domestics, and the strength they yielded to the country during the revolutionary war:

“*March 29, 1779.*—The committee appointed to take into consideration the *circumstances of the Southern States*, and the ways and means for *their safety and defence*, report: That the *SOUTH CAROLINA* (as represented by the delegates of said state, and by \_\_\_\_\_, who has come hither, at the request of the governor of said state, \_\_\_\_\_, to explain the peculiar circumstances thereof) is *UNABLE* to make any effectual efforts with the militia, by reason of the great proportion of citizens who are *necessary to remain at home, to prevent insurrection among the negroes, and prevent their desertion to the enemy.*”\*

“The negroes *seduced* and taken from \_\_\_\_\_ inhabitants of *SOUTH CAROLINA* in the course of the war, remained subject to the disposal of the enemy. They were successfully shipped to the West Indies; and it is asserted, on the autho-

\* Secret Journal of Congress, vol. ii. p. 405.



rity of the best-informed citizens of South Carolina, that more than TWENTY THOUSAND slaves were lost to the state in consequence of the war.”\*

The object of the governor’s mendacious FACT was to lead the people of the North to believe that their sympathy for the slaves was misplaced, that their suffering was “imaginary;” since, if they retained their allegiance to their masters, in the presence of a British emancipating army, they must certainly be very well contented with their condition. He naturally deemed it more prudent to refer to the revolutionary war, than to the more recent one of 1812. Let us supply his omission :

A memorial presented to Congress, by certain Virginia and Maryland slaveholders, and to be found in the documents of the 2d Session of the Twentieth Congress, sets forth, that—

“In July and August, 1814, the enemy made several landings on the Northern Neck of Virginia. All the militia in this peninsula were called out into the service, and the *property* [human cattle] was pretty well protected. On a sudden, an order came, that all the troops should be marched to the defence of Washington; and this neck of eighteen miles wide was emptied of all its efficient forces for nearly six weeks. During the absence of the forces, there was nothing to restrain our slaves, and THEY FLOCKED IN HUNDREDS TO THE ENEMY.”

In 1822, there was in Charleston a rumour of an intended servile insurrection; and this very gentleman, then Colonel Hayne, patrolled the streets one whole night, at the head of five companies of soldiers, to prevent the faithful domestics from cutting their masters’ throats! No less than thirty-five “domestics” were soon after tried, convicted, and hung, for their *intended* insurrection; and in this judicial butchery, this same Colonel Hayne played his part as one of the judges!

Governor Hammond, another Carolina sage, addressing the North from the floor of Congress, February 1st, 1836, taught the following *exoteric* doctrine :

“Sir, our slaves are a peaceful, kind-hearted, and affectionate race, satisfied with their lot, happy in their comforts and devoted to their masters. It will not be an easy thing to seduce them from their fidelity.”

Now, for a little *esoteric* doctrine relative to the “devotion” of slaves to their masters. Sooh after the hanging of domestics by dozens in Charleston, a pamphlet appeared there, entitled “Reflections Occasioned by the Late Disturbances in Charleston,” attributed to Gen. T. Pinckney. It was an essay on the dangers to be apprehended from the slave population, and the means of averting them. Of the “*house servants*” it is said,

“They are the *most dangerous*; their intimate acquaintance with all the circumstances relating to the interior of the dwellings, the confidence reposed in them, and the information they so readily obtain from hearing the conversation and observing the household transactions of their owners, afford them the most ample means for the perpetration of BLOODSHED AND DEVASTATION. The success, therefore, of servile insurrections mainly depends on this class for taking off by *midnight* murders unsuspecting owners; and the late trials, by exhibiting so large a portion of this description among the ringleaders of the conspiracy, afford a manifest proof of their promptitude to become actors in such scenes.”—Page 1

Another pamphlet came out the same year at Charleston, said to be

\* Col. H. Lee’s Memoirs of the Revolutionary War in the Southern Department, vol. ii. p. 456.

from the pen of Edwin C. Holland, Esq., and called "A Refutation of the Calumnies circulated against the Southern and Western States." It concluded with the following *esoteric* advice:

"Let us never forget that our negroes are truly the *Jacobins* of the country; that they are the *anarchists and the domestic enemy*; the *common enemy* of civilized society; and the *barbarians* who would, if they could, become the **DESTROYERS OF OUR RACE.**"

Says the Maysville (Tennessee) Intelligencer,—

"We of the South are emphatically surrounded by a dangerous class of beings—*degraded, stupid savages*—who, if they could but once entertain the idea that immediate and unconditional death would not be their portion, would re-enact the St. Domingo tragedy."

Says the Southern Religious Telegraph,—

"Hatred to the whites, with the exception in some cases of attachment to the person and family of the master, is nearly universal among the black population. We have, then, a foe cherished in our own bosoms—a foe willing to draw our **LIFE-BLOOD** whenever the opportunity is offered."

The slaveholders, when thus cautioning each other against the intense hatred felt for them by the slaves, seem never to ask themselves, "is there not a cause?"

The double doctrine is not confined to the laity; even the **CLERGY** occasionally condescend to use it. One of the most astonishing specimens of the clerical *exoteric* to be met with in the writings of southern divines, is furnished by the Rev. J. C. Thornton, President of the Centenary College, Clinton, Mississippi. This gentleman, in a volume entitled, "An Inquiry into the History of Slavery, 1841," but, in reality, a philippic against Abolitionists, scoffing at the alleged ignorance of the slaves, thus exclaims,—

"They are so 'ignorant' that they are chiefly all in the South members of three or four denominations, Protestant Episcopalians, Presbyterians, Baptists, and Methodists; among all of whom are coloured ministers of exalted standing, who would honour any pulpit in America—when those who are not church-members are added to the above, it will make *at least two millions* of slaves in regular attendance on divine worship."—*Pp.* 108—110.

To these specimens of the reverend gentleman's veracity, we add one of his refinement. Addressing, in his book, by *name*, two anti-slavery writers at the North, he tells them,—

"Bring forward your son, out with your daughter, and either shall have an Angola negro before night."—*P.* 140.

As the whole number of slaves, including children, is *less* than three millions, and at the least two millions of these are in regular attendance on divine worship, it must be confessed that the slaves are the greatest church-going people in the world. They are the people that are in such a case."

But before indulging in our pious reflections, let us attend to the *esoteric* teaching on the subject of slavery. In a sermon preached before an association of planters, in 1831, by the Rev. C. C. Jones, and published at Savannah, 1831, we have the following confessions:

"The description which the Apostle Paul, in his Epistle to the Romans, gives of the heathen world, will apply, with very little abatement, to our negroes. They lie, blaspheme, are slothful, envious, malicious, inventors of evil things, deceivers, covenant breakers, implacable, and unmerciful. Numbers

of the negroes do not go to church, and cannot tell who Jesus Christ is, nor have they ever heard so much as the ten commandments read and explained. . . . Generally speaking, they appear to be without hope, and without God in the world—A NATION OF HEATHEN IN OUR VERY MIDST.”

The report of the Synod of South Carolina and Georgia, made 5th December, 1833, and published at Charleston, makes the following revelations:

“Who would credit it, that in these years of revival and benevolent effort, in this Christian republic, there are OVER TWO MILLIONS of human beings in the condition of *heathen*, and, in some respects, in a worse condition. From long continued and close observations, we believe that their moral and religious condition is such that they may justly be considered the HEATHEN of this Christian country, and will bear a comparison with heathen in any part of the world. . . . It is universally the fact throughout the slaveholding states, that either custom or law prohibits them the acquisition of letters, and consequently they can have no access to the Scriptures. . . . In the vast field, extending from the entire state beyond the Potomac to the Sabine river, and from the Atlantic to the Ohio, there are, to the best of our knowledge, not *twelve* men exclusively devoted to the religious instruction of the negroes. As to *ministers of their own colour*, they are destitute, infinitely, both in point of numbers and qualifications, to say nothing of the fact that such a ministry is looked upon with distrust, and discountenanced. But do not the negroes have access to the gospel through the stated ministry of the whites? No. . . . We venture the assertion, that if we take the whole number of ministers in the slaveholding states, *but a very small portion pay any attention to them*. The negroes have no regular and efficient ministry; as a matter of course, NO CHURCHES; neither is there sufficient room in the white churches for their accommodation. We know of but *five* churches in the slaveholding states built expressly for their use. . . . We may now inquire if they enjoy the privileges of the gospel in private, in their own houses, or on their own plantations? Again we return a negative answer. They have NO BIBLES to read at their own firesides, they have no family altars; and, when in affliction and sickness, or death, they have no minister to address to them the consolations of the gospel, nor to bury them with solemn and appropriate services.”\*

Certainly, the Rev. President of “Centenary College,” Clinton, Mississippi, and the Synod of South Carolina and Georgia, differ somewhat as to the religious character of *two millions of slaves*. According to the one, they are regular attendants on divine worship; according to the other, they are “in the condition of HEATHEN.”

No Christian will deny the power of the Holy Spirit to penetrate the gloomy prison house of southern bondage, and to enlighten, sanctify, and save its miserable inmates. But the blessings of grace, as of providence, are ordinarily bestowed in return for the use of appointed means; and where those means are withheld, partially applied, or grossly perverted, other evidence may be required, that the slave has made the Lord his God, than the mere fact that he is seen to receive the communion in his master’s church, and in his company.

The southern churches receive their slave communicants by thousands; but profession is the principle; and, in all ages and countries, there has ever been a real conformity to the religion of the ruling despot.

\* There has been some little improvement, *under abolition pressure*, since that time. The General Assemblies have found out these “heathen” within the last year or two! —[Ed. Cov.]

The *esoteric* teaching on this subject is not calculated to inspire very strong confidence in slave piety. In an account of the "Intended Insurrection," published by the authorities of Charleston, 1822, it is stated, that of those executed, several had been "class-leaders." "Jack Green was a preacher; Billy Palmer, exceedingly pious, and a communicant of the church of his master; Jack Purcell, no less devout." The ensuing year, the Rev. Dr. Dalcho, assistant minister of St. Michael's church, Charleston, published a pamphlet in vindication of slavery, but had the decency to omit his name on the title-page.\* Alluding to the late conspirators, he says:—

"I write, with feelings of the deepest regret, that some of the conspirators were preachers, class-leaders, and communicants; thus *verifying* the truth of a remark which teachers have too often occasion to make, that **THERE IS LITTLE CONFIDENCE TO BE PLACED IN THE RELIGIOUS PROFESSIONS OF NEGROES.** I speak generally. Much animal excitement may be, and oftentimes is, produced where but little real devotion is felt in the heart. I sympathize most sincerely with the very respectable and pious clergyman, whose heart must still bleed at the recollection that his confidential class-leader, but a week or two before his just conviction, had received the communion of the Lord's Supper from his hand. This *wretch* had been brought up in his pastor's family, and was treated with the same Christian attention as was shown to their children."†

Says the venerable and Rev. Dr. Nelson, a native of Tennessee, and formerly President of Marion College, Missouri:

"The concentrated recollection of *thirty years* furnishes me with *three* instances only, where I could say I have reason, from the known walk of that slave, to believe him or her a sincere Christian."

The Rev. C. C. Jones, probably better acquainted with the religious character of the slaves than any other southern minister, says, in his sermon, already quoted:

"Of **THE PROFESSORS OF RELIGION** among them, there are many of questionable piety, who occasion the different churches great trouble in discipline, for they are extremely ignorant, and frequently are guilty of *the grossest vices.*"

The *very peculiar character* of that Christianity which is offered to the slaves is well calculated to ensure its rejection by them. Love is the great motive, argument, and command of the gospel. God is love. God so loved the world, that he gave his only begotten Son. We love God because he first loved us. Love one another, so shall all men know that ye are my disciples. One is your Father, which is in heaven; all ye are brethren. When *we* are cruelly and unjustly treated, we know that we suffer in violation of the precepts of our religion, and we are taught to pray for the offender, that his sin may be forgiven. Far different is the religion offered to the slave. He is instructed that the common Father of all has authorized a portion of his children to rob the others of all their civil and religious rights, and to reduce them to the condition of the brutes that perish, converting them into articles of merchandise. The favoured class, moreover, are permitted to withhold from their brethren the redemption made by their Heavenly Father, and which He has declared is able to make them wise unto salvation. The slave also learns, by experience, that to him is denied the mar-

\* Practical Considerations, founded on the Scriptures, relative to the Slave Population of South Carolina. By a South Carolinian.

† But the wretch was the *slave* of his pastor.

riage and the parental relations—blessed boons, expressly conferred by God upon others. While this religion calls on some to be diligent in business, that they may provide for their families, he is informed that this same religion requires from *him* unceasing and unremitting toil, for the sole benefit of his happier brethren. A future life is, indeed, revealed to him, and he is promised happiness in *another* world, on certain conditions; among which are always *obedience* to his master, and refusal to *escape* from bondage. The slave is taught that those privations and sufferings which he endures, and which outrage his moral sense, are in perfect accordance with the precepts of his religion; and that to pray for the forgiveness of his oppressor would be but to insult that Divine Majesty which clothed the oppressor with power, and authorized him to use it in crushing his weaker brother.

Such is the Christianity presented to the slave—a religion which his own consciousness must tell him is partial, severe, and unjust, nullifying in the case of the *black* man the holy and benevolent precepts it gives to his *white* brother, and sanctifying a system of cruelty and oppression, which every faculty of his soul tells him is wrong.

And by whom is this species of Christianity received, beyond the slave region?—Almost the whole of Christendom rejects it as spurious. The wise and good of all countries abhor it. The bishops of the Church of England denounce it. Not a bishop at home, in a free state, dare give it his sanction. And yet it is supposed that the poor *slave* who, of all others, has the most reason to reject a religion which sinks him below humanity, will cordially embrace it!

We add, with regret, that there are few Jays in this influential denomination. The claims of suffering humanity cannot be attended to. The *great* matters of apostolical succession and sacramental grace are alone worthy of thought and feeling.—[Ed. Cov.]

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[For the Covenanter.]

M E S M E R I S M .

I now consider only the shocking profaneness of mesmerism in pretending to reveal the secret things of eternity.

We have no right to expect, while on earth, any other information respecting the eternal world than that which God has already given us in the Holy Scriptures. It is obviously suitable, and altogether desirable, that He, who is infinitely wise and benevolent, should reveal to us so much, and only so much, respecting the state of departed souls, as he knows would be for our benefit; and that this revelation should be recorded and published for the instruction of all. On Divine revelation we are wholly dependent. Angels have sometimes been sent on errands of mercy to holy men, but they were not allowed to communicate any information respecting the persons from which they were sent; various individuals have been raised from the dead, but have brought with them no intelligence respecting the state of departed souls. Moses and Elijah appeared to our Saviour on the Mount of Transfiguration, and in the presence of three of his apostles conversed with Him there, not respecting the things of heaven or hell, but respecting the decease which he was about to accomplish at Jerusalem. Our Saviour, after his resurrection, appeared repeatedly to his disciples, but communicated nothing

more than he had before his decease respecting the dread realities of eternity. Paul was, whether in or out of the body, he could not say, caught up into paradise, but what he there saw he was not permitted to utter. These and such like considerations should convince us that for all our knowledge of eternity we are, and must be, indebted to Divine inspiration.

No dependence is to be placed on dreams and visions now, or stories of individuals returning from the world of spirits to reveal to curious mortals its mysteries. No credit should be given to any such vagaries of a disordered imagination as Swedenborg has published, with so much boldness, as the result of his own observation while traversing, in spirit, the various regions of the unseen world. His accounts are utterly absurd and ridiculous. And, far be it from us, to believe that the adept in the arts of *mesmerism* has it in his power to send, at will, the spirit of his weaker subject to explore the world of the departed, and bring back a report respecting not only the blessedness of the redeemed in heaven and the woful condition of the lost in hell, but to make known to anxious relatives, or others, the eternal destiny of any of the deceased about whom they may think fit to inquire! Awful mysteries which God never commissioned prophets or apostles to reveal, which no one miraculously raised from the dead was ever permitted to divulge, which the Son of God himself never declared, secrets which belong to God alone, all brought forth and exposed by some pretender to this art! And that under the inducement of a pecuniary reward!

Did I really believe that these individuals possess the power of doing what they pretend to do in this respect, I certainly should not dare apply to them to do any such thing. If the men of Bethshemesh were struck dead for prying irreverently into the ark of God, to examine its sacred contents, it surely becomes us to beware of prying into those awful mysteries of which the interior and contents of that ark were but faint emblems. But the belief that God would endow mortals with such a power, to be used for such purposes of pecuniary gain or idle curiosity, is too unreasonable as well as unscriptural to be seriously entertained.

The prophet Isaiah seems to have had some such practices in view, although they might not have been conducted in precisely the same way, when he lifted up his warning voice, saying, "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.— And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? For the living unto the dead?" That is, will you turn away from the living God to seek intelligence from the spirits of the dead, and think thus to obtain clandestinely the secrets which he has reserved in his own power? "To the law and to the testimony; if they," the wizards, "do not according to this word, it is because there is no light in them."

If we would, while here, become acquainted with the eternal world, let us search diligently the Holy Scriptures for they are our only means of knowledge. They reveal all that we ought to know, all that we ought to know, all that our good and usefulness require that we should know, while on earth, respecting that eternal world to which we are all going. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

S. M'KEEN.

THE OLD COVENANTERS—SCENE IN A SCOTTISH
COUNTRY CHURCH YARD.

A large number of the people have gone into the grave-yard connected with the church. Some are seated on the old flat tomb-stones, others on the green sward, dotted all around with the graves of their fathers. See that group there. The old man, with "lyart haffets" and broad bonnet, looks like one of the old Covenanters. The old lady, evidently his wife, wears a sort of hooded cloak, from which peeps forth a nicely plaited cap of lace, which wonderfully sets off her demure but agreeable features. These young people around them are evidently their children and grand-children. How contented they look, and how reverently they listen to the old man. Let us draw near, and hear the conversation.

"Why, grandfather," says one of the younger lads, "don't you think the auld Covenanters were rather sour kind o' bodies?"

"Sour," replies the old man, "they had enough to mak' them sour. Hunted from mountain to mountain, like wild beasts, it's nae wonder if they felt waefu' at times, or that they let human passion gain a moment's ascendancy. But they were guid men for a' that. They were the chosen o' God, and wrestled hard against principalities and powers, against the rulers o' the darkness of this world, against spiritual wickedness in high places. Reading their lives, I've often thocht they must ha'e been kind o' inspired. Like the auld prophets and martyrs, they were very zealous for the Lord God, and endured, cheerfully, mair distress and tribulation than we can well imagine."

"Weel, weel!" says one of the girls, "I wish they had been a wee bit gentler in their ways, and mair charitable to their enemies."

"Ah, Nancy," is the quick reply of the old man, "ye ken but little about it. A fine thing it is for us, sitting here in this peacefu' kirkyard, wi' nane to molest us or mak' us afraid, to talk about gentleness and charity. But the auld Covenanters had to encounter fire and steel. They wandered over muir and fell, in poverty and sorrow, being destitute, afflicted, and tormented. But O, my bairns! they loved and served the Lord! They endured as seeing Him who is invisible; and when they cam' to dee, they rejoiced that they were counted worthy to suffer for his name. Nae doot, some of them were carnal men, and ither o' them had great imperfections. But the maist o' them were unco holy men, men o' prayer, men o' faith, aye, and men of charity of whom the world was not worthy."

This answer silences all objections.—[*Turnbull's Genius of Scotland.*]

[For the Covenanter.]

ADDRESS ON MISSIONS.*

DEAR BRETHREN,—Permit me, as a member of the Board of Foreign Missions, to remind you that it is still your high privilege to be actively employed in the service of your exalted Redeemer. While almost countless millions of the family of man are left to toil in the drudgery of Satan, you are invited to become "co-workers" with our Lord Jesus in destroying the works of the devil. You profess to love Zion's glorious King, and in proportion to the fervour of your love you desire the triumph of His cause, and rejoice when you are called upon and enabled to make contributions for the purpose.

The church is engaged in a great work. Two missionaries have been elected to go forth and make known in the isles the laws of Messiah, the Prince, and proclaim the perishing the glad tidings of salvation. One family is expected to sail in November next. The other as soon as possible. Synod relies on your instrumentality to sustain the mission. At present the Board has not the means to carry out the unanimous and ardent desire of Synod. Must debt be incurred at the commencement? Surely not! You seemed ready a year ago. Your prayers and your liberal contributions animated Synod to go

* This came to hand after our last Number was full.—[Ed. Cov.]

forward. Of late, however, little has been done. The year 1847, with its unnumbered blessings, will soon pass away, yet how little has been contributed in any of our congregations to send the gospel to them who are perishing for lack of knowledge. Why should the receipts of 1847 fall so far short of 1846? Is God less bountiful? Is industry less rewarded? Is the church less able to contribute? Are souls less precious? Or is the triumph of Christ less desirable? To all such inquiries you will answer, No! Rise up then, dear brethren, and be doing. The time is short. Manifest your sense of God's goodness in giving you the means—his condescension in accepting the gift—and the distinguished honour which He puts upon you, as "co-workers," in advancing the Redeemer's kingdom. Much depends upon the sessions of the church. If they will call upon their respective congregations *for a collection*—the call will meet with a hearty response from the people of their charge. This should be done without delay. Thus mutual co-operation will be secured. The hearts of our missionaries elect will be cheered. They are about to bid adieu to father and mother, to the home of their youth, to sweet fellowship with loved brethren in the house of God, and to the numberless endearing associations which bind us to our native land, that they may in a foreign clime proclaim the unsearchable riches of Christ. Your zeal will cheer and comfort their souls. The Board will be encouraged, and strengthened by your willing and liberal contributions; it will be enabled to fulfil your wishes and obey the directions of Synod. And what is more, God will be glorified. Trusting that the treasurer's report will soon furnish ample evidence that you feel deeply interested in sending the gospel to every creature, and that you are neither slothful, nor fainting, nor discouraged in the work of the Lord,

I remain,

Your servant, in the gospel of our Lord Jesus,

AND. STEVENSON.

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THE BANNER OF THE COVENANT.

MR. EDITOR,—I incidentally met with the May Number of a periodical, called the Banner of the Covenant; having a representation of the old Covenanters' flag, with the inscription, "For Christ's crown and Covenant." I had before heard of the periodical, but never had seen any of it. I must confess it did seem to me exceedingly ludicrous for people to make such an ostentatious display of name and reformation insignia, as if they were the only friends of the reformation cause: while they are, in truth, its worst enemies; as merely nominal Christians are more injurious to Christianity than open infidels. These pretended friends of reformation, have abandoned the whole of the civil part of the reformation; in which much of its glory consisted. The civil part is so incorporated with the covenants, they also must be abandoned by them; for the one cannot be rejected without the other.

Consistency is a noble principle of religion. Had these gentlemen been consistent, they would, along with the rejection of the principles, have rejected also the distinguishing name, and made no pretensions to either name or thing. They are like the women in Israel of old, who said, "We will eat our own bread, we will wear our own apparel, only let us be called by thy name." "We wish to symbolize with the world—to take part with the politics of the day; only we must retain



the name of Covenanters, or we would lose many of our people, who, having the ostentatious name, think they are still holding the same noble cause." Truly, the church may say, "My mother's children were angry with me: they made me the keeper of their vineyards, but mine own vineyard have I not kept."

Worthy names are often prostituted to support an unworthy cause. "We have Abraham for our father," "We are Moses' disciples," &c. The popish hierarchy, under the specious name of the church, the only true church, have, for hundreds of years, propagated the most horrid system of error and delusion, and shed rivers of blood. The governments of the earth make the church a mere state engine to promote their political schemes. Dr. Wylie, in his *Sons of Oil*, gave a noble view of the characters and duties of civil rulers. But, in being the ringleader in the apostacy, he acted the part of the cow, which gave a good milking, but by kicking over the pail spilled the whole. This old veteran in the reformation cause, who so nobly displayed its colours, has, by the abandonment of that cause, dishonoured himself in the decline of life. Instead of going down to the grave like a shock of corn fully ripe, he goes down with a load of shame upon him.

His relinquishment of that cause is the very least of the evil he has done. Had he slipped off and joined some other denomination,—and there were plenty of the views which he assumed,—he had done injury to none but himself. But to keep up his reputation as a Covenanter, he must drag a number along with him. I shall not say that he is the individual intended, Rev. viii. 10, 11; but I have no hesitation in saying that he is at a similar work; "And the third angel sounded, and there fell a great star from heaven, burning as a lamp, (no doubt a great doctor of divinity illuminated with a blaze of new-light,) and the name of the star was called Wormwood, and the waters became wormwood, because they were made bitter," (by error and sophistry.) A serious caution this certainly to himself and his deceived followers. D.

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#### IRISH PRESBYTERIANS AND SLAVERY.

Last year the Irish Presbyterian Assembly addressed a very faithful letter to the Assembly, (O. S.), in this country, on the subject of slavery and fellowship with slaveholders. To this, as our readers are aware, the Assembly here responded, by denying the right and the ability of the churches abroad to extend advice on this subject; accompanied with a direct refusal to hold any correspondence farther in reference to it, and an intimation that, if the brethren would still persist in doing so, it might result in putting an entire stop to the interchange of friendly communications. We now lay before our readers the most important part of the reply of the Irish Assembly. It will be seen that they are determined to occupy, in all respects, their former ground: they withdraw none of their rebukes: they reiterate all: they evidently have no fear of the driver's lash before their eyes, although wielded by a venerable and indignant Assembly. We hope the Scottish Assembly will be as bold and faithful.—[ED. COV.]

"From your last communication, we deeply regret to find that our letter of 1846, in which we deemed it our duty to address to you, on the subject of American slavery, a remonstrance intended to be no less friendly than faithful, has given you such deep, but as we conceive, groundless, and certainly unintentional offence, that you have determined, in future, to exclude the subject altogether from our fraternal

correspondence. We trust the determination, which appears to us hasty, and was probably formed under feelings of considerable excitement, will not be persisted in by your venerable Assembly; but that, on reconsidering the whole case, you will admit it to be mutually your duty and ours to 'hear' and to address 'the word of exhortation.'

"We have carefully reviewed our letter of last year, attending particularly to those statements which might be supposed most calculated to impart to your reply a haughty and somewhat unbrotherly tone, and we must candidly confess we see no cause for modifying a single sentiment, or departing one iota from the strong testimony which we have conscientiously and unanimously borne. Slavery, root and branch, was hated with a perfect hatred, as it existed in our own West India Islands, and our opposition only ceased with the death of slavery there; nor can we view it with greater complacency as it converts *free* America into a foul misnomer, and forms a dark and deadly stain on the escutcheon of Evangelical Presbyterianism. At the same time we know we are comparatively powerless to remove the evil, and, to say the truth, we unfeignedly desire that other parties may be covered with the glory of its removal. It is our fervent wish that that proud distinction may be earned by the American people themselves, still more by the American churches, and most of all by our Evangelical Presbyterian brethren. You tell us that slavery is an institution which your church never did, and does not now, set itself to defend; and this declaration we hail as indicating, so far, a step in the right direction; and we respectfully submit that the Christian world would, of necessity, regard you as shielding that obnoxious institution if you unwisely adhere to the resolution of attempting to prevent your correspondents of other churches from expressing honestly, and in the spirit of kindness, their opinions of its hideous and inveterate enormities.

"The views which we have taken the liberty of presenting to you on former occasions, you have been pleased to stigmatize as 'obviously erroneous;' and this grave sentence against us appears to rest mainly, if not entirely, on the assumption that we are ignorant, while you are well-informed on the subject—that we are incompetent to enter intelligently into the bearings of the question, while you thoroughly comprehend and appreciate it in all its momentous relations. Now, dear brethren, we are free to admit that if close contact with slavery is favourable to a right understanding of its nature, and a just appreciation of duty to the enslaved, you are fairly entitled to tax us with ignorance, in view of your own superior position and consequent attainments. If, on the other hand, in all ages, and among all nations, wherever slavery has existed, its tendency has been corrupting to the moral judgments and feelings of all within the sphere of its unholy influence, then we conceive that our sentiments (the healthy product of a clime which cannot be tainted by the breath of slavery) possess a strong claim on your most serious consideration. But, as we do not profess, in the compass of a letter, to enter fully into the merits of the question, we shall for the present bring our observations to a close, by soliciting your attention to what appears to be the master difference between you and us on this painfully interesting subject. Your General Assembly, you inform us, has no power to deal with slavery as a purely civil institution; while you conceive you are with some measure of faithfulness performing your duty in relation to the moral

aspects of the system. Passing over the mere technicality regarding the jurisdiction of a General Assembly, are we to be informed that the sturdy Evangelical Presbyterians of America can exert no influence in altering, or, if need be, abolishing the civil institutions of the country? Our West India slavery was a civil institution, but by the blessing of God on the efforts of right-hearted Christian men, it has breathed its last. You may labour for the amelioration of ‘the moral evils connected with slavery,’ but as these are undoubtedly the corrupt fruit of a corrupt tree, they will never cease to be produced while that tree sends down its roots and spreads its branches in your fine and magnificent country. The sentence of justice, and we will take leave to add, the sentence of mercy upon that tree is, ‘Cut it down; why cumbereth it the ground?’ ”

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 “WAXING WORSE AND WORSE.”

We have seen some singular developments of principle within the last year or two, among the advocates of union represented in the “Convention of Reformed Churches.” We have seen nothing, however, equal to those made by “A. R.,” a correspondent of the *Evangelical Repository*, (May No.) He carries out the infidel doctrines in relation to magistracy to the utmost verge. He proceeds thus:

“The error (that the magistrate should ‘guard the holy of holies against the intrusion of bears and wolves’) perhaps originates from regarding civil government as a kind of *politico-religious* institution, and hence it comes, that although they will not allow a civil ruler to deal very freely with revealed religion, yet they seem not to hesitate to put natural religion entirely under his guardianship, while the truth I suppose is, that he has as much to do with the one as the other and nothing to do with either.”

Again, he asks,—

“Will you punish atheists, idolaters, blasphemers, sabbath-breakers, &c.? I tell you the remedy will only increase the evil. Without venturing on an argument, let me call your attention to a single point. We have indeed for some time ceased to burn and impale atheists, but their rights are not to this day distinctly recognised. Public sentiment, and judicial decisions too, if I am correctly informed, to a great extent bar them from the exercise of important political and civil rights, such as holding office, giving evidence, &c. If the atheist is that reckless being which you suppose him to be, why do you offer him a test?”

A. R. is consistent. He would have profane swearers, blasphemers, sabbath-breakers, accounted good citizens, instead of being fined, as they are by the laws of all well regulated Protestant nations. And then atheists—that oppressed class—they “are barred from the exercise of office!” There is a wicked public sentiment against atheists. They are falsely esteemed “reckless,” instead of being regarded with respect, as men of unblemished reputation *as citizens*. We must begin to look about us. A. R. charges the United States—at least many of them—with persecuting the atheists. He would have the very name of God and every form of recognition of his law, obliterated from the statute book, and would have all be as godless as the United States Constitution, which permits a simple affirmation, and so throws no barrier in the way of even the most desperate atheist.

This is the *ne plus ultra* of fanatical liberalism. It is but just to add, that the editor of the *Repository* argues against A. R. Still, we repeat, A. R. is consistent; he sets out with the principle that no honour is to be withheld from the man who acts under guidance of his

conscience, however ignorant or deluded, or perverted it may be, and that much less is any restraint to be imposed upon him—either for the glory of God or the good of society—the very principle that gives all its vitality to the infidel notions which are making such havoc in the Secession and some other churches. This principle he follows out consistently, until he finds that to erect any barrier to the possession of supreme power by an atheist, is persecution! A. R. is a Seceder. Alas! “How has the gold become dim!”

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#### CHOIR-SINGING IN PUBLIC WORSHIP.

A lively opposition appears to be rising, particularly in the New England States, to the mode of conducting the public praises of God by a few boys and girls as proxies for the whole congregation. The following, which we find in the columns of an exchange paper, shows, 1. That some leading men and papers are taking hold of the subject; and, 2. That they do not hesitate to use very hard words respecting this abuse.—[ED. Cov.]

“Several of the Boston papers are urging sentiments on this subject similar to those we recently published, as advocated by Lowell Mason, Esq., in a recent lecture on congregational singing. It is the confirmed opinion of the editor of the *New England Puritan*, that ‘this part of the divine service, as at present conducted, by choir-singing and its accompaniments, is perverted to a *very great extent*; and that a radical reform is immensely important.’ The editor of *Zion’s Herald* says:

‘When we think of the condition of this part of public worship in the Eastern States, we are astonished that no urgent demonstration towards a reformation of it has heretofore been attempted. We think we express but the common opinion of pastors and all other official servants of the church, when we assert that few causes, nay, we will say no other *one* cause, produces more bickerings in religious societies, and vexation to their officers, than the management of the public singing. It would seem, indeed, that God heaped confusion and perplexity on this department of our religious exercises, as a retribution for the *profanation* with which it has, to a great extent, really been conducted.’

“We have for some time been anxiously waiting for a movement in our churches on this subject. We hope and pray that the Lord may raise up some master-spirit among us; some one himself well skilled in music, who shall be able not only to demolish our present disordered practice, but also to erect on its ruins a temple devoted truly to the praises of the Most High.”

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DEBATES IN FREE CHURCH ASSEMBLY.

1. *On the Testimony to Christ’s Headship*.—Of this paper, reported by Dr. Candlish, we have given an extended abstract in our last Number. It gave rise to quite an excited discussion, and was, finally, postponed to the next meeting. This discussion brought out a greater diversity of views on the subject of covenanting, than we had supposed to exist.

SHERIFF MONTEITH said, that “he did not know what other members might feel on the subject, but his own opinion was, that the documents involved principles on which they were not at all agreed. It was all very well for their friends, Drs. Candlish and Cunningham, who were themselves giants in intellect, and familiar with the whole of the ecclesiastical history of the church, but the House was composed of laymen as well as ministers, and those laymen could

not be expected to be so well prepared to give their judgment at once on a question so vitally important. . . . There were, no doubt, a good many in the House prepared to go the whole length of the covenants, but there were many also who were not so willing to adopt them. Now, at page four of the testimony, it was stated,—‘and in maintaining these principles this church was led, along with the general community, both rulers and subjects, to recognise the duty of solemn national covenanting before God, and to enter accordingly into covenanting engagements of so scriptural a character in themselves, and so suited to the exigencies of the times, that they must be viewed as in their general substance truly acceptable to God, and must be held, therefore, greatly to aggravate the guilt of subsequent departure from attainments so remarkably reached, and so solemnly and sacredly sanctioned.’ Now, he would ask, was that historical? He held that it was approbation of the highest kind. It asserted that the covenants and the acts of the Covenanters were in accordance with the Holy Scriptures. He did not say they were not so; but this he would maintain, that it was a great deal to ask the House to put its hand and seal to a document which even their learned and eloquent friend, Dr. Cunningham, himself had acknowledged to contain ‘questions of great intricacy, that might give rise to endless discussion.’”

DR. KEITH, the distinguished writer on prophecy, added; “We must look in vain for any warrant in Scripture for any national covenant entered into by God, and any nation on earth but the covenant of Abraham as entered into with the Jews. (Hear, and oh.) And what was the history of the covenants with which this testimony sought to identify the Free Church? Was it not first the covenant of a few Presbyterians of Scotland—did it not grow large enough to overleap the Tweed, and become the solemn league and covenant of the Presbyterians of Scotland, England, and Ireland, and was not King Charles the Second at the head of that national covenant? And when that monarch returned from his exile, and was again crowned as king, one of the first acts of this head of the solemn league and covenant was to banish from their churches two thousand covenanting Presbyterians of England. (Hear.) Now, if this testimony were adopted by the Assembly, he must say that he had not only great doubts and difficulties on the subject; but his conviction was,—and he must freely speak it,—that there were statements in the document directly contrary to what he believed to be the great fundamental principles on which the Church of Scotland had been built—which, were they carried out in the plain, simple, and not in the explained sense in which they had been brought before the House, he could not in his conscience, reading the word of God as he did, be a member of the church another day, though it was the Free Church of Scotland.”

DR. MACFARLAN and MR. TWEEDIE, agreed with these.

DR. CANDLISH, whose views appear to be much more sound and scriptural, made an admirable opening speech. We can find room for but brief extracts. After some explanatory remarks, he proceeded:

“It does make a difference—a vital difference—a great and important difference—whether we have these principles, as given to us by God but of yesterday, newly discovered, as it were, or newly re-discovered out of the holy word, or whether we have them in our keeping as an inheritance handed down to us by our fathers—whether we have them in our keeping as coming down to us with many associations, with many obligations arising out of what our fathers were enabled to do for the Lord, and what the Lord was pleased to do for them. The relation in which the church would stand to these principles, taken simply by themselves, supposing that she had discovered them this very day—that she had found them out of the word of God, as novelties, or, at least, as only raised out of the oblivion of long corruption,—the relation in which, in this case, she would stand to these principles would be so sacred and so solemn, that it might seem as if nothing could add to the sanctity and solemnity of her obligations under them; but it would be a different relation from that in which she stands to them when called to view them, not merely in relation to their own intrinsic worth and value, as tested by the word of God, but in connexion, also, with the contendings, attainments, and engagements of former generations. . . . This document undoubtedly proceeds upon a recognition of the great principle, as I hold it to be, of the word of God, namely, the identity of nations and of churches from age to age. That the nation has a conscience,—that the church has a conscience collectively, as well as the members of the community, and the members of the church, none of us will dispute. It is clear, that unless we are agreed upon the principle of

the identity of nations and of churches from age to age, we cannot concur in this document, which I have laid upon your table. But I presume that the word of God will be regarded by most of us as thoroughly settling that question; for in that word, not only in reference to the chosen people, the Jews, but in reference also to the nations of the Gentiles, we find God treating communities, and generation after generation, as still identically the same in respect of responsibility to him. We find the nations—not merely the nation of the Jews, but the nations also of the Gentiles,—warned by God in one generation, visited by Him in another, with the judgments announced and predicted; we find them in a subsequent generation moved to repentance, and visited again with promised blessings; and all in accordance with the principle, not only that Israel has an identity from age to age, but also that Egypt has an identity, and that Babylon has an identity too. And, I presume, that none of us who hold in their integrity the principles upon which the doctrine of a national establishment of religion rests, will for a moment question this first general view which I have just stated. Now, if this general view of the identity of nations and churches be admitted, then the second principle involved in this document, and upon which its value depends, seems to me to be simply this, that we hold ourselves, humbly and with great deference, yet with faith, to be the representatives of the Church of Scotland, as reformed from popery by Presbyters.”

He thus concludes,—

“I take for granted that all who can be possibly expected to approve of this document will concur in admitting the general lawfulness of what our fathers did on the occasion of the first and second Reformations;—that they will acknowledge the lawfulness of the objects for which they allied, and the engagements and vows of the covenant. I take it for granted also that we will all acknowledge, or that nearly all of us will be prepared to own that generally, in their substance, the covenants and engagements into which, on these two occasions, our fathers entered, were lawful in themselves, just and necessary to the circumstances in which they were placed, and in accordance with the word of God; and I believe that none of us will have any difficulty in owning that in so far as their engagements were in accordance with the word of God, suited to the emergencies of the times, tried on sound principles, and fitted to promote the cause of Christ, they are to be regarded by us as a superadded obligation laid upon us to hold fast by the principles which they have handed down to us. The obligation under which we lie to maintain our principles, does not arise primarily from any engagements or covenants of man. We know and we feel that the obligations under which we lie to maintain and carry out these principles primarily and essentially arise out of the authority of the word of God. We do not desire to maintain the principles for which we have testified, and to follow them out, merely because our fathers did so, and because our fathers bound themselves to do so. We recognise as the only primary obligation the authority of the word of God. But when, as in ordinary life, and as in the intercourse of man with man, and still more in the intercourse of nation with nation, we do own and acknowledge contracts and engagements entered into, as increasing or enforcing the obligations under which men originally lie to do justly to one another, so I think we cannot dispute that in some sense or other, and to some extent or other, if we are identically the church that entered into engagements in former times, and that was enabled to make attainments in former times, we lie under a superadded obligation to be faithful, and to hand down to the generation following the testimony which has been handed down to us.”

This can hardly fail to become a subject of earnest debate in the Free Church. And we will be surprised and pained, if, after all, that body refuses to acknowledge the obligations arising out of past attainments and vows. We see the difficulty.—If she takes her stand on the Covenants, the next question will be, what relation should we sustain to a government which has repudiated, and burnt the Covenants by the hands of the common hangman?

2. *On Fellowship with Slaveholding Churches.* This subject was brought before the Assembly by various memorials, and was, finally, disposed of by the passage, unanimously, of the following resolution:

“In respect of the pending correspondence between this Assembly and the

Assembly of the Presbyterian Church of America, no answer being as yet received to the letter addressed to that Assembly last year, the Assembly find it inexpedient to pronounce any judgment on the matters involved in the petitions, and re-appoint the committee."

DR. CLASON said, "the other thing that they (the petitioners) wished, and in which also he entirely agreed with them, was, that the Free Church of Scotland should declare that she would not hold fellowship with any churches countenancing slavery or not using their influence to abolish so great an evil. He thought there could be no diversity of opinion on these subjects. He held it to be a remarkable fact, that slavery was continued in the American churches, considering the natural tendency of Christianity to uproot that system. This was *prima facie* evidence that the churches in America did not exercise their legitimate influence to put down an evil of so great magnitude." (Great applause.)

DR. CANDLISH agreed with Dr. Clason, and added, among other things, "I am not aware that any one in this house for a moment calls in question that the immediate emancipation of the slave is a duty. I am not aware that there can for a moment be a doubt here. Neither am I aware that there is any one in this Assembly, or in this church, who will hold it proper to maintain, or keep up, Christian friendship and communion with any church that may be chargeable with the sin of countenancing slavery, or even with the neglect of taking proper measures to procure its abolition. . . . I could have no possible objection, in point of principle, to the abstract declaration of certain truths, which I hold as strongly as any man, regarding the duty of immediate emancipation, and the duty of having no fellowship with those who countenance slavery. But I do not think it would be right in the Assembly to pass such an abstract resolution; far better, in my opinion, is it for us to wait the course of correspondence with our brethren in America. I must, however, be permitted to allude to a document which has appeared in the newspapers within the last two days; in regard to which it is absolutely indispensable, for the clearing of myself, for the clearing of this Assembly, and for the clearing of this church, that I should make just a passing reference. I allude to a letter addressed by the Assembly of the Presbyterian Church of America to the Assembly of the Presbyterian Church in Ireland. . . . It is indispensable that I should say that, with the spirit of that document, in many particulars, I have no sympathy whatever. I would say in a sentence, and I trust the Assembly will not be moved to go into a somewhat irregular argument on this document, but will agree that what I do say is not a step beyond the bounds of propriety, which should regulate our proceedings with the Presbyterian Church of Ireland, as it is for them to comment on that answer—I must be allowed to say, that the letter contains in it what deeply pains me and grieves me, because it brings out more painfully than I ever saw it brought out before, what has been the effect and tendency upon the minds of the Presbyterian brethren in America of the system of things in which they have lived, and of the course of conduct pursued towards them. In this letter, our brethren in America indicate that they feel themselves in a better position to view all the details of this question than we in this country can possibly be. I totally differ from that sentiment. I could just as soon think that a man, living amidst temptations to sin, was more fitted to take a right and Christian view of his position, than the man who marked and addressed him from without. But this letter seems to me to prove that our brethren have allowed the influences of living in the midst of that accursed system,—the abominations of American slavery,—to warp their judgment; and while they ought to remember that they have not failed once and again to lift up a protest on the subject, yet they have allowed the influences which, in the circumstances, but for the grace of God, all of us might have felt,—they have allowed, I say, the influences of that accursed system amidst which they live, to lower their tone of feeling in regard to the whole subject, and to deaden and depress the enthusiasm with which they ought to cast themselves into the cause of the emancipation of the slave."

DR. CUNNINGHAM, while defending the American churches, still said, "the correspondence with the American churches, based, as this has been, on a full and explicit denunciation of slavery—based on an explicit assertion of the *duty of Christian churches to do all that lies in their power to procure the abolition of slavery*, and based also on a faithful testimony against several things in the common views and sentiments of the American churches—manifesting, as we have never attempted to dispute or disguise, the corrupting influence of slavery on their sen-

timents and impressions. . . . I have no doubt that the General Assembly will follow out the correspondence in a Christian and courteous spirit, and in a right and becoming way, with all due regard to the faithful maintenance of those great principles, in which we all cordially concur. There will probably be a better opportunity of entering more fully into the general principles that ought to regulate a correspondence of this kind, where no essential doctrinal differences are concerned, so far as we have yet come. The question lies chiefly in certain points in which the American brethren have adopted sentiments and impressions with respect to the duty of the churches, which are somewhat too much influenced by the peculiar position they occupy. We all know the effect of the pervading influence of evils of this sort. I forget the name of the eminent missionary who was plying his labours among the abominations of the heathen, and who said, that the more he became familiar,—“horribly familiar,” was his expression,—with the abominations of heathenism, they became less and less offensive to him, and he came to look on them with less disapprobation and indignation. I have always said that I thought I could plainly trace in some of the views and sentiments of the American churches, indications of the corrupting influence of their familiarity with the system of slavery. . . . These people are accustomed to speak of these churches as slave-holding churches. They talk in a vague way of their sanctioning slavery, and so on. But the sum and substance of the matter is just this, that they do not hold that law to be universally binding as a rule of discipline. They do admit to Christian ordinances men who, although slaveholders, seem to be duly qualified in all other respects for admission to Christian ordinances. This is the charge which ought to be really brought against them, and I cannot admit on scriptural grounds that it is an adequate charge at all against the American churches. These people speak of them as if, because they do not exclude all slaveholders, they make themselves responsible for all the atrocities of the system. But the truth is, that slaveholding, in the sense which we commonly attach to it, as connected with all the atrocities of the system, with its slave-stealing, slave-driving, and slave-breeding, has no more connexion with the American churches than the worst and most infamous characters who infest the worst and most infamous parts of our large towns, have to do with the Christian churches of this country.”

Some other members partook in the debate, but directed their remarks only to the question of the propriety of doing any more previously to receiving a reply to their last communication.

In regard to the speech of Dr. Cunningham, the *only* apologist of the American slaveholding churches, we remark; 1. That it manifests no little ignorance of the state of feeling and of discipline in the Presbyterian church in this country. The assertion in the last of the above extracts is not true. Church members in the United States do “drive” slaves—they do “steal” men, for the receiver is as bad as the thief:—and, besides, that they do sell and separate man and wife, parent and child, without any attempt even to discipline them, is unquestionable. These things may not be common: but what we mean to say, is, that whatever slaveholding is in the hands of others, it is, generally, in the hands of slaveholding church members. 2. We can hardly see how the Dr.’s proslavery friends here can congratulate themselves on his championship. If he is to be believed, he thinks incomparably worse of slavery than they do; and, moreover, he is their champion because he thinks they are doing *something* against the system, whereas, they *know* that their influence is favourable to it rather than otherwise. As honest men, they should undeceive him, and let him know that they are against emancipation, and that many of them defend slavery as a scriptural institution without rebuke, while no abolitionist can be at peace among them. 3. The doctor ought to know that all abolitionists in the United States are not of the infidel stamp: that *few* of them are. And, also, that there are not a few, and these not of the fanatical sort, who refuse to hold ecclesiastical fellowship with slaveholders. There are many

hundreds of Evangelical congregations that will not admit slaveholders to privileges. There is, 1. The whole Reformed Presbyterian Church. 2. The whole Associate Church. 3. The Associate Reformed of the West; and, 4. Many presbyteries, associations, and congregations besides—comprising a large number of professing Christians. In all, we have no doubt, there are more than one thousand congregations—more than the whole Free Church—which take this view of Christian duty. Dr. Cunningham has been guilty, since his return, of no little false witness-bearing against the abolitionists of the United States. We wonder what he will say when he finds that the mouth of the Free Church is to be stopped as the condition of their having leave to correspond with the Assembly here!

We believe, after all, that the Free Church will soon occupy a more honourable position on this subject. The course of the American Assembly is driving them to it. They must either succumb, or take higher ground.

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AFFAIRS ABROAD.

*India—Christian Education.*—The missionaries in India, and we believe, in all other heathen countries, have adopted and resolutely adhered to the system of Biblical instruction in all their schools. The government schools, on the other hand, are all infidel: the Bible is rigidly excluded. Under these circumstances, we have been surprised and gratified, to learn that the government school in Allahabad, has been lately transferred to the missionaries of the American Presbyterian Board, and has received the name of the Mission College. The principles on which it has since been conducted, and the successful issue of the experiment—as it was regarded—are set forth in the following extracts from a letter of Rev. Joseph Owen.

“Our firm resolution was, that this must be a *Christian institution*, that the Bible must be taught and liberty given us to explain its doctrines, otherwise we would have nothing to do with it. Some good friends advised us to bring it in the very first day, in fact, to commence with them at once exactly as we intended to go on. But we thought it our duty to adapt our proceedings to the particular circumstances. Here was a seminary in which opposition to the Bible had long been virtually fostered. Our position was far more difficult than if the pupils had been brought to us rude from the city. Had the Bible been brought at once and placed in their hands, the whole would probably have left. Yet the Bible was introduced the very first day, and though not read by the city lads, it was heard. Our orphan boys were brought in, and they went on reading the Scriptures as usual, while the others sat and listened. In a few days, however, the Bible was given to a class of city lads to read, *at their own request*. They had requested to read Milton's Paradise Lost, and, after reading it a few days, discovered they could not understand it properly without the Bible, and asked me to read it with them.

“On the 10th of December we had a public examination in the presence of several friends of the college, ladies and gentlemen, and they were delighted to hear all the classes reading the Bible, except the youngest, who, not being able to read it with advantage, had made a beginning in the First Catechism of the Board of Publication. The higher classes had also made a beginning in the Westminster Shorter Catechism with proofs and explanations, and I shall never forget the delight expressed in the countenance of an excellent Scotch gentleman we have here, when he heard these youth, a short time ago opposers of the Bible, now not only reading this precious book, and giving the meaning of the portions they read, but also reciting, from memory, some of the first answers of the Catechism, explaining words and phrases both in English and Hindustani, and giving from memory the scripture proofs. All present expressed themselves highly gratified. We had about a hundred youth present at the examination, although we began with fifty.

land and France will not only refrain, themselves, from interfering with the reforms of Pius, but will not permit Austria to interfere. Countenanced as Pius is by all the independent northern powers of Italy, he can hardly fail in accomplishing his designs in spite of Austria. The following is the best account we have seen of the conspiracy. It is from the pen of the correspondent of the London Daily News:—

“It appears that the approaching anniversary of the great act of amnesty, on the 17th of July, had been selected for a decisive blow against the Pope and his policy, by the combined malcontents and malignants. Three hundred ruffians had been cautiously hired and embodied; they consisted of discharged police spies, whose occupation under Gregory had been lucrative and thriving, but was now gone; corrupt underlings of various public offices, who feared their turn would come next; and *attaches* of the Austrian legation in the different departments of foul work. To these were added certain fanatics, called *Palpina*, who acted from religious frenzy, and consider the Pope as an enemy of catholicity, and several commissioned officers and subalterns in the corps of Carbineers, who looked with distrust on the new National Guard, and were determined to show cause for not being themselves disbanded: The plan was, to create confusion on the evening of the festa, during the torch-lights and fire-works; to occupy, by the disaffected portion of the regiments, the three great streets that disembogue into the *Piazza del Popolo*: on a given signal, under pretence of aggressive movements among the people, to make a general onslaught, a sort of Peterloo. The fugitives were to be met in the back streets by bloodhounds, armed with stilettos, upwards of one thousand of which cowardly weapons were subsequently seized in the possession of the ringleaders; and finally, the general result was to be ascribed to the saturnalia of a people not ripe for freedom, on whom the Pope had foolishly lavished the gift of liberty. A reaction in the whole framework of government was looked for as the necessary consequence, and the conspirators considered such an object cheaply purchased at the price of popular bloodshed.”

*Switzerland.*—Wherever we turn our eye we find tumults, wars, or rumours of wars. Affairs are rapidly coming to a crisis in Switzerland between the liberals and the conservatives—for these terms designate the parties much more correctly than protestants and papists. The diet decreed, at its late sessions, the dissolution of the union of the six popish Cantons; resolving, if necessary, to use force. It is also contemplated to remodel the constitution of 1815, so as to give more power to the federal government. All these measures are directly anti-Jesuit—of course, indirectly at least, anti-popish. Austria has intimated that she will interfere to prevent any change in the articles of confederation. France will remain neutral; England, it is said, has given assurances that there shall be no foreign interference in this quarter; here, then, we have another speck of war.

The following extract from one of Dr. Baird's letters on Switzerland, shows the efforts making by the papists to gain power in that country. Speaking of Geneva, he says:—

“Before the French took possession of Geneva, in 1798, that city was wholly a Protestant one. No Roman Catholic was allowed to become a citizen of it, or even to remain very long within its walls. But during the dominion of the French, a considerable number of Romanists, chiefly from France, took up their abode there, and the French government gave them a church. This congregation is now quite a large one. Still more, by the action of the Congress of Vienna, as has been referred to, a territory was added, which contained almost wholly a papal population. And, in 1816, the government of Geneva made a treaty with the court of Turin, under whose sway is the country of Savoy, by which they became bound not only to protect, but also to sustain, the Roman Catholic Church and its priests in the portion of country obtained by the act of the Congress of Vienna from Savoy. In this way it has happened that there are now more than a dozen Roman Catholic churches in the canton of Geneva sup-

ported by *taxation*, and the greater part of this burden is borne by Protestants. As to the Protestant worship, not a farthing is contributed towards it by the Roman Catholics, for it is maintained by a large fund which was accumulated whilst Geneva was wholly Protestant.

“At present, the whole population of the Canton is about 60,000, of whom 36,000 are Protestants, and 24,000 Roman Catholics—chiefly without the walls. Not only so, but Rome is making great efforts to gain the ascendancy. She lays out large sums to augment her influence in the Canton. She gains little or nothing from ‘conversions,’ but she is encouraging immigration from the adjoining countries of France and Savoy. And if the papal element continue to increase at no faster a ratio than at present, Rome will have a majority of the population of the Canton on her side in forty or fifty years. And what will happen then? you will ask. Sure enough; and *what will happen?* It is hardly necessary, however, to ask that question.”

*France.*—1. *Evangelical Societies.*—The evangelical churches of France are making great home-missionary efforts. The receipts of their various societies for the last year were above \$134,000; their expenditures about the same. The inferior magistrates in many of the departments still put obstacles in their way; but unavailingly: the cause of evangelical religion is, no doubt, making very encouraging advances. 2. *Anti-Slavery movements.*—These are very decided. France will soon be a non-slaveholding power. The correspondent of the Presbyterian, Mr. Monod, gives cheering intelligence. He says:—

“People, for a good while, have been busy on all hands preparing abolitionist petitions for next session. Many members of the Roman Catholic clergy take a strong interest in the matter, and some have even brought it into the pulpit. They hope to obtain thousands of signatures among the priests, and to find a still greater number among the members of their communion. If the signatures, which, this year, were above eleven thousand, could next session be reckoned by hundreds of thousands, the cause of the blacks would be very nearly won. The government itself, in order to enter into this measure, expects the initiative to be taken by the country. In this, it is faithful to the laws of constitutional states. When the national sentiment becomes decided, government will fall in with it, we believe, not only without reluctance, but even with avidity; for the emancipation of the slaves would at once be the consummation of a great moral obligation, and of the honour of the cabinet which should propose it. Independently of the institutions already existing for the abolition of slavery at Paris, there is a Protestant *Board of Correspondence*, the object of which is to collect all desirable information auxiliary to the promotion of this good cause. Professor de Felice, author of the pamphlet on abolition, of which I spoke to you last year, continues to set apart, for the same object, a considerable portion of his time and strength; and certainly the fine talents with which the Lord has enriched him could not be more nobly employed.”

A debate of great interest took place in the Chamber of Deputies, in April last, on this subject, which terminated very decidedly in favour of immediate emancipation. *Denmark* and *Holland* are also anti-slavery. As to the former, “on the 28th of July last the king of Denmark issued a decree declaring that all persons who should thereafter be born in his dominions should be born free, and that all persons in servitude in his dominions on the 28th of July last, and remaining so on the 28th of July, 1860, shall then be absolutely free, without compensation to the owners. In the negotiation with the colonists which preceded the issuing of this decree, he offered them the alternative of three years, with a compensation of sixty dollars per head for each slave, or twelve years without any compensation, and they chose the latter. Denmark has three small islands in the West Indies, namely, St. Croix, St. Thomas, and St. John’s. St. Croix contains about 30,000

slaves. St. Thomas and St. John perhaps 5000 more." As to the latter, Mr. Monod says:—"We know, *personally*, that in Holland they are preparing for emancipation with as much governmental activity as ability. On this subject there is one consideration which impresses me. If Denmark and Holland soon unite on this question, with England and Sweden, all the protestant countries of Europe will have freed their slaves, while the Roman Catholic countries (France, Spain, and Portugal) will have kept theirs." 3. *Social State*.—The government is just now in a very ticklish state. The conviction of a number of public men—among others, the Chief Justice, as we would call him, and an ex-minister—of the grossest official corruption, has given new life to all those jealousies and suspicions which abound among the French. Louis Philippe himself has no little difficulty in keeping things calm. Should he be removed, and he is now 74 years of age, trouble must ensue. Every thing, indeed, portends a speedy breaking forth of the long pent up elements of discord and strife.

*England*.—There is little stirring in England. The elections are over, and have produced a House of Commons very similar to the last. The Liberals have gained, upon the whole. No one can tell what public question will next arise, of interest enough to awaken an extensive popular movement. The education question, which appeared, at one time, to present insuperable difficulties, is now settled. In the schools patronized by government, the Bible is to be read, accompanied by some general comments by the teachers: all specific religious instruction is to be given by the different denominations themselves. For the present, all parties seem to acquiesce in this. *Puseyism* is undoubtedly making progress. A large proportion of the pupils and fellows of Oxford are said to be Puseyites. A large and growing party makes war upon the union of church and state, and many are favourable to the endowment of the popish clergy of Ireland. Movements will probably be made on both of these by the present parliament. The former will likely be the next great question.

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#### AFFAIRS AT HOME.

*Synod of Buffalo, (O. S.)—Family Instruction*.—We have been highly gratified in reading a series of resolutions on this subject adopted by the above Synod, and give them a place among the items which we consider worthy of special notice. We look for little reformation until *family* takes the place of *Sabbath school*, instruction in the case of the children of the church, and religious instruction is restored to the common schools. The resolutions are—

*Whereas*, The Lord, our Redeemer, in his sovereign pleasure has seen fit to recognise the family relation in the constitutional basis of the church visible, and expressed his design in this to be the religious education of these families, as found in Deut. vi. 7, and Eph. vi. 4. And as this Synod believes these truths, commanded to be taught, are comprehended in the standards of the presbyterian church of these United States, and especially expressed with unsurpassed brevity and systematic explicitness in the Westminster Shorter Catechism: therefore in view of the above imperious injunction to teach these truths to the young, and the wise adaptedness of catechetical instruction to accomplish this end,

1. *Resolved*, That it is the duty of both pastors and parents to recognise this privileged relation of their families to the visible church, and the consequent obligations assigned in Deut. vi. 7, and Eph. vi. 4; and that, in the judgment of this Synod, the long established practice of the catechetical instruction of the family circle, is the *best known* plan of accomplishing a thorough religious education of such families.

2. *Resolved*, That in view of the indispensable importance of such family instruction, in view of the unsurpassed adaptedness of the catechetical mode of instruction to teach the young, and in view of the sad consequences to the rising generation, and to the church, of its past neglect, this Synod most solemnly and earnestly recommend to all pastors, stated supplies, sessions, and churches under its care and jurisdiction, to commence, and carry out, where already commenced, as far as practicable, a regular course of catechetical instruction, of all the families composing our congregations, so as to bring the doctrines of our standards to bear upon the heart and conscience of all their members. . . .

4. *Resolved*, That the pastors and sessions of our churches be required to use all their influence and authority, as overseers in the church of God, to produce a regular Sabbath-day catechetical course of instruction in all the families under their charge, the basis of which shall be the Westminster Shorter Catechism.

*Norwegians at the West.*—A western minister thus writes, "There are already more than 20,000 Norwegians west of Michigan Lake, and their numbers are increasing by the immigrations of thousands annually. They are located chiefly in settlements by themselves, varying from three hundred to two thousand in each. All can read the Danish language, but few comparatively can read English. Their children and youth are fast learning our language, so that our tracts and Bibles distributed among them will find some one to read them in very many of their families. Their own literature is extremely limited, not exceeding half a dozen books to a house among them: they are generally eager for knowledge, and are disposed to read all they can get. The state church of their own native land embraces almost the entire population, so that all who come here are already members. The mass, however, are wholly destitute of evangelical knowledge and vital piety. Such is the condition of the ministers of the establishment, a few of whom are here, doing what they can to keep out the light of truth, and continue the people under the dominion of their dead forms and ceremonies. There is but one evangelical minister among them, who, in connexion with the young man above alluded to, (a student,) has already organized five evangelical churches in their different settlements. God has brought almost the entire population within the reach of Christian effort."

REFORMED PRESBYTERIAN SYNOD.—IRELAND.

The following summary of the proceedings of our sister Synod, in Ireland, will be read with no ordinary interest. We take it from the Banner of Ulster. We call special attention to the item respecting missionary operations. It will be seen that they have determined to join the Synod here in the mission to Hayti.—[Ed. Cov.]

The annual meeting of this body was held in Ballymoney; and was opened on Monday evening, the 12th instant, at seven o'clock, with a sermon, by the Rev. James Kennedy, Newtownlimavady, the Moderator, from Rev. vi. 1.—"And I saw when the Lamb opened one of the seals: and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see." The discourse, which was throughout distinguished for clear scriptural statement, and fulness of illustration, was concluded by solemn and forcible appeals to ministers and people, in relation to their respective duties, and in reference to Christ's speedy and certain appearance. The Synod being afterwards constituted, and the roll called. The Rev. Thomas Carlile, of Rathfriland, was unanimously chosen Moderator for the present year.

*Business and devotional exercises.*—On Tuesday, the session, before breakfast, and a portion of that in the forenoon, was occupied in reviewing the minutes of last year, and in arranging the order of conducting business. The Rev. Simon Cameron presided in the devotional exercises, at ten o'clock, and it was arranged, that because of the Divine judgment upon the land, the greater part of a future session should be spent by the Synod in special humiliation and devotion.

*Students in college.*—The report of a committee, which had been appointed to superintend the students of the church, attending the Royal Belfast College, was given in by Mr. Houston. During the last session, the class which he conducted had been attended by twelve students of the covenanting body, and by two or three of other denominations. They had read critically the Epistle to the Romans in Greek, and a few chapters of the prophecy of Isaiah in Hebrew—had been examined on a part of “Shaw’s Exposition of the Westminster Confession,” as a text book—and he had delivered to them a few lectures on the principles of Biblical Interpretation, with examples. They had diligently attended to the business of the class, and had taken a deep interest in the cause of missions, having held, regularly, prayer meetings in relation to this subject, and had originated an association to raise funds for supporting a missionary to the Irish-speaking population of this country. The Theological Library had been considerably increased during the last year, chiefly through donations in books and money from friends in Dublin, and others. The Synod expressed satisfaction with this report, and the committee was re-appointed.

*Next meeting.*—The next meeting of Synod was appointed to be held in Londonderry, on the second Monday of July, 1848, to be opened with a sermon by the Moderator, at seven o’clock in the evening.

*Students of Theology and Christian Education.*—The Committee of Synodical Final Examination reported the examination of three theological students, Messrs. Lillie, Stewart, and Little, who had completed their course of study, and who had been recommended to their respective Presbyteries to be taken under trials for license. The report was received, and the committee was re-appointed, to meet at Ballymena, on the first Tuesday of June, 1848, for a similar purpose. The subject of education, both in primary schools and in the higher seminaries, occupied the attention of Synod for a considerable period. All appeared to be impressed with a conviction of the necessity of making exertions to secure a thorough scriptural education to the children connected with the church, and of obtaining for the church a full control over the education of candidates for the ministry. Various valuable suggestions were offered; and a committee, consisting of Messrs. Houston, Dick, M’Fadden, and Kennedy, were appointed, and instructed to pay the most vigilant attention to the whole subject, and to prepare some practical measures in relation to it by the next meeting of Synod.

*Theological Seminary.*—The subject of the Theological Seminary was referred till another year.

*Covenant renovation.*—A considerable portion of the evening of this day, and of several subsequent sessions of the Synod at this meeting, was occupied in the review of the draught of an act of covenant renovation which had been for some time before the church in overture. It was gratifying to observe that the members of the court were harmonious in their views of the special call of Providence to renew the covenants of our fathers, and in relation to the mode of performing the duty. With much cordiality, and deep apparent interest, the various clauses of the bond were considered. It was finally approved of as a suitable form for an act of covenant renovation, and intrusted to the committee that had prepared it, with instructions to alter and amend the confession of sins—consulting the views of sessions in relation to it—and to have the whole matter in such a prepared state that the Synod may be prepared, at its next annual meeting, to take measures for proceeding soon after to the great work of covenant renovation. The members of the church were recommended to seek, in earnest and continued prayer, special light and direction on the subject.

*Missionary operations.*—On Wednesday, at ten o’clock, devotional exercises were conducted by Mr. M’Carroll, and afterwards, Mr. Houston, the Foreign Secretary of the Board of Missions, presented and read the nineteenth annual report of the Missions of the Church. This contained cheering intelligence concerning the spread of the gospel at home and abroad, and respecting the prosperous condition of the missions of the Covenanting Church. Two matters referred to in the report seemed especially to excite the liveliest interest of the members of the court, and of others who were present. The one was the proposal of the American Reformed Presbyterian Synod, to join them in a new mission, which they had recently originated, to the Island of Hayti, and the other was the undertaking of a mission to the Irish-speaking population of this country. The latter object had been brought under the notice of the Board of Missions, by the students of the church having lately formed an association to support, at least, one missionary to the native Irish. Both subjects were considered with

solemn and lively concern, and excellent addresses were delivered by Dr. Stavely, and Messrs. Dick and Kennedy, in reference to a mission to the heathen, and to the ignorant and destitute in this country. *It was unanimously agreed to join the American church in the mission to Hayti, and to take measures, without delay, for obtaining a suitable agency for this purpose.* The mission to this island was viewed as peculiarly favourable, as opening a door to attempt, in future, the evangelization of Africa, and as affording various facilities for a body such as the Covenanting Church in this country. Various private conferences were held among the members of Synod, with the view of obtaining a missionary to enter at once upon the work; and likewise of enlisting additional labourers for the mission to the British North American colonies, where the missionaries already sent out by this church have been importunately seeking a further supply of missionaries. A special meeting of the Missionary Board was appointed to be held early in October, when there is reason to expect that an appointment may be made of a missionary or missionaries to Hayti, and likewise of an additional agent or agents for the Colonial Mission. Some arrangements were also made for putting in training some of the licentiates for the mission to the native Irish. The spirit displayed by the whole Synod on this subject was admirable; and when the limited means of the church are considered, it was most gratifying to witness the heroic resolution, confidence in God, and prayerful devotedness, with which the Synod undertook the extension of their missions. We trust they will go forward in the same spirit in this good cause, and that they will be largely sustained, as well by the members of the church as by other liberal Christians, who desire the advancement of the Redeemer's kingdom.

*Belfast and Newtownards congregations.*—On presenting the report of Presbyteries, at the conclusion of the missionary business, the case of the United Congregation of Belfast and Newtownards was taken under consideration, and Rev. Mr. M'Carroll, and Mr. Moon, elder and commissioner, having been heard, in support of a petition for disannexion, it was agreed to separate the parts of the congregation, and to make an allowance out of the missionary funds, for a time, to the congregation in Belfast, to enable them to support their pastor, and also to aid the people at Newtownards in obtaining supplies of public ordinances.

*Special devotional exercises.*—On Thursday, the greater part of the session, after breakfast, was spent by the Synod in solemn humiliation and devotional exercises, with special reference to the Divine judgments that are upon the land. The devotional services were conducted by Messrs. Houston, Simms, and Nevin; and Dr. Stavely and Mr. Dick addressed the Synod in relation to the nature, causes, and improvement of the present visitation. The services were remarkably impressive, and the members of the court, as well as the people who were present, appeared to feel that it is good to draw near to God. At the conclusion of these exercises, on the suggestion of Mr. Houston, the Synod unanimously agreed to establish a concert of prayer, in accordance with the following resolution:—"The Synod recommend that a concert of prayer be established, with the special object of seeking the Divine blessing upon the ministry, eldership, and people of the church, and the revival of true and undefiled religion." To carry out this important object, it is suggested that a portion of time, at least one hour, once a week (on Saturday evening, from nine to ten o'clock,) be spent in private prayer by each minister and such of the elders and godly members of the church as may be induced to engage in a similar exercise; and that, on the first Monday of each month, the ministers should observe, as far as practicable, meetings with their flocks, or such parts of them as they may have ready access to, for the special purpose of seeking the effusion of the Spirit from on high.

*Testimonial to Dr. Symington.*—The committee that had been appointed to prepare and forward a testimonial to Dr. Symington, theological professor, submitted the letter which had accompanied the testimonial, with Dr. Symington's reply. Both these communications were heard with much interest.

*Letter from American Synod.*—The letter from the American Reformed Synod having mentioned that that body had ordered collections to be taken in all their congregations, for the relief of suffering Covenanters in this country, and had appointed a committee to receive and forward them, the thanks of the Synod were unanimously directed to be forwarded to brethren in America, for their Christian kindness and fraternal sympathy; and Messrs. Houston, Graham, Dr. Stavely, and Mr. Kennedy, were appointed a committee to receive and appropriate such supplies as may be sent from America.

*Days of fasting, &c.*—The fourth Thursday of November was appointed to be

observed as a day of public thanksgiving, and the fourth Thursday of January, 1848, as a day of public fasting. And the committee, on the signs of the times, was directed to prepare and issue a pastoral address to the people under the care of Synod, prior to the day of thanksgiving.

*Deferred items.*—Several important matters were unavoidably postponed till the next meeting of Synod, such as a motion about deacons and the mode of ordaining elders, a motion respecting ministerial support, and a motion about temperance, declaring the traffic in spirituous liquors to be immoral. The two former matters were referred to committees, who were instructed to have matured reports prepared concerning them next year.

*Sabbath observance.*—On Friday morning the Synod met at six o'clock, and the time was chiefly spent in matters of necessary arrangement. A Sabbath Observance Committee, consisting of Messrs. Houston, Dick, and Nevin, was appointed to prepare a pamphlet on the Divine authority of the Sabbath, and on the prevailing modes of Sabbath desecration, and submit it to the committee before publication.

At ten o'clock the business of Synod was concluded by prayer by the Moderator, and by singing the 133d Psalm. As an instance of the singular harmony with which the whole proceedings were conducted, it may be mentioned that not a single vote was taken, save in relation to the place of the next annual meeting, nor was there a single division, on any matter that came under discussion. The members of Synod felt how good and how pleasant it is for brethren to dwell together in unity; and they separated under the conviction that many prayers had been heard on their behalf, and that the God of their fathers had been among them of a truth.

The Synod, as we learn, has directed its missionaries in the provinces to correspond with the Synod here, as requested by the latter. We hope that by another year they will be in readiness to take decisive steps in regard to the office of the deacon and the seminary. We have received, through the kindness of Dr. Stavely, a copy of the published minutes, from which we will make farther extracts in our next.—[Ed. Cov.]

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O B I T U A R I E S .

NEW ALEXANDRIA, July 20, 1847.

MR. EDITOR,—Permit me, through your periodical, to pay the last sad tribute to the memory of departed friends, and to present a brief sketch of the lives and death of two of God's covenanted children, who were in the prime of life removed from the church militant, to become, as we fondly hope, members of the church triumphant. It is not in the gay and fashionable walks of life—nor yet among the rich and noble—the wise and honoured, that we are to seek successfully the eminent saints of God, but often in the plain and simple case we find the most precious jewel—in the humble and retiring Christian we often find the priceless treasure—the true riches. This sketch is presented not to set forth talent of the highest order adorned by the most elaborate education in classic lore, but to display the character of the meek and unassuming Christian bearing the yoke of Christ in youth, and desirous, not to be canonized by the world, but to be approved by God.

DIED, near Alexandria, Pa., on the 25th of March, at 7 o'clock A.M., MISS MARY ANN JOHNSON, in the thirtieth year of her age.* She had always enjoyed good health until the last year of her life, when that deadly disease, the consumption, seized upon her vitals and hurried her down to an untimely grave. She was resigned to her Master's will, and answered cheerfully to the call, expressing "a desire to depart and be with Christ, which is far better." She longed for better times in the church, but she said it was not God's will that she should

* She united herself with the Covenanted Church, in New Alexandria, at the age of nineteen, and continued a consistent member till her death.

'see them. She gave appropriate advice to all her brothers and sisters, charging them never to neglect the house of God or the ordinances of his grace. To her friends she said, "Prepare for death." She gave her Bible, which she esteemed her greatest treasure, to her youngest sister, telling her to make it the guide of her youth, and it would not fail to be the comforter of her age.

The last night of her suffering she spent repeating psalms and portions of Scripture between her spells of coughing, ending with the twenty-third psalm, the last two lines of which she uttered a short time before she breathed her last, "And in God's house for evermore my dwelling place shall be." While struggling with the king of terrors, she held her brother's hand, and talked to him of the dark passage—through which she was passing—saying, "O, Death! where is thy sting? O, Grave! where is thy victory? Blessed be God who giveth us the victory through our Lord Jesus Christ," she yielded up her spirit, and fell asleep to wake no more till the last trump shall rouse the dead.

DIED, on the 15th day of April, at 6 o'clock, A. M., SAMUEL F. JOHNSON, aged twenty-five years. On the day following his sister's burial, he was taken ill with an affection of the brain, which terminated in his death. Having been for seven or eight years his bosom friend and confidant, the light in which his character appears to my view, may, perhaps, seem extravagant to those who have not been so intimately acquainted with his private history, as he was of an exceedingly modest and retiring turn of mind, and peculiarly diffident of his attainments in spiritual knowledge. To very few did he venture to disclose his Christian experience, and, perhaps, to none except his mother and myself did he ever fully unburden his heart. With him I have had more serious conversation about experimental religion and vital godliness than with any—yes, I may safely say, than with all my other youthful companions. It was his delight to talk about God and that heavenly country towards which his steps were bent; having his treasure there, his heart was there also. We would sit hours in some lonely retirement, and converse of the affairs of the other world, and the interests of the church. He took a deep interest in the prosperity of Zion, and seemed to prize nothing so highly as the ordinances of Christ's house. Often did he discourse with rapture and almost enthusiasm of the goodness of God, in giving him an eminently pious mother who had taken peculiar pains in storing his mind with Bible knowledge, and instilling into his heart sentiments of love to God, and, while grateful tears coursed down his cheeks, he would tell little incidents which had occurred in infancy, and which she had laid hold upon as the means of enforcing truth upon his mind, and of fixing the love of God in his heart.

Seldom, if ever, have I seen a young man so tenderly affectionate, and so ardently attached to his mother, as he was. And the reason of this peculiar love was, not so much because she had born him in the womb—dandled him on her knees—and smoothed the pillow for his aching head—as because she had "travailed for him in birth that Jesus Christ might be formed within him, the hope of glory and the beginning of eternal life—because she had nourished him with the sincere milk of the word—led him by the footsteps of the flock, and fed him beside the Shepherd's tent."

Though residing under his father's roof, and in a situation in which

young men often think themselves excused from taking an active part in the support of the church, yet he took a deep interest in the affairs of the congregation of which he had early become a member—of the Theological Seminary—and of the church at large, and though trained to the strictest economy, his purse was cheerfully emptied into the treasury of the house of the Lord. Though he sometimes joined in the innocent mirth of youthful society, yet his heart was not there. He delighted most in retirement, and, especially during the last year of his life, he spent nearly all his leisure hours in solitude, communing with his own heart and with God. At one time he was reduced almost to despair, fearing that his sins were so great that there was no hope for him, but at length he found comfort. He said he had found a “Friend that sticketh closer than a brother.”

Having experienced many adverse dispensations of Providence, and some narrow escapes during the last year, he chose the thirty-seventh psalm as a great source of comfort, and especially the seventh verse and many such texts as this, “Whom the Lord loveth he chasteneth.” His great desire was for heart religion. He would often say, “Oh! that I knew where I might find Him: I would go even to his seat.” His place in the meetings of the saints was seldom vacant. He went to see Jesus.

The disease of which he died, being an affection of the brain, caused his mind to wander, and even when enjoying his reason his mind was so distracted with pain that he could hardly compose himself to frame petitions; but he besought God to hear his groanings, and entreated those about his bed to pray for him, as he could not pray for himself. However, the tumour which gathered in his head broke before his death, and reason resumed her throne, so that “in the evening time it was light with him, and his latter end was peace.” In his case we have exhibited the necessity of keeping our accounts squared with Heaven, and the folly of putting off the affairs of the soul to be attended to upon a sick bed, or in a dying hour. Those who would “die the death of the righteous and have their last end like his,” must have their lamps trimmed and their vessels filled before they come to the dark passage:

“Mark thou the perfect, and behold the man of uprightness,
Because that surely of that man the latter end is peace.”

COMMUNICATED.

ORDINATION.—On Tuesday, July 27th, the Western Presbytery of the Reformed Presbyterian Church in Ireland met at Bready, for the purpose of ordaining the Rev. Mr. Josias Alex. Chancellor to the office of the ministry and the pastoral superintendence of the congregation there, rendered vacant by the demise of the late Rev. A. Brittin. The Rev. J. Dick, of the Northern, and the Rev. T. Houston of the Eastern Presbyteries were present. The services of the day were commenced by the Rev. J. Dick, of Ballymena, who preached an eminently appropriate and practical discourse from Phil. i., 21, first clause—“For me to live is Christ.” The Rev. J. Stott, of Convoy, explained and defended Presbyterian ordination in a highly judicious and effective manner. The usual questions were put to the candidate for ordination, and satisfactory answers returned. The Rev. J. Dick ordained by solemn prayer, with the imposition of the hands of the Presbytery. The Rev. T. Houston, under whose pastoral care Mr. Chancellor had been brought up, then delivered to the young minister and his congregation a charge, which, for affectionate earnestness, and touching power, we have seldom heard equalled—winding up the proceedings by prayer and praise, and the apostolic benediction. The house was crowded during the day by a very respectable audience, who manifested throughout a most attentive, and, in many instances, even a tearful interest.—(*Banner of Ulster.*)

THE COVENANTER.

NOVEMBER, 1847.

(For the Covenanter.)

THE HEATHEN CLASSICS—DANGEROUS SCHOOL BOOKS.*

(BY JAS. R. WILLSON, D. D.)

Let no one be startled by this announcement. It may sound in the ears of some as the first assault of the missionary when he denounces the worship of idols in Hindostan, does in the ears of the Brahmin. To condemn the long continued and almost universal course of pagan literature in the learned institutions, and to repudiate the Shasters and Vedas of heathen Asia, are analogous enterprises. The mere antiquity and general prevalence of any system of either learning or religion, is no evidence of its accordance with the law of Christ.

Let us examine in detail the effects of the books used as text books for pupils in all the learned institutions.

I. *They produce a disrelish for the Holy Scriptures.* The great aim of the Bible is to make known "Jesus Christ, and him crucified," to teach us our fallen condition, our liability to eternal wrath, and our utter helplessness to discover the way of salvation through Christ's propitiatory sacrifice. Nothing of kindred import with this divine and heavenly doctrine is found in Cæsar, Virgil, Horace, Cicero, Livy or Tacitus, Latin classics, or in Xenophon, Græca Minora, Græca Majora, Epictetus, Longinus, Demosthenes or Homer, of the Greeks. They are all, as their authors were, "without God; without Christ in the world." Their whole complexion is diametrically opposite to the gospel. They glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became vain in their imaginations. This is the estimate which the spirit of inspiration makes by the pen of Paul, (Rom. i. 21, 22,) of those pagan writers of whom the literary world boasts, as the venerable and godlike sages of Greece and Rome. The effusions of impious minds, the vain imaginations of darkened hearts, when read, re-read, conned over, treasured up in the memory, furnishing for years the pabulum, the daily bread of our sons in the academies, expounded to the pupils, and applauded by grave clerical professors, must, and always will, nourish a disrelish "for the pure milk of the word." All the fundamental laws

* This article consists of a portion of the opening address at the opening of the Theological Seminary in the city of Cincinnati, Nov., 1845, considerably abridged, and in other ways a little remodelled. It presents a strong view of one side of a subject that all must allow to be of no small interest. A few of the objections against the study of the classics have, perhaps, been in a measure obviated by means of expurgated editions, but the great bulk never can in our judgment be obviated in this way. The subject ought to attract attention.—(Ev. Cov.)

of mental culture and action must be changed, if the training of youth for years, when the mind is tender, in the vain imaginations of Virgil and Homer, does not turn them away from our Lord Jesus Christ and his pure and blessed evangel.

That there are many fine moral maxims adorned with the garniture of correct style and brilliant fancy, many noble traits of character, heroic sentiments and deeds of manly daring recorded by the historians, philosophers and poets of the academies, is freely admitted. But their worth is dimmed and soiled by their false position. Their best sentiments issue from corrupt fountains. The motives for these virtues were not only defective, but sinful. The most exalted aim of even Socrates is to procure, by merit, the favour of the gods. It vitiates, in the eyes of God, the best actions, when they are done to merit his favour. These portions of scholastic heathenism operate more efficiently to entice unwary youth from Christ, his Bible, and his holy religion, than do the grosser immoral sentiments that defile many of their pages. The poison of sin is disguised by an insidious tincture of goodness, vice arrayed in the robes of virtue. The mind that is formed altogether on the model of Xenophon, Cicero, Virgil and Homer, cannot but be alienated from the Bible, and for that reason they ought to be discarded. We have in the ancient languages enough of excellent Christian books without them.

II. *Were these works of the heathen less mischievous than they are, the time and money expended on them would still be sinfully wasted.* In England, and with little variation the same is true of this country, when a boy is designed to become a literary man, almost all his school hours from his seventh until he finishes his fifteenth year, and even later, are occupied with learning to read these pagan books. For eight years in his tender age, when his mental powers are in process of forming tastes and habits of action for time, and it may be for eternity, he holds intimate fellowship with unchristian—yes, with the *anti-christian* minds of unchaste heathens. Will any christian father or mother maintain that the time of a son, a son dedicated to God for the holy ministry, could not be appropriated to a course of instruction more becoming a child of the church? “Is there no God in Israel, that thou goest to inquire of Beelzebub, the god of Ekron?”

The annual expense of maintaining a youth at an academy from home, may be estimated at \$200. Eight years of mental training, costing \$1,600, surely ought to accomplish something to prepare a boy dedicated to God, for at least living a holy life and dying a christian death, if not to qualify him for preaching the everlasting gospel. Were your son, christian father and mother, to die at the end of his pagan course, and die in great mental darkness, the eyes of his understanding having been made dim, if not blind, by groping many years in heathenism, would you not mourn in the bitterness of sorrow over the sad misappropriation of the property which God gave you, and the misspending of eight years in the brief life of your child? Such an event would be deeply deplored by every godly parent. These occurrences are common, and yet, alas! they pass unheeded.

It is very true, “blessed be God, for his mercy endureth for ever,” that in answer to the prayers of believing parents, and by the influence of a well conducted christian education at home, antagonistic to the malignant influence of the heathen academy, some of the sons of the godly are plucked as brands out of the fire. Grace, in its saving and heavenly influence, is sometimes implanted in the infant mind before it

is exposed to the dangers of academical temptation. The love of God wrought in the soul, "many waters cannot quench, nor floods drown." But all this makes the guilt of the misappropriation of the time and property far more aggravated. To place this young and tender plant, early by the grace of God transplanted into the nursery for heaven, to place it for years "in a dry parched land, wherein there is no water," is a deplorable error.

Were God to reveal the fact that a boy must die at the age of sixteen, there is not a father or mother, who fears the Lord, in Christendom, that would employ eight years and expend \$1,600 in having him taught to read the pagan course of the academies. Why? Evidently because such study would *be felt* to unfit him for that holy heaven "into which nothing that defileth or maketh a lie can enter;" and surely that must be a bad qualification even for this life, and especially for a life occupied in the functions of the holy ministry, which disqualifies for heaven.

We have Christian authors in the ancient languages more than enough, in the reading of which our sons may be trained in the happiest modes of mental culture, preparing them for the most important professional duties, and advancing at the same time their growth in grace and preparation for heavenly mansions. Away, then, with pagan, corrupt trash, and let us appropriate the time and money even of literary culture to our holy Christianity.

III. *The heathen academical class books not only fail to improve, they corrupt morals.* They commend, in all the fascinations of elegant composition and tasteful imagery, nearly every vice that has ever debased our polluted planet. Their doctrines are all false, at least in the manner, connections, and purposes for which they teach them. Bad doctrine tends inevitably to evil practice. Edwards, in his treatise on the Will, demonstrates that it possesses no self-determining power or liberty of indifference. Its volitions are and must be determined by motives. Some object is before the mind which the will, in every act, intends either to gain or eschew. To act in view of a motive, is necessary to constitute an action rational. To will without a motive is to act, at least, as unreasonably as brute animals. It is the understanding or the intellectual faculty that presents the motive to the will or active power. The law of God prescribes the rule of action, and truth furnishes motives to obedience. Where the power of lust, impelling to sin, is strong, as it is in every unregenerate mind, truth must be clearly perceived in order to exert the power necessary to overcome the opposing force of corruption.

The truth of moral maxims, and the reasons for practising them, were obscurely perceived by the least immoral of the heathen authors. That homage is due to the Deity, they knew; but the duty was not enforced by motives strong enough to make them perform the worship in a truly devotional spirit. Even the supreme objects of their adoration is represented as themselves, weak, vicious and immoral. True, he is endowed with some great and excellent attributes. He is the *νεφεληγεστα Ζεϋς*, the cloud-collecting Jove. He is Jupiter Tonans, Jove the Thunderer, but it is his personal enemies, not unchaste groves and cities that he smites with his thunderbolts. He is represented as just, weighing actions in his balance with a steady hand; but he is at the same time a feeble and a vicious god. The inferior deities unite to bind him with his own thunder. He temporises and is emancipated. He is made, by the entreaties of the inferior gods, to do what he thinks wrong. In all these respects he is finite and even weak: but worst of all he is vicious. He

is an infamous adulterer. One cannot go into the details of his infamous amours without trespassing against delicacy. When Juno upbraids him with his infidelity, he not only denies the crime, but swears a false oath to hide his shame from his offended wife. His character is so bad, that were he incarnate, no respectable family in any civilized country would admit him as a visitor. The reverence for such a god can furnish no operative motive to the practice of virtue. His worshippers must have thought themselves justified in their libertinism, perjury and other most scandalous immoralities, by the example of the god whom they adored.

It may be said that the minds of the pupils are not in danger of being corrupted by the examples of vice in the supreme god of the books they read, inasmuch as they do not believe in the existence of such a deity. To this it may be answered; (1.) We cannot be sure that the minds of young boys who have little knowledge of the living God of the Christians, do not at least partly believe in the being of Jove. (2.) He is a model which, at least in imagination, they contemplate with interest, and with which they become familiar. No one ever read the classics, and entered into their beauties, for they have beauties many and great, whose soul was not stirred with strong emotions when contemplating Jove as collecting the storm clouds, driving them on the wings of careering winds, casting forth his lightnings, and awakening the roar of mighty thunders. These descriptions, adorned with tasteful poetic imagery, charm the imagination of the learner. He more than half believes it all to be true. (3.) Whether he believes it or not, the effect on his mind is nearly the same. He is in habitual fellowship with a great and splendid, but grossly profligate being, and he is thus changed into the same image from vice to vice, even as by the spirit of paganism.

The schools of Greece, where Xenophon and Homer were read in the vernacular tongue, as we read in our primary schools the English version of the Bible; and the Roman academies, in which the present Greek classics were learned as a foreign language, and their own classics read, corrupted the morals, the former of Greece, and both, of Rome. These books were an effect of heathen immorality, and became, in turn, a cause, as they promoted the evil.

In another view, the morality of the pagan authors is inoperative. *The rule of duty is not referred to the authority of one Holy and Almighty Being who has a right to command.* Fate, expediency, enjoyment, or some other foundation of virtue, was assumed as the reason of moral obligation, and not the authority of One who has a right to command. All these are feeble motives. It is true, Christ Jesus, who, as Mediator, has governed the whole world, Christian and pagan, since the first promise, makes use of such motives as governed the heathen for the preservation of some degree of moral order in the social relations. But where the high and holy motives which Christianity presents to prompt to the performance of duty are unknown, the morals of the people always have been, are, and always will, and must be bad.

We might add other considerations. We might show that *the class books of our schools never rise higher in commendations of virtue than merely selfish considerations.* When they enforce charity to the poor and compassion for the afflicted, the motive is our own comfort. "Virtue is its own reward." A regard to the love and glory of God, and respect for his divine authority, are unknown to all the pagans.

We need not say that the argument in favour of virtue drawn from

the love of God, "in not sparing his own Son, but freely delivering him up to the death for us all," is, of course, no element in the moral code of the pagan world. Where that is wanting, the state is necessarily corrupt. Paul and the other apostles employ that as their chief argument to enforce the code of Christian morals. "The love of Christ constraineth us," and, alas! in this paganised age, even the public teachers of Christianity lay little stress upon this motive.

IV. *These books are grossly immoral and licentious.* The preceding argument may be clearly comprehended and produce conviction of the truth of this last assertion in the mind of a father or mother who never saw one of these pagan authors. They *must* be bad. It is impossible they can be good. Those who have read the class books of the colleges *know* that this accusation is true. The orators swear profanely. Mehercule, by Hercules, is the common oath of the most refined Latin authors, and *ὕψιστος*, by Jove, that of Xenophon and other elegant Greek writers. Would any Christian parent place a son or daughter in a common school where the class books abound with profane swearing? If not in English, what will justify the use of works in Latin or Greek which habituate the learner to such profanity?

Horace commends intemperance, and bestows much praise on harlots. Many portions of his poems are so grossly licentious that no professor suffers the pupil to translate them in the recitations; but there are few pupils who do not read them, and they are conned and talked over in the rooms.* Indeed, it may be safely affirmed that were the prince of Latin lyric poets, as Horace is justly called, literally translated, there is not a mother in Christ's church that would permit the book to lie on the parlour table. Yet mothers, ignorant of the evil, labour hard to pay the expenses of their sons for a full course in carefully learning to read pages so infamously polluted.

Virgil is termed, and truly, the most chaste of all the Latin poets, and yet he records without a blush his own infamy in being guilty of the crime against nature. "Pastor Corydon ardebat Alexis delicias." "The shepherd Corydon passionately loved Alexis, the darling." Who was Corydon? Virgil, himself; and who Alexis? A boy that belonged to Mæcenas, the prime minister of Augustus. One's face crimson with shame in recording abominations so loathsome, and yet boys, in learning Ross's Latin Grammar, commit that line to memory as an exemplification of a syntax rule. This book is brought into courts of Christ that it may be read in examining a young man who is in training for the holy ministry. Some ministers, knowing this and much more to the same effect to be part and parcel of the college, would not suffer, had they the power, any one to be admitted to the study of theology until his mind is filled with this detestable paganism. Proh, pudor! Oh, shame!

Bad as the above specimen from Virgil's 10th Eclogue is, the ode of Anacreon to *εἰς βαθυλλον*, read by every boy in his Greek course of academical education, is incomparably worse. The goddess Venus proclaims, in Dalzel's *Majora*, her own shame. All scholars know that the Latin and Greek lyric poets, read in all the academies, colleges, and universities, abound with the grossest licentiousness. What greatly aggravates the sin and danger of occupying the souls of our youth with these execrable books, is, that the style in which these loathsome lusts

* These are omitted in the later school editions issued in the United States.—(Ed. Cov.)

are clothed, is of surpassing beauty. The filthy sentiment is, like a harlot, attired in the most tasteful dress, and garnished with artificial colours. "Can a man take fire in his bosom and not be burned?" The youth must be either more or less than a human being in whose soul no unholy lusts are awakened by all these fascinations of vice. The good Lord have mercy on the sons of godly parents, who are for years exposed to these almost resistless temptations.

But in other respects the complexion, aims, and tendencies of these pagan books are most immoral. Sallust's history of Catiline's conspiracy, was written as a special pleading to prove that Cæsar was not *particeps criminis* in that conspiracy. It is a false narrative designed to shield from public indignation a man who afterwards did what Catiline intended to do—overturn the republic, shedding oceans of the blood of his countrymen to gratify his boundless ambition. Cicero, too, is praised by Sallust. But how did that eloquent consul discover Catiline's conspiracy? By his libertinism. Cæsar's Commentaries, as to style and arrangement, a finished model of historical composition, is a very dangerous book. Daniel's fourth beast, the Roman government, is "exceedingly dreadful, whose teeth are iron, and his nails brass, which devoured, brake in pieces, and stamped the residue with his feet."—Dan. vii. 19. This is well exemplified by the campaigns of Cæsar in Gaul; undoubtedly the Holy Spirit in that prophesy had that destroyer of nations and scourge of God in his eye. Cæsar wrote his Commentaries to justify the tearing of the kingdoms to pieces with his beast's claws, the devouring of them with his iron teeth, the tramping of them to pieces with his feet. The young reader is led by the fallacious narrative to sympathize with this wholesale murderer, and to detest the Gauls, who endeavoured, in self-defence, to resist the wanton and merciless destroyer of their country. The homage that many Christian ministers have rendered to the Roman government, calling it the ordinance of God to man for good, and applying to the beast out of the bottomless pit the 13th chapter of Romans, may be traced to the corrupting influence of Cæsar and other Latin classics read in the schools when their minds were young and tender. The Bible of Napoleon was Cæsar's Commentaries. He slept with it under his pillow. It lighted up in his great soul those mighty fires of ambition not to be quenched but in the oceans of blood that deluged all Europe, from Moscow to the Straits of Gibraltar, and from the mouth of the Rhine to the Euxine sea.

The "pious" Æneas, the hero of the Ænead, seduced Dido, the widowed queen of Carthage, after she had entertained him hospitably, and refitted his weather-beaten fleet; and when, seeing him about to abandon her basely, she reproached him for his perfidy, like a cold-blooded villain, he says, "aut hæc in federa veni;" "madam, I have not promised to marry you." He left her. She erected a funeral pile, stabbed herself, and the poet holds her up as a noble example to be followed by other suicides. Æneas next makes war on unoffending Italy, in the true style of a Roman marauder. In these deeds of iniquity Jupiter and his mother, the goddess Venus, sustain him with their approbation and power. Is this the model on which we must form ministers of the gospel? and have we not established our proposition? If what we have affirmed, or any considerable part of it be true, should not Christian parents, Christian ministers, and Christian churches, without delay, awake to its importance, and act with firmness and decision?

RUSSIA.

This country is assuming a most important position among the nations of Europe and of the world; and it may not be unimportant or uninteresting to review some of the incidents connected with her history. Her power is daily on the increase, her territory becoming more and more extended, and consequently her desire for more conquests and acquisitions stronger and stronger.

From the time of Peter the Great, when first she may be said to have been at all noted in the list of nations, down to the present time, all her rulers seem to have had the one object in view, her advancement. Not very long ago, as will be found by reference to the old maps of Europe, her territory did not occupy more than one half the extent of country which it does now, and she has been and daily is making rapid strides in pushing her boundaries further east and south, and trying hard to do so in the west. Already she has swallowed a whole kingdom, and but waits the opportunity to do so again. She has clipped off much of the Turkish and other territory on her southern border, and now comprises a territory larger than any three or four of her neighbours. All this she has accomplished with a steady perseverance and tact that has astonished the other nations of Europe. At this very time she has by far the largest standing army in Europe, composed of men blindly obedient to the will of their officers and rulers, men exactly fitted for the purposes of such a government; men willing to do whatever the government sees fit to undertake. Her fleet is daily increasing in size and strength, and will soon, in this respect, be a match for England.

To all these demonstrations, Europe has blindly shut her eyes, until the finale of the struggle with Poland forced them to open them. All her late conduct shows that she is feeling her way to see how far in her ambitious course she dare go without too rudely exciting opposition from the powers of Europe; as her rulers have the tact to see, that if her designs were shown too plainly so soon, they would most likely alarm the most powerful kingdoms, and bring them together to crush their aspiring hopes in the very bud. Austria and Prussia may be said to be almost unable to offer any effectual opposition to her plans of aggrandizement. These two nations will then reap the fruit of their doings in regard to Poland. Austria and Prussia once subdued, Italy would fall an easy prey to the conqueror, and with it would bring the downfall of the Papal chair for ever. The likelihood of this event must strike even the most careless observer. A single glance at passing events shows how little there is at present to interrupt such a proceeding on her part: while the knowledge that the downfall of the Romish dominion must come soon, and in what way is it so likely to come as this? Austria, afraid of Italy on the one side and Prussia on the other, and Prussia, afraid of Austria, would thus both fall before the overwhelming power of Russia.

The conduct of Prussia shows that she is afraid of such a catastrophe. Why else did she not use her influence to save Poland from destruction? But no! a cowardly, cringing fear of Russia partly, and partly a covetous desire for a share of the spoils, carried her with Russia, and she stands guilty in the records of history with blotting out one nation from a name and a place under heaven. Both are now evidently unwilling to excite her displeasure, and even the other more powerful nations are shaking. Should any great movement take place in Europe that will

give her an excuse for throwing her weight into the scale, she will not long hesitate about doing it, and thus gradually, and by a little at a time, she will continue to grasp silent and steadily, till she has the balance of power in her own hand, and then England, France, and Germany will be forced into a union to protect themselves from the rude grasp of the conqueror, or be forced to join his plans and sit quietly by and watch their own gradual decline and downfall. That they will soon see Russia occupying such a position, many of them know. It was Napoleon's opinion that such would in a short time be the case, and he was a shrewd observer of the policy of nations. To aid this view of the subject, it may be well to notice that most of the principal states of Europe are very much disposed to be jealous of each other, and are not inclined to be very friendly in their relations to one another. In reality, each is jealous of the other's power. This will all have to be removed, and, at least, an apparent good understanding subsist between them before an efficient barrier can be placed in the way of Russia's ambition.*

M.

JOHN HOWIE, AND DEACONS.

The following article ought to attract the special attention of those persons in the Reformed Presbyterian Church who attempt to vindicate their opposition to the introduction of Deacons by the example of the "Society people," and their descendants in Scotland during the last century. It is from "*Humble pleadings, or a representation of grievances for the consideration of the Reformed Presbytery.*" By JOHN HOWIE in Loch Goin." It is signed by John Howie and SEVENTEEN others whose names are given. Fourteen grievances are presented. The following is grievance eleventh. We have italicised some words and phrases.

Of Church Government.—"We solemnly adhere and engage, unto the Presbyterian form of Church government, and call ourselves by the name of the *Old Presbyterian, Covenanted Dissenters.* Now the ordinary perpetual officers in this Church are, Pastors, Ruling Elders and *Deacons.* The Reformed Church of Scotland, and even since the Revolution were *very precise concerning all these three orders,* until the defections of the Revolution Church rendered their case and situation such, that in several congregations they would neither have a competent *number* of ruling elders, nor deacons. Now we would know where this office or officer has his, or its existence in the congregations belonging to the community of old dissenters; and if they cannot be found what is the reason of this omission: seeing that we have the Divine appointment of deacons as expressly declared in Scripture, *if not more positively expressed than ruling elders.* The moral ground or necessity of the one being as valid respecting every Church, and every period, as the other. By this omission, we humbly think, that if the poor and afflicted be but seldom visited, they must be as sorrowfully provided for. If it be told us that the duties belonging to this office are now supplied by the ruling elder, we might, in this, reply, that it oft-times falls out in a declining time of the Church, that if the ruling elder supplies the office of the deacon, they have little power more than the

* The social position of Russia is rather a remarkable one: one little different from the old Feudal system of our ancestors. The Emperor and his nobles own, together with some few large landed proprietors, nearly the whole of her territory, and hold their tenants as serfs or slaves, and who are very little better off. The noblesse are middling well educated, and some few of the richer class, although very many of them even are very ignorant. The common people generally have little or no education. They are acquainted with how to support life and manage the soil, and that about comprises the extent of their knowledge. All the schools are of a military character, with perhaps a very few exceptions, as that is the only branch of education which suits the designs of the government. All are subject to military conscription, and among the poorer classes this is often a most serious evil, as it takes away in many cases the only dependence of whole families. The Czar is absolute, and reigns during life; the government tyrannical in the extreme, and, of course, little regard is paid to justice.

deacon, but to collect and serve tables. But sure we are, ruling elders neither are nor can be elected and ordained unto this office of a deacon, unless the one office be confounded with the other. It may be further said, that the Secession are no way punctual in this matter. But this is trivial, for the omission of this in the one, cannot constitute it a duty in another. Neither can we believe, that the Secession is altogether destitute of this officer, as a noted Divine from that quarter, in his system of Divinity lately published, very justly observes, "that no congregation can answer to Jesus Christ for dropping the deacons, more than for dropping the ruling elders." So says Park, 'even if it be said that the elder is a deacon, I answer, says he, albeit, the pastor includes the office of doctor, elder, and deacon; yet seeing these are of divine institution, reverence is so far due, as to set up the distinct office, as nothing should be added to the divine institution, upon pretence of imagined decency or order in the invention, so nothing, says he, ought to be diminished therefrom, upon pretence that some things in the institution are needless and superfluous.'

"We therefore crave this omission may be adverted unto, that no ground of complaint be made to arise from this quarter."

This extract furnishes sufficient evidence that all along the omission to ordain Deacons was considered by not a few of the best Covenanters in Scotland, as not only wrong, but a serious wrong—as inconsistent with their vow of adherence to *all* covenanted attainments. It also appears by their quotation from Park, that they understood the principle, and believed it, that the higher office includes the lower, but not in such a way, or to such an extent, as to render the inferior unnecessary. The more we learn of their history, we are the more satisfied that our fathers since 1688, have felt the want of Deacons to be a great defect, which they would have been glad to see remedied, had it been practicable. They would have abhorred the use, that is now sometimes made of their name and influence, in opposition to the ordination of these officers.—(Ed. Cov.)

JOHN CALVIN—WHO? AND WHAT?

This age has seen the memory of more than one reformer vindicated from the aspersions of many generations of Tories, and infidels, and papists. Calvin's time is coming. The following from the pen of George Bancroft, the historian, is as true, as it is eloquent. Great as many of his contemporaries were, John Calvin was *facile princeps*.

The Hon. George Bancroft, a distinguished Unitarian, author of a History of the United States, and now American Minister to England, has drawn the character of the Prince of the Reformers. Let the revilers of such a man read and blush for their folly.

"More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy. Again; we boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools. Again; we are proud of the free States that fringe the Atlantic. The pilgrims of Plymouth were Calvinists: the best influence in South Carolina came from the Calvinists of France. William Penn was the disciple of Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

"Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin. The young exile from France, who achieved an immortality of fame before he was

twenty-eight years of age, now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of Papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness, which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in 'the task of glory, and of good;' for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father he felt the bitter pangs of burying his only child. Alone in the world, alone in a strange land, he went forward to his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued year after year, solitary and feeble, yet toiling for humanity; till after a life of glory, he bequeathed to his personal heirs a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world, a pure reformation, a republican spirit in religion, with the kindred principles of republican liberty."

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DR. CHALMERS—HIS ELOQUENCE.

This could not be better described than in the following paragraph, from the pen of a correspondent of the Christian Observer of this city.

The best idea of the Doctor's eloquence that I have ever received from any attempts at a description of it, I have received, I think, from plain, uneducated men, who had often heard him, and who described rather its effect upon themselves, than his eloquence itself.

"Tell me about Dr. Chalmers," said I to a person of this class, with whom I was one day conversing. "Oh, *Dr. Cha'mers!*" (in Scotland almost universally the name is spoken as though it were spelt Chawmers,) "Oh, *Dr. Cha'mers!*" he replied, "he's just unlike ony mon ye ever heard of." "Well, but what is so peculiar about him?" "Indeed, I canna just tell, *but he quite amazes you. He takes away your breath.*"

"Have ye heard *Dr. Cha'mers?*"—inquired another of me on one occasion. "No, I have not." "Eh, Sir, but you should hear *him.*" "Have you no preachers?" I asked, "who can do as well as he?" "Indeed, Sir, we've mony good preachers; mony excellent preachers. There's *Dr. G——n*, and *Dr. G——y*, fine men, very fine men; *Mr. B——* is a very fine mon, and *Dr. C——* is a powerful gifted mon, a great mon, but O Sir, *Dr. Cha'mers! Dr. Cha'mers! he's the mon to mak' the rafters roar.*"

Yes, Dr. Chalmers made the rafters roar, I have no manner of doubt. He amazed the people, and took away their breath—not more by the striking brilliancy and originality of his thoughts, than by the simple, earnest, natural eloquence with which he uttered them. Absorbed himself with his theme, he had the power of absorbing others with it also. When he spoke, he stood in the world of his own mind, and he

had the power of drawing up his hearers with him into the same world, and of holding them while the occasion lasted; or if they were utterly stifled there with amazement at what they heard and saw, he could let them down now and then for breathing-spells, and catch them up again when it pleased him.

## REFORMED PRESBYTERIAN SYNOD—IRELAND.

We find, in the published minutes, besides the reports of Presbyteries, some interesting items.

1. *Books of Discipline.* The Committee on these was continued.

2. *Terms of Communion.* On these the following action was taken.

“On motion of Mr. M’Fadden, seconded by Mr. Kennedy, Rev. Messrs. Toland, Nevin, Russell and Simms, were appointed a Committee to review our Terms of Communion, for the purpose of ascertaining whether any change on them might be desirable, and to have in readiness a report at next meeting of Synod.”

3. *Theological Professor.* This subject, we find, gave rise to extended discussion, and was, then, unanimously postponed until next meeting.

4. *The Deaconship.* On this we find the following action:

“Agreeably to notice of last year, Mr. Simms moved,—That a Committee be appointed, to take the whole matter of the Deaconship, and the election and ordination of Ruling Elders, into consideration, and report to Synod at next meeting.—This motion having passed, Dr. Stavely, with Rev. Messrs. Nevin, M’Fadden, Russell and Simms, were appointed the Committee for that purpose.”

5. *Traffic in Liquors.* Mr. Houston gave notice of a motion to the following effect: to be taken up hereafter.

“1st, That, considering the present language of God’s solemn judgments, addressed to them and their people, and earnestly desiring to be preserved from all participation in evils that provoke these judgments, Synod renew their testimony, formerly given, once and again, in favor of scriptural temperance; and affectionately warn and exhort their people to stand aloof from drinking customs and usages.

“2d. Having regard to the injunctions formerly laid upon Sessions to take measures to prevent their members from engaging in the traffic in ardent spirits, and considering the present solemn circumstances of the land, and the sin already incurred and likely to be again perpetrated, in destroying the necessary food of the country, by the manufacture of spirits, beer, and ale, declare the traffic in spirituous liquors to be immoral, and prohibit the people under their care from engaging in it.”

6. *Ministerial Support.* They have taken incipient steps in regard to this matter, as follows:

“The attention of Synod having been directed, by the reports of the Northern and Southern Presbyteries, to the originating of a fund for the better support of the Ministers of this Church; and after hearing several statements on the subject, agreed that a Committee be appointed to consider the propriety of the establishment of such a fund, and to be prepared to submit their views on the subject at next meeting. Rev. Messrs. Nevin, Smyth and Simms; with James Carson, James Cairns, John Gordon, Alexander Christie, Ephraim Chancellor and William Moore, Ruling Elders, were appointed the Committee.”

7. *Reports of Presbyteries.* On examining them we find that there are under their care four licentiates—Mr. Adams, Alexander Savage, Robert Stewart, and Henry Stewart; and students in the Northern Presbytery, Samuel Carlile, Mr. Anderson and Mr. Simpson—in the Southern Presbytery, John Little, Hugh Stewart, William Hanna, Robert Allen, Thomas Hart, and William Thompson—in the Western Presbytery, Adam Tait—in the Eastern Presbytery, William S. Graham, Alexander M’Ilvaine Moore, John Robinson, John Newell, and George Lillie—fifteen in all. We add an interesting extract from the report of the Northern, and another from that of the Eastern Presbytery. The former says:

“The Presbytery cannot permit this season of unsurpassed calamity to glide away,

without noticing its effects on the people of their charge. Congregations that were considered strong and fully equal to any engagement they had come under, have been much weakened, by emigration, famine, disease and death. Presbytery would not report at random, in asserting, that their Congregations have been weakened in the same ratio in which the population of the country has been diminished. It is painful to contemplate this desolation; and still more so, that surviving members have not been stirred up to repentance and an amendment of their ways. Improvement, under the discipline of judgments, is the herald of approaching good, while mis-improvement is the sure precursor of greater evils yet to come. Presbytery would not overlook the effect which the calamities of this season have had on the relation of minister and people, teacher and taught. If the latter leave unperformed the duty which they owe to their pastors, it is not to be expected that ministers can perform, as they ought, the duties which they owe to the Head of the Church, and to the people over whom the Holy Spirit may have made them overseers.

“That a minister be really useful in the Church, and in the world, his independence should be secured; and while many projects of great practical utility have attracted attention, it is thought strange, that our more opulent and public spirited members have not, long ere this, taken this matter into their serious consideration. With due deference to the judgment of others, it is thought that there should be a fund created, from which a partial assistance be furnished to ministers, so that he who is breaking the bread of life to others, might be supported in his Master’s work. Until some such measure be seen dutiful as it is practicable, and of which there are, in our times, some most striking instances, we despair seeing the fulfilment of the promise, “For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron. I will make thine officers peace, and thy exactors righteousness.”

The latter, alluding to the same dispensation, says:

“In regard to the state of religion in our Congregations, we feel that we have not cause to despond. We cannot but lament, however, that there are so few clear indications of our people being rightly impressed by the solemn judgments that have descended upon the land, and of a right return to the Most High. There is among us too little fervent prayer; our hearts are, we fear, yet going after their covetousness; and while the forms of God’s service are observed, there is little apparent life or power in holy ordinances. For these things we would desire to be deeply humbled, and we earnestly seek that the Spirit from on high would come and revive His work among us. Feeling that we greatly need to be awakened,—and fearing that our apathy and lukewarmness, if they continue, may provoke other greater and heavier scourges,—we express our fervent desire, that quickening influence may descend upon our people,—that thus the dry bones may live, and that our Zion may yet appear more beautiful, the joy of the whole earth.”

This meeting was rather thinly attended. They have, however, put a good deal of important business before the Church, which, if properly issued, cannot fail to exercise a favorable influence upon the Reformation cause.

We find the following notice of the *Manchester* Congregation in the Eastern Presbytery’s report:

“The Congregation of Manchester has been an object of care and solicitude to the Presbytery, during the past season. The pastor, Rev. Robert Johnson, having found it expedient and desirable, with the concurrence of his flock, to proceed to the United States, America, in the early part of last Autumn, for the purpose of raising contributions among Christian brethren there, to aid in liquidating the debt upon the House of Worship, and having remained there since; the Presbytery, in consequence, have been called to furnish regular supplies of preaching to the Congregation in his absence, for nearly the whole of the past season. This, through the kindness of brethren of other Presbyteries, they have done, with as much punctuality as could, perhaps, under all circumstances, have been expected: we have the satisfaction of reporting, that the Congregation in Manchester, notwithstanding various trials and privations, continues to enjoy a considerable portion of prosperity and comfort.”

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#### CONFORMITY TO THE WORLD.

“BE NOT CONFORMED TO THIS WORLD.”—Romans xii. 2.

How great the mistake of fancying that our usefulness depends upon the esteem and favour of those around us! “Above all things avoid the

name of an enthusiast," say many grave persons, "and beware of giving offence, for this will ruin your character, and take away all your influence." To keep clear of all real enthusiasm is highly necessary, because it leads to the greatest mischiefs, by pleading private impulses and revelations, to warrant practices, principles, or actions, contrary to Scripture. It is itself a species of infidelity, and often ends in avowed rejection of the Bible. But the world, having always an aversion to the power of godliness, will brand the faithful servants of Christ with this odious imputation. Zeal for truth, sober singularity, self-denial, and that holiness without which no man shall see the Lord,—this with the world is being righteous overmuch, and gives great offence. The glorious privileges also of believers,—I mean the consolations of Christ, the comforts of love, and the fellowship of the Holy Ghost,—are all in the judgment of the world rank enthusiasm. Whenever they boldly assert these great points, no reputation for learning, or wisdom, or steadiness of conduct, can screen men from this charge, though these privileges are specified in the grand charter of Christ's church, and have been constantly implored in her public worship through all ages, and attested by the most venerable witnesses. Must then zeal for the truth and the privileges of God's people be disowned or neglected, for fear of losing our character, or doing less good? If so, usefulness depends no longer on real excellency, but on the good opinion which the world and Satan are pleased to entertain of us!

O shameful deceit—to impose as it notoriously does upon so many grave people! Who are the world, but a vast multitude, encouraging each other to despise Christian self-denial and communion with God, for the sake of pleasure, wealth, and power? And shall we be conformed to them? No,—to be useful as Christians, and to live as Christians, we must imitate the zeal and love of those whom the world could never endure. Give over then fearing any thing but hypocrisy before God, and cowardice in his cause before men. Desire nothing but to live the life of a Christian. Halt no more between God and the world. If the spirit of the world, pride, carelessness about the soul, and neglect of Christ, be not hateful to God and destructive to men, the gospel is an imposition. Do you abhor that thought as blasphemy? Abhor as much a fawning upon Christ from year to year in your closet, calling him your Lord and God, and then coming out to consult the world, how far they will allow you to obey his plain commands, without saying that you are a Methodist.—*Venn.*

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THE NEW YORK PRESBYTERY.

The fall sessions of this Presbytery commenced in the city of New York on Tuesday evening, Oct. 5th, and continued until Friday, between 1 and 2 o'clock, P. M. The subject of the opening sermon, by the Moderator, Rev. J. Kennedy, A. M. was "the unity of the Church, and the duties resulting from this unity," from 1 Cor. xii. 27. The audience which was unusually large for such an occasion, was interested, and, we hope, edified by the discourse. All the ministerial members, twelve, were present, with ruling elders, George Spence, Kortright, Wm. Thomson, Newburgh, Wm. Elder, Coldenham, David McAllister, White-Lake, Hugh Glassford, second congregation, N. Y., James C. Ramsey, first congregation, N. Y., Walter Bradford, Cherry st. congregation,

Philadelphia, and John Brown, second congregation, Philadelphia. As to the business attended to, we specify,

1. *The case of Rev. J. W. Morton.*—Mr. Morton, who is about to enter upon his work as a foreign missionary, presented a certificate of standing and of dismissal, from the Pittsburgh Presbytery, to the New York Presbytery. After protracted discussion, Presbytery, by the casting vote of the Moderator, refused Mr. M. a seat, except as a consultative member, upon the principle, if we understood the drift of the reasons assigned, that a foreign missionary ceases to be connected with the Church through his membership in a Presbytery,—that so long as no Presbytery is constituted in a foreign land, the Missionary belongs to the synod only, and cannot be a member in any Presbytery. Mr. Morton declined a seat as a consultative member, considering himself entitled to full membership.

2. *Calls.*—Two calls, one from Topsham, the other from Bovina, and both on Rev. J. Douglass, were sustained and offered to the candidate. Mr. D. accepted the call from Bovina; and a committee was appointed, A. Stevenson, and S. M. Willson, ministers, and G. Spence, ruling elder, to attend to his installation, on Wednesday Nov. 3d, at 11 o'clock A. M. Mr. Stevenson to preach the sermon, and preside in the installation; Mr. Willson to deliver the charges to the pastor, and to the people.

3. *The Second Congregation, New York.*—There were two papers from this congregation, one a petition signed by Hugh Glassford, as chairman of a congregational meeting, for the dissolution of the pastoral relation subsisting between them and their pastor, Rev. A. Stevenson; the other, a remonstrance signed by *one hundred and eighty two* communicants, being a majority of the members; and a large number of adherents, earnestly and forcibly remonstrating against granting the petition. As might be expected, this matter was one of the deepest interest to the members of this congregation; many of whom, with members of the neighbouring congregations, and others not in our communion, were present during the whole time—from Thursday morning, until late in the evening, that it was under consideration. Four individuals were heard on the part of the petitioners, and one upon the part of the remonstrants; Mr. Stevenson, also, addressed the court in his own behalf, when it was moved by Rev. J. W. Shaw, and seconded by Wm. Thomson; “that the prayer of the petition be not granted.” After a brief discussion, in which Rev. Mr. Chrystie bore a leading part, supporting the motion with incontrovertible argument; this motion was passed with nearly entire unanimity: we heard but two or three negative votes. It was, then, moved by Rev. J. Chrystie, and seconded by Rev. J. M. Beattie, to this effect, “that a commission be appointed to heal, if possible, the difficulties existing in that congregation, to be authorized, provided this cannot be effected, to organize such as petition for it into a new congregation, and to use their influence to bring about an amicable and equitable arrangement respecting the church property.” J. Chrystie, and J. W. Shaw, ministers, Wm. Thomson, and J. C. Ramsey, ruling elders, were appointed said commission.

A remarkable circumstance connected with this case was, that the petition did not contain any reason whatever why it should be granted. It made no charge of error in doctrine, or immorality in conduct, or of neglect of pastoral duty, on the part of Mr. Stevenson,—it merely stated that they could not agree with him in regard to some things which were, however, not specified. It appeared in the course of the examina-



tion of the commissioners acting on behalf of the petitioners, that there were three causes of dissatisfaction with Mr. S. 1st. That he had about seven years ago preached that the care of the poor does not properly belong to the ruling elder. 2d. That he had stated—and this it seems was about four years ago, that the second book of Discipline was sworn to in the National Covenant, and was still of authority in the Reformed Presbyterian Church. 3d. That Mr. S. had sent a memorial to synod at its last meeting in regard to the law under which that congregation is chartered without apprising them of it. This was given as the principal reason. It also appeared that at no time had any attempt been made by the session, or any part of it, or by any of the people through them, to bring Mr. S. to retract or apologize for his supposed errors; and, finally, with regard to the action of the congregation, it came out in the course of the inquiry, that no call had been made for any congregational meeting to consider the propriety of seeking a disjunction—that the meetings had either been called for other purposes, or without any specification of the business to be attended to.

The remonstrance was enforced by many forcible reasons, among others, mention was made of the success attending the labors of Mr. S: 28 having been added at the last communion.

We will await with interest, the proceedings of the commission.

4. *Trial Discourse.*—On Wednesday evening, Mr. Wm. A. Acheson delivered an excellent lecture from Isa. lxi. 1—3, which was unanimously and cordially sustained as a piece of trial for licensure. His other trials not being in readiness, a committee was appointed to meet in Newburgh on Thursday, Dec. 2d, to hear them, and take order respecting his licensure, and if licensed to furnish him supplies. Chrystie, Stevenson, Roney and Shaw, ministers, and Ramsey, Glassford, Thomson, and Elder, ruling elders, that committee.

5. *Appointments of Supplies.*—

REV. A. STEVENSON, *Lansingburgh*, Nov. 4th Sab.; *White Lake*, Jany. 2d and 3d Sabs.; *Newburgh*, April 2d Sab.

REV. S. M. WILLSON, *Newburgh*, Nov. 2d and 3d Sabs.

REV. J. W. SHAW, *White Lake*, Nov. 3d and 4th Sabs.; April 1st and 2d Sabs.; *Newburgh*, Jany. 2d Sab.

REV. J. M. BEATTIE, *Lansingburgh*, Oct. 2d Sab.; *Glengary*, Feb. 1st, 2d and 3d Sabs.; *Argyle*, one Sab. on his way to spring meeting of Presbytery.

REV. R. Z. WILLSON, *Topsham*, all Jany.; *Lansingburgh*, one Sab. on his way to next meeting.

REV. J. DOUGLASS, *White Lake*, Feby. 2d and 3d Sabs.; *Albany*, March last Sab.; *Argyle*, April 1st Sab.

REV. J. CHRYSTIE, *Newburgh*, Dec. 1st and 2d Sabs.; March, 3d Sab.

Messrs. McKee, Wylie, Kennedy and J. M. Willson, each *two* Sabbaths missionary labour in the neighbourhood of their respective locations, if an opening can be had.

The WHITE LAKE session had leave granted to add to their number, any minister supplying in their bounds, being authorized to moderate in the election when requested to do so; and, also, to attend with the session to the ordination of the elder or elders elect. The same session were also allowed to call upon any ministers whom they can obtain to dispense the Lord's Supper there this fall. Mr. Beattie was also autho-

rized to dispense the sacrament of the Lord's Supper in the Glengary congregation, if requested by the session.

6. *Sessional Records.*—The *first* minister supplying by appointment of Presbytery in any vacant congregation was directed to examine carefully into the state of its records, and report in writing to the Presbytery, at its next meeting.

7. *The next meeting* is to be held in Newburgh, the second Tuesday of May, 1848, at 7½ o'clock, P. M.

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#### NOTICES OF CONGREGATIONS.

The RYEGATE CONGREGATION may be considered the parent of all the reformed congregations of Vermont. Ryegate is situated on the Connecticut river, and lies in the south-east corner of Caledonia county. It was originally settled by emigrants from Scotland, who bought from Dr. Witherspoon. How he came to be the owner of that soil is not of much importance. The first settlers in Ryegate and Barnet, petitioned the Associate Presbytery, and obtained for their pastor the late Rev. David Goodville. This Rev. gentleman was settled in Barnet in 1789, and was considered to be a good scholar, orthodox, and calvinistic, on the doctrines of grace. Some reckoned that he was deficient in the faculty of aptness to teach, that there was a dulness and apathy in his delivery, not well calculated to rouse the sleeping sinner or slumbering saint; however, this would have been forborne as an infirmity had not some of the intelligent and inquisitive discovered that he and his brethren had declined from the fidelity, purity and strictness of the reformation period, and the early period of the secession. Such considered themselves deceived. They knew not well what to do.

Some of the settlers, the Whitehills, Holmeses, &c., had never joined the secession, but kept society according to the old plan of reformation times. These embraced the first opportunity of applying to the Reformed Presbytery; and in the fall of 1798, received in answer to their petition, the Rev. Mr. Gibson as a supply. The people were pleased, charmed and electrified, with his promptness, fidelity and zeal. Knowing both by observation and experience the tyranny and iniquity of the British government, he was not slack to expose its corruptions. This, of course, soured the zeal of some of Britain's steady friends, and they reported that he was a French agent. This report was of home manufacture and of home consumption.

In the following winter Mr. McKinney visited these parts. His cogent argument, masculine eloquence and bold address, commanded universal respect and deep attention to the concerns of salvation and the glory of the Redeemer. With him, the plan was concerted of Mr. Gibson's settlement, first as pastor of the society in July, 1799, and afterwards as town minister, in March 1800. Possessed of ready gifts, versatile talent, extensive erudition and indefatigable industry, he laboured upon an extensive field, and, by the blessing of God, his labours were successful. He explained and defended with assiduity and zeal, Calvinistic and Presbyterian principles, from the pulpit and from the press. The small society was increased to a large congregation.

Formed under prosperous auspices, it was necessary that their faith should be tried in the furnace of affliction. The branches that had shot up with luxuriance under the influence of vernal showers and summer heat, must now be proved by autumnal frosts and winter storms. Evil

reports were circulated by his enemies, and rather credulously received by some of his friends. His character was tarnished, their confidence in him shaken, the credit of the society and of the cause injured, their peace disturbed, and the usefulness and comfort of the pastor blasted. Though cleared, in the court, of the charges preferred: yet so delicate is ministerial character that it cannot be touched, even by defamation, without leaving a stain. He and his friends both seeing that wonted tranquillity could not be restored by his residence; nor could the joint efforts of the pastor and people give the administration of the word and display of the testimony of Jesus the former eclat and respectability, it was thought best by all to have him turn his attention to another part of the vineyard. Accordingly in May, 1815, he went from synod and visited the vacancies of western Pennsylvania and Ohio. His labours were well received, and himself treated with the greatest respect and christian friendship. Supposing that his labours might be useful to them in that country, two pressing calls were presented to him, one from a congregation in Ohio, and another from Canonsburgh, Pa. He was settled in the congregation of Canonsburgh, and Ryegate became vacant.

During the time of trouble and tempest, destitution and distress, the congregation languished and became, in many respects, very disorderly. They presented and pressed a call at several Presbyteries upon the Rev. James Milligan. At last, by their importunity and the advice of Presbytery, he accepted and was installed in 1817. The ruling elders were Whitehill and Caldwell, of Ryegate, Hindman, of Barnet, McKeith and McNeice, of Topsham.

In 1811, he had preached a good deal in Vermont as a missionary, and had frequently, after his settlement in Coldenham and Newburgh, and after Mr. Gibson's removal, had preached and dispensed ordinances in that region of our Israel. He knew the people and they knew him, and attachment and respect was mutual. Still he could not bring his mind to leave his first charge until he saw a prospect of their being better off by getting Dr. Willson for his successor and their pastor.

When Mr. Milligan was first settled, the congregation was very much wrecked. Some had, in the ferment of politics, gone to the polls; some had warmly vindicated, and some had strongly opposed the former pastor; and from a large congregation there were then but a small congregation of about eighty members in regulars standing. He laboured with assiduity and by the divine blessing with success, until in the course of about twenty-two years the one congregation became four, and the parent congregation twice as large as it was at the first.

Topsham was set off in 1821 to Mr. Sloane, with Newbury and Tunbridge and counted at first forty, and soon grew to upwards of seventy communicants. In a short time after, perhaps the following year, about forty were united with the Ryegate and Barnet congregations, the fruits of a class organized for the purpose of studying the Confession of Faith. This enterprise was very much opposed, and many slanders were circulated on him in relation to that work, but many are ready yet to testify to the benefit of that course of catechetical instruction. The congregation of Craftsbury was set off in 1833 to Mr. S. M. Willson.

In 1839, Mr. Milligan left to settle in New Alexandria, Pa. So soon as he left, the Newlights who had tried in vain to establish themselves in Ryegate, made renewed and vigorous efforts, and succeeded in forming a congregation which now numbers thirty members.

James Milligan Beattie was settled as the pastor of the Ryegate and

Barnet congregation in 1844, and the congregation is now in a very thriving situation under his ministry. The elders of Ryegate are W. Johnson, J. Coburn, and McClure, and of Barnet, J. Whitehill, and Wm. McLeran. The deacons, R. Dickson, J. McClure,\* R. Laird, J. Orr, the latter of the Barnet congregation. The members of the two congregations of Ryegate and Barnet, nearly 150.

The character of the inhabitants of Ryegate, and the towns contiguous, is very interesting and favourable for the propagation of reformation principles. They are generally of Scotch, Irish, or New England extraction, of presbyterian or puritanic education, habits and intelligence. While there are some, and always have been some of the most reckless and incorrigible of these very enlightened nations, the greater part are a well educated orderly people, and have highly cultivated manners, and a great and laudable desire to enjoy good preaching, to have social and holy enjoyment of religious society on the Lord's day. The present incumbent seems to be peculiarly adapted to the place and the people. In the language of foreigners he is a Yankee, and so has manners suited to the New England taste. In his covenanted education, and by intercourse both here and in North Britain, he seems to be more than half Scotch. All seem to respect him, and his ministrations as those of his predecessors are held in high esteem, both by the members of the congregation and by a large class of hearers and adherents. The excitement produced by circumstances connected with the removal of his immediate predecessor seems now to be subsiding. Even those who have been organized under a kind of political banner, generally show a good deal of respect for the old cause and its present official standard-bearer. Should it please Him who has the hearts of all men in his hand to bring them back to the professional and practical attainments to which they were solemnly pledged, and others who are now only hearers become actual members, we might soon see the united congregations of Ryegate and Barnet enjoy the labour of two ministers, and the Reformation flag be unfurled to the breeze every Lord's day at both meeting-houses. There is plenty of scope and labour, and might be plenty of support for three or four labourers within the limits of what used to be considered the bounds of the old congregation of Ryegate.

It must not be forgotten that the present incumbent is taking a great deal of laudable pains to have the district scholars scripturally and religiously educated, and the intelligent parents and teachers seem to give their cordial concurrence. He is also training up, in sound doctrine, some young people in the very lucid and important scriptural doctrines of the entire and unmutilated Confession of Faith. Should the majority of these classes be even females, who knows but some, yea, many of these may train up sanctified sons like Timothy, to evangelize the world, and edify the Church.

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#### NEW SCHOOL THEOLOGY.

We have all along seen that New School doctrines would ultimately lead to a denial of the Atonement altogether, or, what is the same thing, to the adoption of some scheme similar to that of the Unitarian or identical with it; some scheme in which the reality of an Atonement by the propitiatory sacrifice of Christ, would be virtually, if not in words, set aside. Whether this is done in the following extract from

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\* There is another name, which we cannot decipher.

an article in the *Christian Observer*, the *New School* organ in this city, our readers can judge. After some feeble attempts to array a few orthodox writers in opposition to each other, "H. R." proceeds to give his own views as follows :

"No individual can, either in his own person, or *the person of a substitute*, be the recipient of both penalty and pardon, for the same offence. The arrest, imprisonment, and trial, of one charged with crime, form no part of the penalty ;—these are only preparatory steps to ascertain the guilt or innocence of the person so charged. The sentence pronounced by the Judge, after the ascertainment of guilt, contains the penalty. Should the Executive of the State interfere, and grant a full pardon, the law is honored, and justice satisfied : if the sentence of the law pronounced by the Judge, is carried out, the law is honored, and justice satisfied—and the dignity of the government preserved in both cases. If the criminal be hanged, he cannot be pardoned ; and if pardoned, he cannot be hanged. It is the law-making power that makes provision for pardon, as well as affixes the amount of penalty due for the infraction of law. Our heavenly Father is the Law-maker of the whole universe : He annexed the penalty, and he provided the pardoning power ; they are both in perfect accordance with all the attributes that constitute the eternally self-existent Godhead. *Why the Captain of our salvation should "be made perfect through sufferings," is a mystery that has not been revealed ;* therefore the knowledge of it is not necessary, in the plan of salvation.—The fact has been made known and recorded by the finger of God himself, on the fragments of every rock, and the rendings of every mountain on the surface of our globe. According to the plan of pardon established by an infinitely wise and holy God, every sinner can, and will be saved, who will make the proper application to the pardoning Power. 'Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else.' Isaiah 45 : 22."

It is evident that this writer does not credit the declaration, Rom. iii. 24, 25, that we are "justified *freely* by his *grace*, through the redemption that is in Christ Jesus ; whom God hath set forth to be a propitiation," &c. Does the *Observer* endorse these views ?

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BOARD OF FOREIGN MISSIONS.

According to adjournment, the board met in New York, Oct. 5th, all the members except Mr. Scott were present. The business to be transacted required much deliberation, so that several meetings were held in the interim of the sessions of the New York Presbytery.

Rev. J. W. Morton, the missionary elect, was present, and stated that he had brought his family east, and he is now ready to sail as soon as the necessary arrangements can be made. His salary was fixed at six hundred dollars per annum, the payment to commence from the date of his landing. Half a year's salary is to be paid in advance, and afterwards the salary will be paid quarterly, and transmitted as he may direct. One hundred and fifty dollars were appropriated as an outfit to the mission family—and a hundred and fifty dollars for one year to pay the rent of a room for teaching, for public worship and other expenses of the mission.

Mr. Morton finding it difficult if not impossible to set the French psalms in prose to music, had commenced a metrical translation of the psalms

and prepared about thirty, which are nearly ready for publication. The Board examined the translation, and appointed a committee to inquire whether a literal metre translation of the psalms can be obtained in the French language—if not, Mr. Morton is requested to continue his work, and the committee directed to print 750 copies, 250 copies to be prepared for the use of the mission, and the translation to be submitted to the Synod for its approval.

The translation of the shorter catechism into French was referred to our own missionaries, the translation when completed to be submitted to the Synod through the board for its approval. The treasurer was directed to procure fifty Bibles and as many Testaments in the French language for the use of the Mission.

Respecting Mr. Dodds, nothing definite had been learned, as the Pitts-  
burgh Presbytery had not met since the preceding meeting of the board. It is expected, however, that he will be licensed to preach next spring.

The Treasurer submitted his report, which shows a balance in favour of the Synod of \$726 52½. Committees were appointed to provide tracts in the French language for the use of the mission, to procure information respecting the passage, time of sailing, &c., &c., of the mission family. Adjourned to meet in Newburgh, on the 2d Tuesday of May next, at 11 o'clock, A. M.

## TREASURER'S REPORT.

New York, Oct. 8th, 1847.

| Hugh Glassford,                                                                                      | Dr.       |
|------------------------------------------------------------------------------------------------------|-----------|
| To cash, as per last Report, - - - - -                                                               | \$583 55½ |
| June 12, Returned by Rev. J. B. Johnston, - - - -                                                    | 185 92    |
| “ A member of Union Con'gation, Rev. J. Galbraith,                                                   | 5 00      |
| “ Sterling Congregation, Rev. W. L. Roberts, - -                                                     | 12 25     |
| “ Walnut Ridge Congregation, Rev. J. J. McClurkin,                                                   | 7 66      |
| Aug. 31, York Congregation, Rev. Saml. Bowden, - -                                                   | 11 86     |
| “ Steubenville, Ohio, - - - -                                                                        | 4 00      |
| Sep. 4, Dr. John Carter, per Rev. M. Roney, - - -                                                    | 5 00      |
| Oct. 6, Female Missionary Society of Ryegate and Barnet<br>Congregation, Rev. J. M. Beattie, - - - - | 17 95     |
| Amount,                                                                                              | \$833 13¼ |
| Cr. By Sundries,                                                                                     | 106 61    |
| Balance,                                                                                             | 726 52½   |

HUGH GLASSFORD, Treas.

155Thirteenth street, New York.

## PRESBYTERY OF THE LAKES.

This Presbytery met at Garrison, Ia. Wednesday the 6th October.

Rev. William Wilson, of Cincinnati, Ohio, pastor of the congregation there, in connection with the N. L. Synod, tabled a paper in his own behalf, and in behalf of the session and congregation, expressing a unanimous desire of accession to the communion of the Reformed Presbyterian Church (O. L.) upon the ground occupied before, and at the time of the organization of the Subordinate Synods. The paper was respectful and courteous, and expressed ardent attachment to the Re-

formed Presbyterian cause. The application for admission contemplated the pastor, the session and congregation as organized, and as seeking accession in a body. The Presbytery, pleased to see any advance of this kind, considered the subject with deep interest, much solicitude and great caution. After protracted deliberation and a frank and explicit exchange of views in relation to matters at issue in the division of 1833, it was evident that the accession sought would not be to the advantage of all concerned, while the existing disparity of sentiment obtains. Mr. Wilson withdrew the paper, expressing a high degree of respect for Presbytery, and manifesting much Christian kindness and good feeling.

Mr. Josiah Dodds, a licentiate of the Pittsburgh Presbytery, was ordained and installed to the pastoral charge of the united congregations of Beach Woods and Garrison. The ordination sermon, very able and deeply impressive, was preached from 1 Tim. iii. 1, by Dr. Willson, who presided in the ordination solemnity.

H. M'Clurkin, a candidate for licensure, delivered a Lecture from Isa. liii. 1-5. And an Exercise and addition from Rom. vi. 1-6. The discourses were both sustained. N. R. Johnston, student of the second year, delivered a discourse. John French, a candidate for licensure, not appearing, was referred to a committee to hear part of trials assigned, and report at next meeting of Presbytery. Two calls were tabled, one from Cin., on Mr. A. M. Milligan, the other from Jonathan's Creek.\*

Arrangements were made for Presbyterial visitations during the ensuing year. Directions were given for taking up collections for Foreign and Domestic Missions, and for the Theological Seminary. Sessions were directed to report on the Overtures of the Synod.

Presbytery agreed to lay before the people, for consideration till next meeting, the propriety of establishing a Grammar School under the direction of Presbytery, contemplating the same as auxiliary to a Synodical Institute, and both auxiliary to the Theological Seminary.

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LETTER OF REV. GAVIN M'MILLAN, BEECH WOODS, OHIO, TO THE LATE  
REV. JOHN CANNON, NEAR GREENBUSH, PA.

This letter has been put at our disposal.\* We publish it with but two remarks: 1. The writer had no warrant for charging the acts of discipline referred to as being violent: they were, according to his own showing, richly merited. 2. Our readers will many of them, be surprised to learn that Mr. M. went, after all, with the New Lights. Unless he has greatly changed his principles, we may hope yet to see him abandon his present connexion, and enlist again under his former banner.

The letter, with the exception hinted above, is an excellent one: it does credit to the head of the writer.—ED. COV.

*"Beech Woods, July 4, 1833.*

Brother Cannon—Rev. and Dear Sir:

I thank you for your excellent letter. What you say concerning M'Master's Letters, appears to me to be truly correct. He seems to occupy Seceder ground, in laying a foundation to draw a line of distinction between the law of nature and Divine revelation, as two distinct laws.

He seems to reason as if man had never fallen—or since he is now fallen, that Divine revelation is *merely incidental* to his duty and

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\* The call from Jonathan's Creek on Rev. A. M'Farland for part of his time.

happiness—at least so far as the legitimacy of civil magistracy is concerned.

That on such an important subject, so little reference is made to the Bible by the pen of a Covenanter, struck me forcibly at once, and filled me with astonishment.

He appears, however, not consistent with himself. He at one time admits, if I understand him, that Magistracy in every case may be legitimate without Bible qualifications—and at another time that a due measure of scriptural qualifications is essential to its *legitimate being*. Again—He insists that a distinction must be observed between the Constitution and its administration as to morality and Christianity. But when he would prove the Christianity of the Constitution he has recourse to the administration. His attempts to free the Federal Constitution from the sin of Slavery are any thing but fair : yea, contemptible. Though the Federal Constitution *may never have made* a slave, yet surely it *countenances* and *supports* slavery. Witness the abuse of the principle of representation—giving up the runaway slave—their suppression should they revolt, &c.

I showed your letter to some of my most intelligent friends. With it they were highly pleased.

If M·Master's Letters be *sickening*, his Inquiry is tenfold more so. Are not the deeds and standards of the Church the common property of all her members? And is it really so that they do require pamphlets to render them intelligible? The Dr. makes them speak a language different from their obvious meaning—different from the views at least of *some* who voted for them—different from the views of the many who received and acted under their influence. If there have been any *secret doings* by those who framed them with their pens and supported them by their speeches, dishonesty will receive its merited reward.

If our brethren in the East had run into wild “disorder” when you wrote, what have they not done since? How shall the approaching Synod be opened and formed? How shall its members be ascertained? What can be done? These are interrogatories which I frequently propose to myself. Both parties, for parties there are, have, it appears to me, gone to vast extremes. Overstrained zeal—angry passions—underhanded measures—and violent acts of discipline never have been blessed in the house of God. All unbrotherly, much more abusive language, and disorderly acts, should be avoided. Let the distinctive principles and settled practice of the church be maintained by a firm and steady step. True, when the times become unusual, something unusual must be done; but nothing disorderly—When individuals assume the authority of Sessions and Presbyteries—Sessions that of Presbyteries and Synods, and Presbyteries that of Synods, and all out of contention and opposition, dreadful must be the confusion and every evil work.

Supposing the Wylie and M·Master views of the civil institutions of our country were in all their extent, in the abstract, correct, which, by the bye, I can by no means admit, what incalculable mischief has the manner of their procedure brought upon the church? Our portion of God's Zion was tranquil and prosperous.

There are but few congregations I fear now, even in what is called the more tranquil regions of the West, that are perfectly joined together in the same mind and in the same judgment? What jealousy? What want of Christian confidence? What discord? What evil speaking? What readiness to push one another into one of the two parties? I con-



ness that I cannot go into either fully. I place the radical and essential blame at the door of the New Lights. They have disturbed our peace. The pro-re-nata men, and those who practise forthwith on their examples, seem to want prudence and tenderness. Their acts of discipline, if not un-presbyterial in the letter, are in too many cases violent in spirit, and should be set aside if it can be done, as well as the unprecedented judicial movements of the New Lights. Will not the dignified and gentlemanly M<sup>r</sup>. Master? Will not the philanthropic Dr. Wylie regret in their cooler moments what they have done? Will they not admit that more evil is now done than years can repair?

I do not know a solitary New Light in my congregation. We all endeavor to move on according to the explicit views each of us had of the distinctive principles and settled practice of Covenanters, when our ecclesiastical connection was first formed. There has not been a single case before my Session, of a member of the congregation sitting on a jury, or attending the polls—i. e. they never have done so. Ten years ago I could not have harbored the thought that so many Covenanters should prove so recreant. When I think of this I tremble. The least step of known and wilful defection is awfully dangerous. Or one act of defection predicated upon personal animosity, with a view to put down a brother, is equally fearful. Our difficulties I fear have risen chiefly from personalities. The day will declare it.

Wishing you and yours mercy, peace and love, I remain cordially,  
Yours in the gospel. G. M<sup>r</sup>. MILLAN."

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AFFAIRS ABROAD.

*The Nestorians.*—This afflicted people have once more the prospect of peace. The Turkish government has succeeded in taking Bederhan Bey, whose hordes committed such havoc among them a few months ago, and are vigorously engaged with the remaining hostile tribes. The accounts from the Nestorians of Oroomiah, are encouraging. In the language of one of the American missionaries, "The light of true piety, kindled at various points on the plain of Oroomiah, and in the neighboring mountain districts, is brightening and extending, and we have more and more evidence of the power and extent of the revival of last year. Indeed, in its blessed effects, this revival has never yet ceased, but has been, and is still, constantly advancing; and where it has taken the strongest hold, the entire mass seem to be pervaded by its influences. Some of our native evangelists are itinerating in remote districts of this province, and with encouraging success."

*Syria.*—The Syrian missions have been often interrupted by the political convulsions which so frequently disturb the peace of that miserably governed country. Mr. Calhoun, a missionary, thus describes the field, and the present state of the missions:

"It is a field of no contracted limits; though the population with which the missionaries come into immediate contact is confined to Mount Lebanon and Syria generally, yet the number of those who speak the Arabic tongue is probably forty millions, comprising the entire population of Syria, of Arabia, of Egypt, and of all the Barbary States. The mission in Syria is preparing to make a new translation of the Scriptures from the Hebrew and Greek into Arabic, which will be read, with their other books, through all the countries just named, and thus the influence of the mission will be felt far beyond the limits of Lebanon and Syria. They have established also, at Abeih, on Mount Lebanon, a seminary for the purpose of training up

teachers and preachers, and with the Divine blessing may hope that thus the living voice of the preacher will one day be heard as far as the Arabic is spoken. The field is open, the people are eminently social, and there is no difficulty in speaking everywhere on the subject of religion. The missionaries have much influence among the people, and are respected. In the late civil war on Mount Lebanon, between the Druses and Maronites, when the village in which the missionaries lived (Abeih) was in flames, the man who accompanied the Turkish officer with the flag of truce to the opposite party, then besieged in a strong place, was a missionary. And though himself alone, during those dismal scenes, in a village higher up on Mount Lebanon, and cut off for a time from all communication with his brethren, yet he, as well as they, abode unharmed."

The prospect does not appear to be very encouraging in this region: it is too unsettled.

*Turkey.*—While all accounts agree in representing the Mahometan religion as in a declining state, there is sufficient evidence that a reviving has begun among that class of nominal christians known as Armenians. At the late meeting of the American Board, Dr. Pomroy, of Bangor, who has lately visited those regions, gave a lively and interesting sketch of the present aspect of this movement, from which we take the following extract:

"Constantinople, the centre of the Armenian mission, inclusive of its environs, has a population probably of about 1,300,000: it is partly European and partly Oriental in its character; as you look down upon it from a neighboring height, it seems embosomed in shades. While there seems to be here a great confluence of nations, they do not mingle freely, but live apart—each speak their own language and are ruled by their own customs. The Armenian population is about 200,000; they came originally from the country, are a fine looking race—intelligent, and the bankers of the nation: while the Greeks alongside, who number in the region 700,000, have been passed by. The spirit of God has long been at work among the Armenians all over the empire. Constantinople is now a radiating point, whence a sanctified influence is going forth: when one comes up to it from the country round, he goes to the missionary and learns of him the religious news and carries it back with him, and thus the light is spreading. The rain and dews of heaven are falling delightfully upon this interesting and influential people—and there is a design in this which will be developed at no distant day. The prospects of this mission are perhaps brighter at present than those of any other."

There are seventeen missionaries in this field.

*Greece.*—The present state of Greece is full of interest, both to the philanthropist and the christian. The present kingdom of Greece, to use the words of Dr. Pomroy, embraces only a portion of what constituted ancient Greece. The population at present about 1,000,000. The character of this people is very much what it was 2500 years ago; they are the same subtle, artful people, and lie with no inconvenience; they have the same religion—there are no sects among them—the king, who is a Bavarian, is a Roman Catholic, and the queen is a Lutheran—while the people are Greek. There are several things operating among them now which must result in great changes: as the progress of education—their cherished pride of ancestry, and their getting back into their old idioms of language. In Athens, which has not more than 25,000 inhabitants, there are 1200 young men in the higher seminaries; and if things go on in their present course for twenty years to come, the Greeks must become the most intelligent people in Europe.

Greece has also a free press, and it is a mighty agency. Athens has thirty newspapers, and the people speak freely and fearlessly through this agency. They have also an open Bible, owing to the influence of our early missionaries; and it is not in the power of government to take the Bible from the people. Dr. King has a chapel on his own

premises, which is always open to all who wish to come and hear the gospel, and numbers of young men from the University and others, gather to hear him, and confer with him in private; he also keeps a book depository to supply the demand for Christian reading, and these books are circulating all over Greece—and thus has he been at work for twenty years past, exerting a silent and genial but felt and enlightening influence.

Dr. King has been finally compelled to abandon Greece: his life was in danger and his opportunities of usefulness nearly, if not quite, closed. There are other laborers, however, still remaining, whose efforts will not be lost. Good seed has been sown.

*Switzerland.*—The Liberals in Switzerland have now a large majority in the Diet, and on the 3d of September last, after long debate, adopted a decree expelling the Jesuits from the country. The resolutions are as follows:

“In conformity with articles 1 and 18 of the compact, the Diet is bound to watch over the maintenance of order and the internal security of the Confederation. Considering that the existence and the secret practices of the Jesuits are incompatible with the order and peace of Switzerland, and seeing, in fine, their presence, particularly in Lucerne, one of the Cantons, the Directory decree,

1. The question of the Jesuits is within the competency of the High Diet.
2. The Cantons of Lucerne, Schwytz, Friburg and Valais, in which the Jesuits are established, are invited to expel them from their territories.
3. The admission, in future, of Jesuits into any one of the Cantons of Switzerland is interdicted.”

The vote stood; for the decree, twelve cantons, and two half cantons; against it, eight cantons, and one half canton. The minority take the ground, that it is not competent to the Diet to interfere with matters of this kind; that they belong to the internal affairs of the cantons, and can only be regulated by them. It is on this ground that they ask the intervention of Austria, inasmuch as the constitution under which they act, and whose provisions they affirm have not been infringed by the introduction of the Jesuits, was guaranteed in 1815, by Austria and the other great powers. The majority, of course, adopt the opposite view, and in this they seem to be sustained by England and France, neither of whom will interpose to shield the minority. The dispute will not be settled without bloodshed. In Uri, one of the Popish cantons, two regiments of women have been enrolled for the coming conflict!

*Italy.*—All doubts respecting the sincerity of Pius IX. in his late liberal movements, have been removed by his firm and unfaltering attitude, the threats of Austria notwithstanding. We were in error in stating in our last, that France would join Austria. The French government, or rather Louis Philippe, would gladly do so, but the popular voice is too strong the other way, for him to venture upon such a step.

The accounts which reach us are vague and conflicting, but it is evident that the Austrians have faltered in the execution of their ambitious designs on Italy. Prince Metternich no doubt imagined that the Italian states might be as easily absorbed into Austria as Cracow was last year; but the resistance of the population of the whole of Italy, and the decided opposition of England, have so far wrought upon Prince Metternich that he has written an apologetic note to President Ochbenstein, whose political existence he before scarcely recognized, endeavoring to explain away the occupation of Ferrara by the Austrian troops. Some diplomatic excuse will probably be framed, to enable the Aus-

trians to retrace their steps, and retire from Ferrara, unless some event should happen, either in Naples or in the Papal dominions, to excite farther alarm of Prince Metternich lest the liberal sentiments now finding loud expression throughout Italy should extend into Venetian Lombardy, and perhaps reach Vienna itself.

In regard to the relations of Rome and Russia, it is stated that an arrangement has been entered into by which all difficulties respecting Popery in the Russian Empire, and in Poland, are terminated. The heads of the Greek and Popish apostasies have thus come to a mutual understanding; with what effect upon the interests of true religion is yet to be seen.

*France.*—The correspondent of the Presbyterian, after remarking that “evangelical chapels are multiplying in the midst of Roman Catholic populations,” proceeds in one of his late letters to give an account of efforts to extend the gospel in the west of France, formerly called *Brittany*. He says,

“The Reformation of the sixteenth century did not throw out those deep roots in Brittany, which elsewhere gave it strength to resist so many storms. The part of this province where French was spoken, well understood its mighty voice. It had there its churches, its believers, its martyrs. But it was under the necessity of coming to a halt, in presence of that old Celtic, or Low Breton language, which its preachers did not know, and which they were not granted time to learn. The gospel, therefore, was not preached in what is still called *Breton-speaking* (or *Armorican*) Brittany, and Rome, with the utmost ease, was able to maintain there her superstitions, so fantastically ingrafted on those of druidism. Indeed, it is still, as a witty writer lately said, “the land of druids; only the druids there are called, at present, parish-priests, or rectors.” There, the traditions of Merlin, the magician, are blended with the Popish legend, which found it more easy to adopt than to supersede them; there, the oak has preserved its honors; there, the worship of fountains, in order to perpetuate itself in peace, has had only to place itself devoutly under the patronage of some name in the Roman calendar. There, too, the clergy are still enriched with the tithe, which they collect under the pretence of oblations, in kind, and there is almost no saint, how unknown soever he may be, no morsel of wood or stone, how soever rudely carved or oddly rigged out, it may be, which has not its *pardon*, its masses, its pilgrimages, and its miracles, the whole, of course, ending in being discounted in goods and numerous hoarded pennies, to the profit of the Church.

Such, still, is Low Brittany under the dominion of its Roman Catholicism. It is time, as one perceives, that the friends of pure and real Christianity should think seriously of causing the light of the gospel to penetrate them. Protestantism has set itself to work; it is strengthening there, and extending more and more, the position it has been permitted to occupy. The establishment of a church at Brest, in 1832, thanks to the active and enlightened zeal of its pastor, M. Lefourdrey, had prepared the way for laborers still more directly Bretonic. Mr. Jenkins, an English pastor, settled for some years at Morlaix, derived advantage for studying the language of the country, from its affinity to the Welch; he was thus enabled to place himself in direct communication with those populations, which, but for that, it was impossible to reach; he translated or composed hymns for them, and religious tracts; and for the first time, since our holy Reformation, the inhabitants of these regions have been able to learn, from friendly lips, the benefits which it had brought to the world. In consequence of these first attempts, two other ministers acquainted with the Welch, Messrs. Williams and Jones, came and joined him, and these faithful servants of Christ pursue their labors with a degree of success, at which we cannot too greatly rejoice. At the beginning of last year, a church was built and dedicated at Morlaix; a second has recently (on the 9th of May last) been opened at Quimper. In both of these edifices the gospel is preached alternately in French and Low Breton, and it is hoped that religious exercises of the same kind will, ere long be established in several other localities. Messrs. Jenkins, Williams and Jones, are engaged, with the assistance of some people of the country, in making a new version of the New Testament, which, as it appears, will soon be finished, and advantageously take the place of the old version—Legonidu's. Such is the state of things in Brittany, and this progress will appear encouraging to any one acquainted with the obstacles which lay in the way of access into that country.

Thus, in the midst of the dense gloom of incredulity, superstition, and iniquity, the Lord is shedding some rays of his salutary light. Let his name be blessed for it! and let his kingdom be advanced among us, and over all the world!"

*Great Britain and Ireland.* 1. *Political questions.*—These are, apparently, held in abeyance. The members of parliament are classified as usual—Liberals, Conservatives, Peelites; but it is impossible to foretell how any great question will be met and decided. It is equally difficult to know from what point the storm will come to disturb the existing quietude: that a storm will rise is certain. National Education, the establishment of Political relations with the court of Rome, and the question of endowing the popish clergy of Ireland—one, or all of these may be the means of arraying parties against each other; if so, the strife will be no ordinary one, for in each of these the *religious* aspect is the most prominent one. *The next party contest in Great Britain will be, like those of the seventeenth century, mainly religious.* Dr. Wiseman, the distinguished advocate of Popery, who has just returned from Rome, has been allowed to adopt the title of Archbishop of Westminster. Victoria is reported to have manifested symptoms of that insanity which is hereditary in the Guelph family. 2. *The supply of food.*—The crops have been remarkably good in the three kingdoms, and yet there are great apprehensions of scarcity in some parts of Ireland. A late writer says, 'There is no doubt about the impending scarcity in the regions around the coast; and in the remote south and west. In Skiboreen it is stated that the prospects are as gloomy as last year from the small breadth of land that was tilled; that there is not more than a few months' supply.' Some complaints of this kind may be safely set down to the well-known disposition of the indolent and thrifless popish population to make out a bad case that they may live on the earnings of the more prudent and industrious protestants; still we have little doubt, that a good deal of real suffering will be encountered the ensuing winter, not only in the south, but in the north also. However, with abundant crops everywhere, supplies will be furnished.

*The Cholera.*—The following we take verbatim from the columns of a daily paper of this city:

"The Great Scourge of humanity—a scourge more awful than ATILLA and his Huns—more terrible than the eruptions of a volcano—more devastating than the throes of an earthquake—the great scourge of the cholera is at this moment advancing towards us with silent but indomitable rapidity, if we may believe the intelligence received almost daily from the frontiers of the Russian Empire. Its course is described as being northwesterly, and it is said to have already penetrated into the interior of Europe. God defend us from the agonies which desolated the world in 1832!"

"The above, from the London Sun of October 2d, the opening of a pretty long leader couched in language of similar character, expresses the feeling, almost amounting to panic, with which some of our European contemporaries seem disposed to regard the continued progress of the Oriental pestilence, which threatens a renewal of the calamities of 1831–2. The cholera is, in fact, once more in Europe, sweeping, with all its ancient slowness of pace, but breadth of devastation, along its accustomed path, from east to west; and, as we have every reason to suppose, that it will pass over Europe, and, ultimately, disregarding the barrier of the Atlantic, reach our own shores, as in 1832, we have looked over our foreign files for notes of its progress, such as must naturally interest American readers.

“The last intelligence that we have from England shows that the cholera is already at Riga, on the Baltic, which seems to be the most westerly point it has reached, and from which it extends, in a line S. S. E., through Kieff (Kiew) to Trebizond, on the Black Sea, and, further south, through Asiatic Turkey, into Persia. It made its first appearance in Trebizond on the 8th of September, and in Riga on or before the 12th. Thirty cases were reported in Trebizond on the 11th, described as being “not very virulent.” About the same number of cases, daily, are reported at Erzeroum, (near Trebizond,) where one-third the cases were fatal. The mortality in the Russian towns is stated at two-thirds the number of cases. The disease had not reached Constantinople, where it was, however, almost daily expected, (a fatal case had occurred on the steam packet Sultan, coming from Trebizond,) and where a quarantine of observation had already been established. Rigid quarantine regulations had been instituted at Genoa and Palermo; and they were talked of at Malta and Marseilles.

“Nor is there, perhaps, any occasion to expect that its passage to the New World will be a speedy one. Looking back to the records of its former occurrence, (from which we may compute its rate of travel,) we find that it made its appearance in Eastern Russia in the fall of 1830; at Moscow, for example, on the 28th of September. It was not until thirteen months afterwards that it reached England, (it broke out at Sunderland, on the 28th of October, 1831,) and it was not until the 8th of June, 1832, that it appeared at Quebec, upwards of twenty months after its appearance at Moscow. Anticipating for it a similar rate of progression now, (and experience shows a remarkable uniformity, generally speaking, in its advance,) there would seem little occasion to expect its appearance in England before next October, or in America before the summer of 1849.”

*Turkey and Persia.*—A treaty has been concluded between Persia and Turkey, but the Shah refused to ratify it, and he is said to be making active preparations for war. He intends to commence the campaign with an army of sixty thousand men. He is incited to this step by Russia.

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#### AFFAIRS AT HOME.

*The American Board of Foreign Missions.*—During this year, fifteen missionaries, one physician, one male and eighteen female assistant missionaries—thirty-five in all, have departed for their several fields of labour.

Under the care of the board are now 26 missions, embracing 96 stations, in connexion with which are labouring 140 ordained missionaries, 9 of them being also physicians, 4 licensed preachers, 46 physicians not ordained, 6 teachers, 6 printers and book binders, 13 other lay helpers, 193 married and unmarried females, making 370 missionary labourers sent forth from this country; associated with whom are 22 native preachers, 135 other native helpers, raising the whole number of persons, labouring in connexion with the missions and depending on the board mainly for their support, to 526. This is 22 more than were reported last year. Gathered and watched over by these missionaries are 73 churches, to which 1076 hopeful converts have been reported as received since the last annual report, making the present number of members,

deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are 11 seminaries, for training native preachers, and teachers, having 423 pupils; also 22 other boarding schools, having 399 male, and 536 female pupils; also 367 free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimates.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages: and the whole number of pages printed from the commencement of the missions is 575,000,000, in above 30 languages besides the English.

*Slavery.* 1. *Virginia.*—The following is an extract from the Richmond Republican on the condition of Virginia. When abolitionists portray the blighting effects of Slavery, either on the moral or the social and pecuniary prosperity of the South, it is often attributed to their prejudices, and the picture is thought too highly coloured. We now bring a witness from the South. His testimony to the facts, is just as good as though he wisely saw the cause of the wasting of Southern wealth and energy, and rightly conceived the remedy.

“Neglect and decay seem to have laid their hands upon the commerce, the enterprise, and the education of this old Commonwealth. Its noble harbors, with here and there a straggling sail, look like huge “banquet halls, deserted.” Its beautiful rivers are impeded and their value impaired by obstructions, which the least exertion of enterprise would remove. Its boundless water powers, sufficient to propel more manufactories than England can boast, waste themselves in the sea. Its principal work of improvement, the J. R. Canal, crawls onward with snail-like pace, and when it draws nigh the Blue Ridge, pauses for years, as if the shadow of the mountains had chilled it to the centre. Our principal cities remain almost stationary, while many of our villages have the dilapidated, ancient look of towns “gone to seed.” And, amid all this, ignorance prevails to an unprecedented extent, some eighty thousand of our people not being able to read the title deeds of their salvation and their freedom, if they were put into their hands.”

Yet this editor, and there are thousands like him, does not see, or *dare* not, with *all his Southern chivalry*, say, that slavery has wrought all this: that slavery has spread this darkness and ruin over the OLD DOMINION. 2. *Kentucky and Tennessee.*—The indications are cheering in both these states. The True American has been revived, and is now published under the name of “The Examiner,” in Louisville, Ky. Its Editor, the same who conducted Clay’s paper after his departure for Mexico, is a southern gentleman of talent, and a good writer. The Examiner is an excellent paper, and judging from the correspondence of the Editor, is doing a good work, not only in Kentucky, but in *all* the neighbouring slave states, and even as far south as Georgia; for from that state, encouraging letters are received. The people of Kentucky have decided by an overwhelming majority in favor of a Convention to amend the Constitution. There are good hopes that some decided steps towards emancipation will be taken by this body. In East Tennessee, the anti-slavery sentiment is decidedly on the increase, and if the

plan suggested by the Examiner, of allowing each county to determine the question of slavery for itself, be adopted, though we confess that we have little faith that it will be—all that portion of the state must soon be free. 3. *Fugitives from Slavery*.—Great complaints are made by slaveholders, along the free border particularly, that they cannot keep their slaves. We have no doubt that the number of fugitives has increased greatly, and that much of this is owing to the fact that the slaves have come to know that it is very difficult to recover this kind of “property” any where in the North, and in very many places altogether impossible. Unless the border states soon emancipate, they will miss the opportunity altogether—their slaves will take it out of their hands!

*The Dutch Reformed and German Reformed Churches*.—Associations in reference to a closer union between these bodies, have been in progress for some time, and a Convention composed of delegates from each, and designed to be triennial, was held a few weeks since in Reading, Pa. There were about twenty-four clerical and lay delegates in attendance, from the states of New York, New Jersey, and Pennsylvania. The most important matter considered was the connexion between these two bodies.—After years of effort, a kind of union was projected, of which this triennial convention was designed to be the first step, and the preparative. But it was found by the Dutch brethren that a closer union would be impracticable, chiefly for doctrinal reasons, and Dr. Marcellus moved the dissolution of the convention, and the cessation of all formal union. The German brethren opposed this, contending that there was no such doctrinal difference as to justify a separation.—But on further discussion, and in view particularly of the published doctrines of Drs. Schaf and Nevin, the convention, at its first meeting, was formally dissolved, and the two bodies are now as far apart as ever.

We are pleased at this result; not that we are indifferent to Scriptural union, but for the very opposite reason. We believe the Dutch Reformed to be now a much purer body than the German Reformed, particularly since the latter has become infected with the papistical doctrines of its professors respecting the “real presence,” “church power,” “the rule of faith,” &c.

*The Indian tribes*.—The unsettled and dissatisfied condition of the western Indians, is beginning to attract attention. The Independence (Missouri) Expositor states that every thing indicates the approach of a long and bitter struggle with the predatory tribes inhabiting the immense country between the frontier and the Pacific. Two causes conspire to render this inevitable. *First*, the great numerical force of the Indians, and the rapid diminution of the buffalo upon which they exclusively subsist. *Second*, the unwise incredulity of our Government, in its slow and reluctant recognition of the approaching danger, and the levity exhibited by the President and Cabinet in their treatment of existing difficulties.

*Convention of Reformed Churches*.—This body, composed of delegates from the Associate Synod, the Associate Reformed Synods, East and West, and the Reformed Dissenting Presbytery, met in Pittsburg, Sep. 8th, and continued their sessions until the 15th. The greater part of the time was spent in considering the draught of a testimony prepared by Dr. Anderson of the Associate Synod, and which the last Convention had refused to take up. This was altered in some points, and then adopted. The result of the labors of the Convention was the adoption of the following Basis of Union:—



*Basis of Union.*—1. We declaré our adherence to the word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and practice.

2. We hold the Westminster Confession and Catechisms, as the confession of our faith, assenting to the whole doctrine of those venerable Standards, with an alteration of those parts of the Confession, which treat of the Magistrate's power; such as was agreed upon in the Convention in September last.

3. We hold, as a suitable explanation and application of our principles, the Testimony adopted by this Convention; this being identical in substance with the Confession of Faith, is of the same authority with it in its declaration of doctrine and condemnation of errors.

4. We hold that Presbyterian Church Government, is the only form of government instituted by the Lord Jesus; and we agree to maintain it as set forth by the Westminster Assembly.

5. We approve the Directory prepared by the Westminster divines, with some prudential modifications, suiting it to the condition of the United Church.

6. The system of Church Discipline, is substantially the same in all these Churches, being in harmony with the principles and end of Presbyterian Government. We agree that each Body shall use its own Book of Discipline, until another shall be provided by the Supreme Judicatory of the United Church.

What disposal will be made of this basis of the Associate Synod, we cannot determine: we believe, however, upon the whole that they will adopt it. The others will, undoubtedly, do so. The Reformed Dissenting body, we mention for the benefit of many eastern readers, is a small body which left the Associate Reformed Church about the end of the last century, when the latter body altered the Confession of Faith. From their leader, the Rev. Mr. McCoy, they are sometimes called McCoyites. They have always continued few in number, but, until this union epidemic seized upon them, they have been distinguished for their attachment to sound principle, professing to adhere to the whole Reformation. With regard to them we have only to say that, if they may now unite with this union church, they might have saved themselves some trouble and reproach by never leaving it: for assuredly, the Associate Reformed are now, as a body, no better than they were fifty years ago, when Mr. McCoy separated from them.

*The Season, Crops, &c.*—The season has been most abundant. The Most High has caused his paths to drop down fatness throughout the land. Health too, has everywhere prevailed, with the exception of yellow fever, in some of the southern cities. All has not, however, been favorable; immense rains in the east, have swept away a great amount of property, and by breaking up canals and railroads, seriously interfered with the communications in some districts.

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OBITUARY—MRS. CROCKETT.

(COMMUNICATED.)

As a medium of communicating to our friends at large, (and not for any display) an insertion of the following, to us mournful intelligence is respectfully requested in the Covenanter.

DIED, on the 24th of May last, MARGARET, wife of Hugh Crockett, Ruling Elder in the Reformed Presbyterian congregation, Sterling, New York, in the forty-first year of her age. The deceased had very poor health for three years before her death, and for the last two years was able to give but little attention to the affairs of her household; her disease, at first in the liver, terminated in consumption. To those who knew her it is useless to say anything respecting her; to those who did not, it may be said with truth that she was a kind and affectionate parent, a loving and obedient wife, hospitable, beloved by all who knew her; she has left no enemies behind her.


Although long and sorely afflicted, yet she bore it with a remarkable degree of patience and resignation to the divine will. She gave evidence of having made her calling and election sure. The evening before she died, sensible that her latter end was approaching, she called her family around her and admonished them with regard to their duty; to read their Bibles and to love one another. When she heard them weeping bitterly, she told them not to weep,—“I am going to my Father’s house, you may be thankful my sufferings are nearly at an end. I am perfectly resigned to leave this world.” She then requested her husband to sing the twenty-third psalm, and for all to remain quiet. She suffered greatly during the night, and until one o’clock next day when she breathed her last.


A few moments before she died, being asked by her husband if she had any doubts respecting her salvation, she replied, none whatever; she has left behind her a husband and seven children, by whom her loss is severely felt and deeply lamented.


DIED, on Friday. Oct. 22d., Mr. WM. H. KEYS, a member of the Reformed Presbyterian congregation, Cherry st. Philada., in his 34th year.


DIED, on Sabbath, Aug. 15th, ELIZA SLOANE, daughter of Rev. Wm. Sloane, Elkhorn, Illinois.

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 The last Thursday of November (the 25th) is the day appointed by the Synod of the Reformed Presbyterian Church, as a season of Thanksgiving. The day has been recommended by the governors of nine States (up to this date) for a Thanksgiving day.

 We learn that Mr. A. M. MILLIGAN, licentiate, has received from the Cincinnati congregation, a unanimous call to be their pastor. The congregation is making a very spirited effort to erect an edifice for public worship. We hope they will be successful: we would be highly gratified to see a prosperous congregation in this growing and influential city.

 It is probable that before we issue our next Number, Mr. Morton will, at least, be on his way, to Hayti. Will we not unitedly and fervently commend him to the fostering care and effectual blessing of Zion’s King in his “labour of love?”

 We are prepared to receive subscriptions to the *Covenanter*, commencing with FEBRUARY, 1848. To such, the price of the half-year will be fifty cents.—We will study so to arrange it, as that new articles will be commenced in that Number.

THE COVENANTER.

DECEMBER, 1847.

LEVITICAL FUNCTIONS.

(BY JAS. R. WILLSON, D. D.)

THE Levites were ordained to administer, together with the Aaronic priesthood and elders, the whole temporalities of Christ's Church. "And the Lord said unto Moses, number all the first-born of the males among the children of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for me. (I am the Lord,) instead of all the first-born of the children of Israel." Num. iii. 40, 41. "Bring the tribe of Levi near and present them before Aaron the priest, that they may minister unto him, and they shall keep his charge and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle, and they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel to do the service of the tabernacle," ver. 6, 7, 8.

Under the patriarchal form of government, from Adam to Moses, the first-born in every household was endowed with the birthright, by which he was entitled to the exercise of authority to rule, after the death of his father, over the spiritual and temporal affairs, as a civil and ecclesiastical ruler, until his death. Abraham, Isaac, and Jacob, built altars and offered sacrifices, as God's priests. They also administered in the government of the family temporalities as civil magistrates. In the exercise of that patriarchal power, Jacob on his death-bed blessed his twelve sons, not with spiritual blessings only, but distributing among them the inheritance promised to Abraham—the whole land of Canaan. He also predicted a change of the patriarchal government to take place in the family of Abraham, in the election of an ecclesiastical and national civil government among his posterity. The sceptre of civil rule he gave to the tribe of Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until the Shiloh come." Gen. xlix. 10. But the birthright was Joseph's as to property. "Blessings to the utmost bounds of the everlasting hills." And he also obscurely intimated that the ecclesiastical government should be vested in the tribe of Levi. "I will divide them—Simeon and Levi—in Jacob, and scatter them in Israel," verse 7. Moses, in his blessing of the tribes, expounds Jacob's blessing with regard to Levi as embracing the ecclesiastical government in Israel. "And of Levi he said; Let thy Thummim and thy Urim be with the Holy One." Deut. xxxiii. 8. That tribe was to be scattered in Israel, and dwell in the forty-eight Levitical cities. That change from the patriarchal to the ecclesiastical or national regimen was made in the wilderness. Then civil government, entirely distinct

from that of the church, was organized by divine appointment. The government of the Church was vested in the house of Aaron, one branch of the tribe of Levi. The males of all the other families of that tribe were ordained of God to administer the temporal affairs of the church, together with the elders and Aaronic priesthood. Their being taken in place of all the first-born in Israel plainly teaches the nature and extent of their functions.

1st. As the first-born had a right from God by their birth to rule over property in the household; so God transferred that authority to officers ordained of the tribe of Levi. 2d. That as the patriarch or first-born had the same right of government over the whole family connexion that a father now has over the possessions of the household, so the Levites had authority to administer together with the other officers of the church the whole temporalities of the church.

But we are not left to inference however plain and certain as to the extent of their power in the performance of their functions, in the administration of the public property. It is expressly asserted in the enumeration of their powers:—"And they shall keep all the instruments of the tabernacle of the congregation, in the charge of the children of Israel," the tabernacle itself, the altar, the outer court, and the whole furniture, all these they are commanded to keep. For the performance of all these important duties, they are ordained with the same kind of solemnity with which the Aaronic priesthood were consecrated to God. "Take the Levites from among the children of Israel and cleanse them. And thus shalt thou do unto them to cleanse them; sprinkle water upon them to purify them, and let them shave all their flesh, and wash their clothes, and they shall be clean." Num. viii. 6, 7. And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites, according to all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation, before Aaron and before his sons; as the Lord had commanded Moses concerning the Levites, so did they unto them." Num. viii. 20, 21, 22. The setting apart of the Levites with all the solemn forms of their consecration for the performance of their official duties, was appointed as a means of preserving the children of Israel from experiencing the tokens of God's wrath. It was "that there be no plague among the children of Israel when they come nigh unto the sanctuary."

When the authority to rule over the temporalities of the church was taken from the first-born it was not transferred to the people. Such a transfer would have been as preposterous as to take the sceptre from the hand of the head of the family and commit it to the hands of the children.

To show that the whole power of these rulers over temporal things, is not at all from the people, the Levites proper, as well as the Aaronic priesthood and the ruling elders, were not chosen by a popular vote, but elected of God as well as ordained to their holy office.

The whole practice of the Church, from the institution and consecration of the Levites in the wilderness to the death of Christ, illustrates and confirms our doctrine of the Levitical functions. In all the journeyings of the children of Israel they carried the tabernacle and all its utensils,

and were present with the priests at the taking down and the setting up of the tabernacle. They were present with them also at the altar, to bring forward the victims, slay the sacrifices, and wash them. Not only on the great day of atonement and the other annual solemnities, and new moons, but at the offering up of every morning and evening daily sacrifice. In all these matters they officiated in the name of the Lord Jesus Christ, with their brethren the other functionaries waiting upon the Lord and doing his work in all temporal things. At all these stated times the officers of Christ's house met together and co-operated jointly for the well ordering of these affairs in the Lord's house. Our doctrine is further illustrated and established, by the charge which David gave to his son Solomon for building the temple. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat. And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of the Lord, and of the treasuries of the dedicated things. Also for the courses of the Priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service." 1 Chron. xxviii. 11, 14. The temple of Solomon was an enlargement of the plan of the tabernacle, came in its room, was substantially subject to all its regulations, and, like it, was a most significant type of our Lord Jesus Christ, the true tabernacle erected of God and not of man. In this temple there were rooms appropriated as repositories for the safe keeping of the church's property, called the treasury of the Lord. Like the government of the utensils of the tabernacle, the whole building with all its furniture and appurtenances was put under the official care of the Levites. For the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of the house of the Lord, were committed to their management. All this was done on one principle, that the temple and all the other property of the church belong to the Lord Jesus Christ as his, being consecrated to him for his service by his saints. He is the minister of the sanctuary, the deacon, as it is in the original (*διακονος*), and so must all be administered by his own officers whom he appoints for that purpose. All the property dedicated by David and Solomon was under the hand of Jehiel the Levite.

All that David did by the Spirit of the Lord in these as well as other things was performed by Solomon at the dedication of the temple. "And all the elders of Israel came, and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up." 2 Chron. viii. 4, 5. "And it came to pass when the priests were come out of the holy place, (for all the priests that were present were sanctified,) and did not wait by courses, also the Levites which were the singers, all of them, of Asaph, of Heman, of Jeduthan, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the end of the altar, and with them a hundred and twenty priests, sounding with trumpets."

At this dedication there were assembled, elders, and priests and Levites, all in the performance of their appropriate official functions. The singers were Levites in the restricted sense of the word, all the priests of the house of Aaron are frequently called by the name Levites, as they all belonged to that tribe. In this sense it is employed. "But the Levites after the tribe of their fathers were not numbered among them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it; they shall bear the tabernacle and all the vessels thereof, and they shall minister unto it and encamp round about the tabernacle. And when the tabernacle setteth forward the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony." Num. i. 47-53. For want of attending to this use of the term Levite, and not remembering that the Aaronic priests are often called Levites, some texts in the Old Testament have been sadly misinterpreted; as when it is said the Levites taught the people, it has been inferred that those Levitical officers, not of the house of Aaron, were invested with authority to preach the gospel. The object of this erroneous inference has been to set aside the argument drawn from the Old Testament Levite, to prove the power of the New Testament deacon over all the public property of Christ's Church.

(To be continued.)

INDIANS OF BRITISH GUIANA.

Our readers will find the following narrative to be one of far more than ordinary interest; it is indeed a most striking testimony to the value of missionary labour amongst the most degraded people. It is taken from an address made at a missionary anniversary in London in May 1846, by the Rev. J. H. Bernau, of the Church Missionary Society, who was then on a visit to England for his health.—(Ed. Cov.)

These poor Indians, although once mighty tribes, are now but a remnant, wandering about in the vast forests of that continent. They live in a perfect state of nudity. They are complete savages. They have no desire but to eat and drink. They are not idolaters: they believe in the Great Spirit who made heaven and earth, and from whom they receive nothing but good; but they do not trouble themselves about Him, because He does not trouble them. As long as they are well, they are the most proud and independent people that can be met with; but when sickness overtakes them, their troubles commence; and instead of going to the Creator they turn to the devil, and make propitiations to him.

The Mission was established in the year 1827 by the Society sending a catechist to Demarara. Eventually a settlement was formed at Bartica Point; but on my arrival there, in 1837, I did not find a single Indian. The catechist informed me that seventy persons had died of the measles, and that the rest had fled to the woods. My heart would

have sunk within me but for an entire dependence on Him by whom I had been sent forth to preach *the unsearchable riches of Christ*. I set about forming a settlement; but to my great surprise I could not find any of the people. No one would help me. Finding this to be the case, I erected a temporary shed, and began my Missionary excursions; but whenever I reached a settlement, the children, uttering a scream, ran away from me, their mothers followed, and their fathers walked after them, with their bows and arrows in their hands. I remained there for a year without being able to *speak to a single Indian*. At length I obtained the assistance of a little boy, with whom I paddled about from place to place, and prayed to God to direct me how to get at the hearts of the people. One day I was meditating upon 1 Cor. xii. 16—*Being crafty, I caught you with guile*. O then, I thought, it may sometimes be lawful to use stratagem in the cause of the Gospel. On my next trip; therefore, I took some small biscuits, and threw them after the children, who gathered them up. On the next occasion, I held a biscuit in my hand; but they would not approach until I had turned round, when they ran up, snatched the biscuit, and scampered into the bushes. On my next visit, I showed them that I had biscuits in my pocket, and they were sufficiently confiding to come and help themselves. It may be asked, What made them so suspicious at first? I found that the conjurors had been my chief enemies; saying that seventy persons had already died, and that, if they went, they would all die. On my fourth visit the little ones remained, and their mothers and fathers too. After having thus made them my friends, I first spoke to them on general subjects; and on my fifth or sixth visit introduced the subject of Religion. . . . I will now tell the meeting of the shrewdness which these savages manifested when I spoke to them of heaven, and told them of Jesus Christ having come into the world to save them. They said, "Well, now, Domine, where do you think our ancestors are?" I remembered the case of a Missionary who, in the eighth century, was sent over to convert the Danes. When he was in the act of baptizing the Danish king, the king turned round and said, "Where do you think my ancestors are?" "Surely," said the missionary, "they are in hell." Upon this the king replied, "If my ancestors are in hell, I am not better than they that I should go to heaven." He then refused to be baptized, and became the relentless enemy and cruel persecutor of the missionary and his Christian subjects; destroying and burning all the churches within his dominions. The meeting will see, from this anecdote, that it is necessary for missionaries to be *wise as serpents, and harmless as doves*. To the person who made the inquiry, "Where do you think our ancestors are?" I replied, "Where do *you* think they are?" The answer was, "In the air." "But there is a place," I rejoined, "beyond the air, where God wishes you to go and be happy." They said, "If our ancestors are not there, we have no wish to go; and if they are in hell, we shall not mind being with them." Now how was I to address myself to such a people? I knew that the Gospel was *the power of God unto salvation*, and that this was the only lever by which man, degraded by sin, could be raised to a higher level, and made *wise unto salvation*. I told them that God loved them. They said, "We know that: He does us no harm." I replied, "God gave his Son to die for you and me, because we are sinners."—"Are you a sinner?" they asked: "we have never seen you drunk." I said I hoped not; but told them that there was a time when I lived in forgetfulness

of God, who had shown me nothing but kindness from the day of my birth, and who, when I was living in sin, gave his Son to die for me. "What is that to us?" they inquired: "are we sinners? we have never stolen." I did not wish to enter into these points with savages; but said, "Suppose you have a friend, and show him nothing but kindness: if he should slight you, would you not feel it?" "Yes." "What would you think of him?" "We should think him a very bad man." "Exactly so," I replied; "the Almighty feels that you owe him nothing but kindness, and yet you never pray to him: he loves you, however, notwithstanding your forgetfulness, and gave his Son to die for you." This at last prevailed upon the heart of the savage: this is that love of Christ, which, when felt in the heart, operates with a transforming influence on the savage, the Mahomedan, the Jew, the Gentile, and the nominal Christian, and makes us *love him* who *first loved us*.

At last, I saw their hearts opening, the film clearing from their minds, and perceived that they discerned the great truths of the Gospel. When I found this to be the case, I tried to persuade them to come nearer to me, in order that I might instruct them more readily. The fear of death had not yet been shaken off; but at length they came, set about clearing, and wished to build their huts in the old style. I recommended them, however, to build comfortable cottages. They said they did not understand how, when I offered to teach them; and I have often been surprised to find how many occupations I have gone through in the course of the day, having acted as Minister, Schoolmaster, Mason, Carpenter, Doctor, Dentist, and in many other capacities. It is our duty to make all these things subservient to the glory of God, and to the promotion of his honour among those to whom we may be sent to do good. On my erecting a cottage, as a model, they made others; and now there are no fewer than twenty-eight cottages.

While this was going on, I was employed in teaching them the things of God; and when the Spirit of God sheds light on the understanding, even the savage understands the way in which he must be saved. My labours having been blessed to the turning of the hearts of some, I sent them forth to tell others what they themselves had experienced; and the effect was so great, that numbers flocked into the settlement.

A Boy's School was established, in which many have been instructed, and afterward a Girl's School; 150*l.* was speedily raised [in the colony] toward the erection of the Girl's School-house. There are now not fewer than forty-eight boys and forty-five girls, of these savage Indians instructed in their respective schools. Some have married from the schools, and live happily with their partners. If time would allow, I could relate many pleasing anecdotes of what has passed in the schools.

When I had established two schools, I thought of building a church, and asked the people to come forward with their contributions. They said they would gladly give something; but they had no money. I told them to go to work with the wood-cutter, which they did; but speedily returned, saying they could not remain with him because he was cursing and swearing from morning till night. This wood-cutter was an European. Some of the Europeans in the colony are professed atheists, and wherever they go, they cause a great deal of mischief among the heathen. I then told the people, as they had no money, to bring me the legs of the deer, which they formerly gave to the devil, and I would buy them. They did so, and I purchased them at a fair price. Others made curiosities, which they took to Georgetown and

sold. The women said they would be glad to give money for the building of the church, but they had none; and inquired how they were to get it. I told them to call the next day, and in the meantime I would consider the matter. The scheme which I proposed may, perhaps, appear ridiculous here; but I mention it, to show how the simplest machinery will act. I said to them, "You rear fowls: set one apart as the Mission fowl, and sell all the eggs she lays for the benefit of the Mission." They did as they were told, and there was soon such an abundance of eggs and fowls that we could scarcely dispose of them. The children were also most anxious to contribute. I then applied to the Governor for assistance, and the ground on which I proceeded was this. The Government of the Colony, in order to maintain the goodwill of the Indians, had been in the habit of making them presents of knives, cutlasses, powder, shot, and a cask of rum. I once went among them after they had received their present, and the scene was indescribable. The Indians were strewed in all directions, in a state of beastly drunkenness.—Perceiving that the practice which had hitherto existed was thus a great hindrance to missionary work, I made a representation to the Governor, stating that he could have nothing to fear from such a handful of Indians. The Governor was willing to adopt my views; and I therefore made one condition, and that was, that it was not to appear that I had been instrumental in stopping the customary presents.—The next year the Indians were greatly enraged, and had they known that I had been the means of putting an end to the practice, they would have speedily put out my candle. I now went to the Governor, and said to him, 'You have saved a good deal of money by the discontinuance of these presents, and I want some of it to help me to build a chapel. I want £500.' The Governor then told me to draw up a petition, which I did, and the result was that I obtained the £500.' While the Chapel was being built, I called on the people to bring in their contributions, which amounted to no less a sum than £150 sterling. The rest was contributed by the Society.

The number of communicants was then forty-eight; and having no communion plate, we communicated out of a tumbler. I brought before them, however, the injunction of the Apostle, *Let all things be done decently and in order*; and told them that we ought to have a communion service, which I would endeavour to procure as cheaply as possible. In the necessity for a service they entirely concurred; but did not appear to be satisfied with the prospect of a cheap set of vessels. "Why," I said, "would you have the service of silver? that would cost a great deal of money, probably £25 or £30." "Well," they replied, "we will subscribe it;" and within a fortnight those forty-eight communicants put down £25.

One more instance of their liberality, and I have done. As some of the people frequently arrive late at chapel, I spoke to them on the subject. Their reply was, "We are sorry; but we have not seen the sun to-day." I then said I would endeavour to get a bell, that they might know the time. They subscribed £5 for one; and now, when that bell stops ringing, every Indian is found in his proper place. There are at present upward of one hundred communicants, and the services of the sanctuary on the Lord's-day are frequented by from 250 to 300 hearers.

This was the state of things when I left the colony. Before leaving, the people surrounded me, saying, "You will not return." I promised to do so, unless God prevented me. They asked me to leave them a

pledge that I would do so, as they seemed to think it possible I might not wish again to risk the climate. I was at that time paralyzed, and had to be carried on board the ship by which I came home. I said to them, "Have you ever found me unfaithful to my word?" They said, "No;" but still they wished me to leave them some pledge. I asked what they required; when they said that they wished me to leave my little babe, then only six weeks old.* This was a hard trial; but I said, "Well, my babe you shall have."

(*Ch. Miss. Gleaner.*)

ROYAL DEATH-BEDS.

"*He poureth contempt upon princes:*" Ps. cvii. 40. In many ways, God "pours contempt upon princes"—ungodly and tyrannical, and especially, persecuting princes. He disappoints their ambitious designs; he casts them down from their place of pride and power; he roots out dynasties founded in blood and crime; he demolishes the empires which they have founded or administered in defiance of his law, and in disregard to the happiness of their subjects; he has held up to the scorn and detestation of other and distant generations, princes into whose ears no voice was permitted to enter but the voice of adulation and praise. At this moment, there is spreading rapidly and widely, throughout all Christendom, a feeling of contempt for those lofty claims to a heaven-derived elevation and power, on which the world has gazed with awe, and almost reverence, for thousands of years; and of indignation against the cold-hearted selfishness, the insatiable blood-thirstiness, the shameless profligacy, the daring impiety, with which the "princes" of the earth have generally used their ill-gotten and basely acknowledged dominion. This feeling begins to make itself heard and felt; and soon will the oppressed nations rise in their might, nerved by the accumulated wrongs of centuries, and hurl them from the high eminences which they have so long dishonoured.

There is, however, another form in which God "pours contempt upon princes"—in the disgraceful circumstances of their death; in the shameful neglect of their dead corpses; and that not rarely, in the case of those who, during their lives, have been the most honoured. We instance the death-beds of William the Conqueror, of Henry II., of Edward III., and Charles II. of England, particularly the last. Most of these are reckoned among the *great* kings of England. If a scholar were asked to name the *eminent* princes of England before the Reformation, William, Henry and Edward would be among the first. Wealthy, talented, successful, they all filled a large space in the eye of their contemporaries, they stood upon the summit of human glory. They had "children in plenty," and surely, if any, *they* must have been honoured and lamented in death. But what says history?

"The events which followed his dissolution," says the latest history of England, and one of the most credible, speaking of William the Conqueror, "not only give a striking picture of the then unsettled state of society, but also of the character and affections of the men that waited on princes and conquerors. William's last faint sigh was the signal for a general flight and scramble. The knights, priests, and doctors who had

* It is necessary to mention here that Mrs. Bernau was removed to her rest on the 6th of June last, the day after the birth of this infant.

passed the night near him, put on their spurs as soon as they saw him dead, mounted their horses, and galloped off to their several homes, to look after their property and their own interests. The king's servants and some vassals of minor rank, left behind, then proceeded to rifle the apartment of the arms, silver vessels, linen, the royal dresses, and everything it contained, and then were to horse and away like the rest. From prime to tierce, or *for about three hours, the corpse of the mighty conqueror, abandoned by all, lay in a state of almost perfect nakedness on the bare boards.* The citizens of Rouen were thrown into as much consternation as could have been excited by a conquering enemy at their gates: they either ran about the streets asking news and advice from every one they chanced to meet, or busied themselves in concealing their movables and valuables. At last the clergy and the monks thought of the decent duties owing to the mortal remains of their sovereign; and, forming a procession, they went with a crucifix, burning tapers, and incense, to pray over the dishonored body for the peace of its soul. The Archbishop of Rouen ordained that the king should be interred at Caen, in the church of St. Stephen, which he had built, and royally endowed. But even now it should seem there were none to do it honour; for the minute relater of these dismal transactions, who was living at the time, says that his sons, his brothers, his relations, were all absent, and that of all his officers, *not one was found to take charge of the obsequies, and that it was a poor knight who lived in the neighbourhood who charged himself with the trouble and expense of the funeral, 'out of his natural good nature and love of God.'* The body was carried by water on the Seine and the sea to Caen, where it was received by the abbot and monks of St. Stephen's; other churchmen and the inhabitants of the city joining these, a considerable procession was formed; but as they went along after the coffin a fire suddenly broke out in the town; laymen and clerks ran to extinguish it, and the brothers of St. Stephen's were left alone to conduct the king to the church. Even the last burial service did not pass undisturbed. The neighboring bishops and abbots assembled for this ceremony. The mass had been performed; the Bishop of Evreux had pronounced the panegyric, and the body was about to be lowered into the grave prepared for it in the church between the altar and the choir, when a man, suddenly rising in the crowd, exclaimed, with a loud voice, 'Bishop, the man whom you have praised was a robber; the very ground on which we are standing is mine, and is the site where my father's house stood. He took it from me by violence, to build this church on it. I reclaim it as my right; and in the name of God, I forbid you to bury him here, or cover him with my glebe.' The man who spoke thus boldly was Asseline Fitz-Arthur, who had often asked a just compensation from the king in his lifetime. Many of the persons present confirmed the truth of his statement; and, after some parley, *the bishops paid him sixty shillings for the grave alone*, engaging, at the same time, to procure him the full value of the rest of his land. The body, dressed in royal robes, *but without a coffin*, was then lowered into the tomb; the rest of the ceremony was hurried over, and the assembly dispersed."* †

Thus died, and thus was buried, one of England's greatest kings.

* Harper's Pictorial History, Vol. I. p. 376.

† Orderic gives further details respecting the lowering of the body into the grave, *but they are too revolting to be translated.*

Let us turn to another, HENRY II. Few kings have possessed Henry's talents, few have won, in their day, as wide spread renown. Look at some of the scenes attending his last hours. He heard just before his death of the treachery of his favourite son, and exclaimed,

"Is it true," he cried, "that John, the child of my heart,—he whom I have cherished more than all the rest, and for love of whom I have drawn down on mine own head all these troubles, hath verily betrayed me?" They told him it was even so. "Now, then," he exclaimed, falling back on his bed, and turning his face to the wall, "let everything go as it will—I have no longer care for myself or for the world!"*

"In his last moments, as his intellects wandered, he was heard uttering unconnected exclamations. "Oh shame!" he cried, "a conquered king! I, a conquered king! . . . Cursed be the day on which I was born, and cursed of God the children I leave behind me!" Some priests exhorted the disordered, raving man to retract these curses, but he would not."

"As soon as the breath was out of his body all the ministers, priests, bishops, and barons, that had waited so long, took a hurried departure, and his personal attendants followed the example of their betters, but not before they had stripped his dead body, and seized everything of any value in the apartment where he died. The disrespect and utter abandonment which had followed the demise of the great Conqueror 102 years before, were repeated toward the corpse of his great-grandson. It was not without delay and difficulty that people were found to wrap the body in a winding-sheet, and a hearse and horses to convey it to the Abbey of Fontevraud.†"

EDWARD III., holds no second place among distinguished rulers. His death was similar. The account is brief, but conclusive.

"Decay had fallen alike on body and spirit; he was incapable of doing much, and he did nothing. The ministers and courtiers crowded round the Duke of Lancaster or round Prince Richard and his mother: the old man was left alone with his mistress: and even she, it is said, after drawing his valuable ring from his finger, abandoned him in his dying moments. What followed was not unusual—indeed it seems generally to have happened at the demise of a king;—his servants left his chamber to plunder the house: but a priest was not unmindful of his duty: he went to the deserted bedside, presented a crucifix, and stood there till the great sovereign was no more."‡

Scenes still more scandalous marked the last hours of the dying persecutor and debauchee, CHARLES II. He was not, indeed, so utterly abandoned as his great predecessors; but it would have been less disgraceful. We find the account in Burnet's "History of his own Times."§

In his last agonies, one of his mistresses, Lady Portsmouth, sat in the bed taking care of him as a wife of a husband.

"Bishop Ken asked him, if he desired absolution of his sins. It seems the king, if he then thought anything at all, thought that would do him no hurt. So Bishop Ken pronounced it over him: For which he was blamed, since the King expressed no sense of sorrow for his past life, nor any purpose of amendment. It was thought to be a pros-

* Script. Rer. Franc. "Iterum se lecto reddens, et faciem suam ad parietem vertens," &c.

† Harper's Pictorial History, Vol. I. p. 462.

‡ Do. Vol. I. p. 754.

§ Do. Vol. II. p. 283-4-5, Lon. Ed. 1766.

stitution of the peace of the Church, to give it to one, who, after a life led as the King's had been, seemed to harden himself against every thing that could be said to him. Bishop Ken was also censured for another piece of indecency: He presented the Duke of Richmond, Lady Portsmouth's son, to be blessed by the King. Upon this some that were in the room cried out, the King was their common father. And upon that all kneeled down for his blessing, which he gave them. The King suffered much inwardly, and said, he was burnt up within; of which he complained often, but with great decency. He said once, he hoped he should climb up to heaven's gates, which was the only word savouring of religion that he was heard to speak.

"He gathered all his strength to speak his last words to the Duke, to which every one hearkened with great attention. He recommended Lady Portsmouth over and over again to him. He said, he had always loved her, and he loved her now to the last; and besought the Duke, in as melting words as he could fetch out, to be very kind to her and to her son. He recommended his other children to him: And concluded, let not poor Nelly starve; that was Mrs. Guyn. But he said nothing of the Queen, nor any one word of his people, or of his servants: Nor did he speak one word of religion, or concerning the payment of his debts, though he left behind him about 90,000 guineas, which he had gathered, either out of the privy purse, or out of the money which was sent him from France, or by other methods, and which he had kept so secretly that no person whatsoever knew anything of it."

"He continued in the agony till Friday at eleven o'clock, being the sixth of February 168 $\frac{4}{5}$; and then died in the fifty-fourth year of his age, after he had reigned, if we reckon from his father's death, thirty-six years, and eight days; or, if we reckon from his Restoration, twenty-four years, eight months, and nine days. There were many very apparent suspicions of his being poisoned: For though the first access looked like an apoplexy, yet it was plain in the progress of it that it was no apoplexy. When his body was opened, the physicians who viewed it were, as it were, led, by those who might suspect the truth, to look upon the parts that were certainly sound. But both Lower and Needham, two famous physicians, told me, they plainly discerned two or three blue spots on the outside of the stomach. Needham called twice to have it opened: But the surgeons seemed not to hear him. And when he moved it the second time, he, as he told me, heard Lower say to one that stood next him, Needham will undo us, calling thus to have the stomach opened, for he may see they will not do it. They were diverted to look to somewhat else: And when they returned to look upon the stomach, it was carried away: So that it was never viewed. Le Fevre, a French physician, told me, he saw a blackness in the shoulder: Upon which he made an incision, and saw it was all mortified. Short, another physician, who was a Papist, but after a form of his own, did very much suspect foul dealing: And he had talked more freely of it, than any of the Protestants durst do at that time. But he was not long after taken suddenly ill, upon a large draught of wormwood wine, which he had drunk in the house of a Popish patient, that lived near the Tower, who had sent for him, of which he died. And, as he said to Lower, Millington, and some other physicians, he believed that he himself was poisoned, for his having spoken so freely of the King's death. The King's body was indecently neglected. Some parts of his inwards, and some pieces of the fat, were left in the water in

which they were washed: All which were so carelessly looked after, that the water being poured out at a scullery hole that went to a drain, in the mouth of which a grate lay, these were seen lying on the grate many days after. His funeral was very mean. He did not lie in state: No mournings were given: And the expense of it was not equal to what an ordinary nobleman's funeral will rise to. Many upon this said, that he deserved better from his brother, than to be thus ungratefully treated in ceremonies that are public, and that make an impression on those who see them, and who will make severe observations and inferences upon such omissions."*

How foolish the pride, how base the flattery, of the world! How much more desirable—were there even nothing more than this—to die the "death of the righteous," surrounded as they generally are with friends who truly mourn their loss, who pay a *decent* tribute of respect to their mortal remains, and who cherish their memory in tender recollection! How true is this word of God, "They that despise me shall be lightly esteemed;" and that other, "He poureth contempt upon princes."

SLAVERY—ITS ULTIMATE EFFECTS.

Slavery, it is not to be denied, is an essentially barbarous institution. It gives us, too, that sign which is the perpetual distinction of barbarism, that it has no law of progress. The highest level it reaches, is the level at which it begins. Indeed, we need not scruple to allow that it has yielded us one considerable advantage, in virtue of the fact that it produces its best condition first. For while the Northern people were generally delving in labor, for many generations, to create a condition of comfort, Slavery set the masters at once on a footing of ease, gave them leisure for elegant intercourse, for unprofessional studies, and seasoned their character thus with that kind of cultivation which distinguishes men of society. A class of statesmen were thus raised up, who were prepared to figure as leaders in scenes of public life, where so much depends on manners and social address. But now the scale is changing. Free labor is rising at length into a state of wealth and comfort to take the lead of American society. Meanwhile the foster sons of Slavery—the high families, the statesmen—gradually receding in character, as they must under this vicious institution, are receding also in power and influence, and have been ever since the Revolution.

Slavery is a condition against Nature; the curse of Nature, therefore, is on it, and it bows to its doom, by a law as irresistible as gravity. It produces a condition of ease which is not the reward of labor, and a state of degradation which is not the curse of idleness. Therefore the ease it enjoys cannot but end in a curse, and the degradation it suffers cannot rise into a blessing. It nourishes imperious and violent passions. It

* To these we may add, though we cannot lay our hands at present upon our authority, that as soon as his breath departed, the remains of the great Wm. Pitt, prime minister at the time of his decease, and, virtually, the sovereign of England, were entirely and for hours deserted, so that a friend visiting his seat could find no servant to attend his call; and was obliged to find his way alone to the deserted chamber of the dead. True, when they had made their own interests secure, enough were found to do honour to the great statesman; but the fact is not less striking as an illustration of the entire hollowness of these professions of personal esteem which are lavished upon the great and powerful.

makes the masters solitary sheiks on their estates, forbidding thus the possibility of public schools; and preventing also that condensed form of society, which is necessary to the vigorous maintenance of churches. Education and religion thus displaced, the dinner table only remains, and on this hangs, in great part, the keeping of the social state. But however highly we may estimate the humanizing power of hospitality, it cannot be regarded as any sufficient spring of character. It is neither a school nor a gospel. And when it comes of self-indulgence, or only seeks relief for the tedium of an idle life, scarcely does it bring with it the blessings of a virtue. The accomplishments it yields are of a mock quality, rather than of a real, having about the same relation to a substantial and finished culture, that honor has to character. This kind of currency will pass no longer; for it is not expense without comfort, or splendor set in disorder, as diamonds in pewter; it is not airs in place of elegance, or assurance substituted for ease; neither is it to be master of a fluent speech, or to garnish the same with stale quotations from the classics; much less is it to live in the Don Juan vein, accepting barbarism by poetic inspiration—the same which a late noble poet, drawing out of Turks and pirates became the chosen laureate of Slavery—not any or all of these can make up such a style of man, or of life, as we in this age demand. We have come up to a point, where we look for true intellectual refinement, and a ripe state of personal culture. But how clearly is it seen to be a violation of its own laws, for Slavery to produce a genuine scholar, or a man, who, in any department of excellence, unless it be in politics, is not a full century behind his time.

And if we ask for what is dearer and better still, for a pure christian morality, the youth of slavery are trained in no such habits as are most congenial to virtue. The point of honor is the only principle many of them know. Violence and dissipation bring down every succeeding generation to a state continually lower; so that now, after a hundred and fifty years are passed, the slaveholding territory may be described as a vast missionary ground, and one so uncomfortable to the faithful ministry of Christ, by reason of its jealous tempers, and the known repugnance it has to many of the first maxims of the Gospel, that scarcely a missionary can be found to enter it. Connected with this moral decay, the resources of Nature also are exhausted, and her fertile territories changed to a desert, by the uncreating power of a spendthrift institution. And then, having made waste where God had made a garden, Slavery gathers up the relics of bankruptcy and the baser relics still of virtue and all-manly enterprise, and goes forth to renew, on a virgin soil, its dismal and forlorn history. Thus at length, has been produced what may be called *the Bowie-knife style of civilization*, and the new West of the South is overrun by it—a spirit of blood which defies all laws of God and man; honorable but not honest; prompt to resent an injury, slack to discharge a debt; educated to ease, and readier, of course, when the means of living fail, to find them at the gambling-table, or the race-ground, than in any work of industry—probably squandering the means of living there, to relieve the tedium of ease itself.

Such is the influence of Slavery, as it enters into our American social state, and imparts its moral type of barbarism, through immigration, to the new West. Hence, the Mexican war, which had its beginning and birth in what I have called the Bowie-knife style of civilization—a war in the nineteenth century, which, if it was not purposely begun, many are visibly determined shall be a war for the extension of slavery. It

was no one political party, as some pretend, who made this war, but it was the whole South-west and West, rather of all parties, instigated by a wild and riotous spirit of adventure, which no terms of reason or of Christian prudence and humanity can check. And if this war results, as probably it may, in the acquisition of a vast western territory, then is our great pasture ground of barbarism so much to be enlarged, the room to run wild extended, the chances of final anarchy and confusion multiplied.—*Dr. Bushnell.*

THE PSALMS,—THE SCOTTISH VERSION.

Some of our contemporaries indulge themselves in very freely disparaging what they term "Rouse's Psalms." A correspondent of the *Christian Intelligencer* uses the oft-repeated epithet, "doggerel," and the *Evangelist*, speaking of some of Baxter's poetical attempts, says,

"Whoever will take the trouble to compare these stanzas with the best passage that can be selected from Rouse's Version of the Psalms, will see the difference between an abortive attempt at versification by one who had neither the mind nor the ear of a poet, and the rude melody of one who might have been a poet but for a higher vocation."

Now, to all this abuse, we say, 1. That this version is not Rouse's. It is based upon his revision of the older versions; but it is not admitted to be "Rouse's version," and common courtesy should prompt, in speaking of it, to use a title that is not calculated to give offence. 2. Even were the versification harsh and unmusical, it is hardly respectful to the divine author of the Psalms, to designate this version as "doggerel," inasmuch as it is remarkably literal—in most instances as nearly so as the prose; in many places the very words of the prose translation are used; perhaps slightly transposed. 3. It is hardly modest,—it is somewhat presumptuous to abuse as "doggerel," and as "an abortive attempt at versification," a book that has been employed with a high degree of satisfaction, by some of the most eminent scholars, men of cultivated taste, and of the highest refinement—by a Mason, and a McLeod, in this country, by a Keith, a Thomson, and a Chalmers, in Scotland. What nation, we ask, is more intellectual than the Scottish? yet there this abused version is almost universally used. 4. If the poetry be so miserable, there must be some counteracting excellencies in this version, which more than compensate for the want of rhythm, and all are aware how tenaciously it is adhered to—how strong a hold it has upon the memories and the hearts of those who have become habituated to it. Modern hymn books can be thrown aside, and a new issue adopted, with little or no feeling on the subject. Indeed, we believe, a change takes place, to a large extent, every few years, and yet who cares? So far as we can see, few, in some bodies at least, give themselves any great concern about what books are used, except those who have pecuniary interests at stake. On the other hand, who has not witnessed the quivering lip, and moistened eye, even in the aged, when they have heard, after years of disuse, the Psalms sung in this very version? Why this difference? There must be some excellency in that which becomes so incorporated with the inmost soul—the most deep-seated affections of the godly. 5. We deny utterly that these terms are deserved. We do not claim that the Scottish version is perfect. By no means. But we do assert that the great body of it possesses in a very high degree, that

plainness, simplicity, and naturalness, which are the distinguishing and essential excellencies of lyric poetry. And we may add, that the most charitable construction we can put upon the conduct of these detractors, is that they have not read the book which they so proudly disparage; that they have only heard of it, or it may be glanced at some of its less finished portions. Had they read it, were they familiar with it, and were their minds imbued with the love of divine truth, and their taste cultivated by familiarity with scripture imagery, we do not believe they could allow themselves to speak of this version in so severe terms.

When the churches who have forsaken these pure fountains, are able to agree upon some collection of Psalms and Hymns which they can *unite* in commending, it will be time enough for us to enter upon that "sea of uncertainties" respecting what shall be sung in the worship of God, on which they have been tossed for many painful years, and in which a large part of them are still tossing without any prospect of finding repose.

THE GOSPEL—ITS BENEFICENT EFFECTS.

The objection has sometimes been urged, that the beneficent effects of the Gospel upon the nations into which it has been introduced, have been few and insignificant. Those who make it, show that they are either grossly ignorant of the history of Christianity, or that they have marked its operations with a prejudiced mind. It is impossible for them to escape the charge of inconsiderateness, or of something worse; for may we not ask of them—what has expelled idolatry and the cruel rites of superstition from so many countries? what has softened the horrors of war? what has mingled more benign and equitable principles with the laws of nations? what has reared asylums and hospitals for the poor, the sick, the disabled, and the aged? what has driven grosser vices altogether out of sight, and made many of the virtues that were once considered heroic become common? what has given a new value to human life? what has elevated woman to her proper rank in the scale of society, by making her man's companion, and not his slave, and thereby giving a new grace and gentleness to human manners, and alleviating human misery in a thousand forms? If any one hesitates for a reply, we bid him compare the nations of Christendom with Heathen countries, both in ancient and in modern times, and then let him deny, if he can, that Christianity has done it all.

What, then, it may perhaps be asked—do we propose that education should be exclusively confined to religion? We propose nothing so very unreasonable and preposterous. We know that man is destined, for a season, to be an inhabitant of this world; and we would have him, in all respects, qualified for his sphere. What we condemn is, seeking to have our children all accomplished merely for the present life. What we condemn is, allowing the classic to supersede the catechism, and science to eclipse Scripture. What we condemn, and what, when discovered in the families of professing Christians, has excited in us feelings akin to horror, is the fact that, when passing from childhood into youth, they should sometimes be more familiar with the wanderings of Æneas, and with the battles of Hector and Achilles, than with the ministry, and sufferings, and death of the Son of God and Saviour of the world. We do not quarrel with you for making your child wise in

reference to this world ; but we do blame you for overlooking the far more important work of making him wise unto salvation. These things ye ought to have done, and not to have left the other undone. Exclude religion from the matter of your instruction, and you are, in all likelihood, preparing your child to become at some future day a more splendid ruin ! That, and that alone, is an education worthy of the name, which places the child's immortal interests first, and in the whole scheme of its arrangements "seeks for him *first* the kingdom of God and his righteousness."—*Rev. And. Thomson.*

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PARENTAL ENCOURAGEMENT.

And, in general, it may be affirmed, that where there is similar parental fidelity and prayer, there will, sooner or later, be similar success. Parents often give way to despondency in the matter of their children's education too soon. They expect immediate fruit ; and because this is not always, or even commonly, vouchsafed, they forthwith begin to slacken their efforts. But surely there is enough, both in Scripture and experience, to quicken us on to cheerful and unfaltering effort. First, let us realize the solemn fact of our children's immortal existence—let us remember that when yonder sun shall have become dim with age, and this earth shall have perished in its sheet of fire, they shall still be conscious—living—active ; and that it will greatly depend on our exertions whether their immortality shall prove to them the greatest blessing or the heaviest woe. Next, let us bear in mind that the Gospel is the only remedy for the moral and spiritual evils under which our nature groans. It alone is able to make wise unto salvation. We may, indeed, present the Gospel, and it shall be refused ; but if we withhold it, the universe contains no other remedy. Moreover, is it not true, that in the great majority of instances where the saving truth is instilled by the parent into the tender minds of his children, confirmed by example, and sanctified by prayer, it is, sooner or later, followed and rewarded by the best results ? There may occasionally be strange and mysterious exceptions, just as, in the best cultivated orchard, you will sometimes meet with a barren tree, but the exceptions are rare ; and then, when we look beyond the enclosure to the uncultured wilds, all is barrenness together. We repeat it, we have great confidence in the potency of an early Christian education—a confidence based at once on our knowledge of the divine adaptation of the Gospel to the desired end, on observation, and on the express statements of the Word of God. And so it is that even where we have seen the child of godly parents going astray, we have trembled, indeed ; but we have trembled less for him than for others whose early days had been spent in scenes of ungodliness. We knew that there were instructions in his mind which he could not forget—which would not forget for him—that a mother's voice would be heard, in its tender whispers, louder than the raging voice of passion—that there were divine seeds in that heart, dormant still, but that must yet spring to life ; and that, sooner or later, the cry would be heard from those lips ; " My Father, my Father, be thou the guide of my youth."

We have sometimes thought that in the formation of the coral islands in the Southern Seas, we discovered a fit illustration of the history of our Christian tuition of the young. You know that the soil of those islands, after they emerge above the deep, is formed very gradually.

Every rising tide leaves its scanty deposit of mud and wreck. There is long barrenness in the slowly accumulating soil, until there is seen gathering over its surface a verdant vegetation, and even lovely flowers spring up from hidden seeds that had been dropped perchance by some passing sea-fowl or bird of prey. Now, you have something of this gradual preparation, followed at length by sudden verdure, in the hearts of children. Every lesson you impart is just the deposit of so much soil. There may be long and wearisome barrenness, but the propitious moment at length arrives when the labours and prayers of years are graciously rewarded; for the Spirit has given efficacy to the long-slumbering truth, and the life of faith and holiness is begun. He who "from a child had known the Holy Scriptures," is made "wise unto salvation."

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SCOTLAND—SABBATH SANCTIFICATION.

Great exertions are making in Scotland for, and equally great against, the running of Railway trains on the Sabbath. As these roads multiply, and, particularly, as they extend so as to embrace English connections, the influence in favor of Sabbath trains increases. Nor are these efforts confined to the openly ungodly. Some "wolves in sheep's clothing"—some of the Established and United Presbyterian clergy, take the same side. The counter efforts are vigorous, and we think, will be, in the meantime, successful. The question has been taken up by Church Courts, and public meetings, and by the press: earnest debates have also been had in the Boards of Directors. That our readers may see the grounds on which this question is argued, and, also, that they may have before them, the views of the sounder part of the Scottish clergy in regard to the obligation and uses of the Old Testament, we extract a few of the remarks on the subject in the Free Synod of Glasgow and Ayr.

MR. GIBSON

"Adverted to one mode in which this had been attempted to be done, namely, by seeking to get rid of the integrity of the Old and New Testaments, as connected together, as a rule of faith and manners. If they did not keep hold of this truth, that the rule of the Old Testament was as clearly binding on us, as a rule of faith and manners, as the New Testament, it was obvious that the authority of the fourth commandment would be speedily subverted. Certain parties felt it impossible to defend their position, while admitting the authority of the Old Testament as a rule of faith and manners; and this at least ought to convey an important moral lesson. There was nothing so common in this day in society, and in publications of various kinds, as to find it alleged that the Old Testament was no longer an authority to them; that the New Testament was now their sole rule. He observed the otherday in a publication an article, by a very able and respected minister of another communion, not on the subject of the Sabbath, but on the duty of the civil magistrate, that an argument from the Old Testament was met in this way, that it had "decayed, waxed old, and vanished away." He thought it of great importance that the general public should see the fallacy of applying an expression which was applicable only to the old ceremonials of the Mosaic ritual, and had no application to principles affecting the moral law of nations, as affecting the various circumstances and relations of life. It was by this fallacy they endeavoured to blind the minds of those who did not think more carefully on this subject to the fact that the principles as affecting churches, individuals, and nations, approved of under the Old Testament, were really handed down under the New by

these express words :—"Whatsoever things were written before time, were written for our learning." He would put it to any one, what lessons could they draw from those examples and precepts, if it was declared that they had nothing to do with them at all. The lesson to be deduced was, "Go thou, and do likewise." If they admitted that the Old Testament did not afford any lesson to guide them in moral principles in reference to the relations of society—if it had vanished away—the authority of the fourth commandment was cut away at once. The same writer, upon the question of infant baptism, had demanded the statute of repeal, and just in like manner, and in express terms, he (Mr. G.) demanded the statute of repeal of the fourth commandment. There were many persons within the bounds of the Free Church who had no hesitation in declaring, in the case of a violation of any of the other ten commandments of the moral law, that the discipline of the Church should be put in force, but they hesitated to apply the same principle to the fourth commandment. Now if this commandment were held binding by them, they had no alternative but to act up to it. He trusted they were prepared to peril a great deal on the integrity and maintenance of this law.

"Dr. WILLIS said this subject was one on which such harmony of feeling prevailed, that there was scarcely need for discussion, and he had no doubt they were all agreeable to send the overture to the Assembly. He trusted that Mr. Gibson exaggerated the evil regarding the position of the integrity of the fourth commandment; for although there was a looseness of opinion at present existing, which tended to the subversion of moral principle, yet he should fain hope that there were few in their communion who, in a case of Sabbath-breaking which was demonstrable, would say it was less a short coming of God's law than any other offence against His law. There was no doubt there would be a difficulty in establishing a violation of this important law, but where it was established he thought it was scarcely possible that any one would demur to carrying out the discipline of the Church. He quite concurred with the sentiments of Mr. Gibson as to the importance of maintaining the integrity of the Sabbath, and he had no doubt that every one would be ready to assist in carrying out any means to promote that object. The Sabbath was older than the judicial or ceremonial code, and there were parts in these which must be qualified by the original moral law. The moral law, under all dispensations, remained of equal sacred authority; it was enshrined in the decalogue, which changed not with dispensations.

"Mr. SOMERVILLE seconded the overture. He thought the importance of the Sabbath could not be over-estimated; but he looked not so much at the importance of the precept, as the authority from which it emanated. Satan was trying to fill the minds of men with false views of the Sabbath, because he knew that if he subverted respect for that day in the minds of men, he would subvert the authority of God. He believed that if the servants of Christ were beaten back now, there would be more lost than the authority of the Sabbath; *there would be a blow struck at the law of God.* On the other hand, he believed, if the friends of Christ triumphed, they would not only secure the observance of the Sabbath, but that the authority of God would be respected in the minds men."

We are pleased to learn that the efforts in Scotland to vindicate the law of the Sabbath appear to be exerting some influence for good in England: but, on the other

penetrate the heart of every Virginian, that from the year 1790 to this time, Virginia has lost more people by emigration, than all the old free States together. Up to 1840, when the last census was taken, she had lost more by nearly 100,000. She has sent—or we should rather say, she has driven from her soil—at least one third of all the emigrants, who have gone from the old States to the new. More than another third have gone from the other old slave States. Many of these multitudes, who have left the slave States, have shunned the regions of slavery, and settled in the free countries of the West. These were generally industrious and enterprising white men, who found by sad experience, that a country of slaves was not the country for them. It is a truth, a certain truth, that *slavery drives free laborers—farmers, mechanics, and all, and some of the best of them too—out of the country, and fills their places with negroes.*”

We do not like altogether, the spirit of this extract—it has only just as much of the “milk of human kindness” in it, as could be expected to be produced in a territory so long “sucked dry” by slavery; still it contains important truths, and the arrangements with which it is connected, cannot fail of working good. Slavery trembles in its stronghold.

*The Mexican War.*—We can see no prospect of the termination of the war. The blood of the Mexicans is up, and it cannot be denied that they have improved as soldiers. There is, probably, a peace party among them, but, at present, they dare not show their heads. And as to the ability to continue the war, we are not sure that it is all upon the side of the United States. If we are ten times as strong as Mexico, it must be remembered that every soldier costs us, perhaps, nearly ten times as much as it does them. The priests will hardly favor peace, coupled with the loss of a third, or a half of their territory; for in that part *all* their influence would soon disappear, and it would be sadly shaken in the rest. As to the Wilmot proviso, we begin to think that it may fall through, even in the new Congress. The Whigs love power more than justice and mercy, and hence, will likely, accede to the no-more-territory plan rather than lose the Southern wing of their party. Whether enough staunch Whigs and Democrats can be found, to act together in favor of liberty, is yet to be tried. Even if peace with territory, were to be had to-day, it would be dear bought at the expense of so many lives, millions of treasure, depravation of the moral sense among the people, and, we hesitate not to add, God’s wrath upon the nation for its injustice and cruelty.

#### AN EDINBURGH SABBATH.

How pleasant is a Sabbath spent in Edinburgh, to one who loves the quietness and holiness which ought to characterize that day! What a contrast to the Sabbaths which I have been, for months, seeing on the continent, and especially in Papal countries? Here there is no noise, no business, no rumbling of wagons and drays and omnibuses and diligences. It is pleasant to find no unnecessary ringing of bells in this city on the Sabbath—a great nuisance in many places in the Old World. All is quiet. When the hour for public worship comes, all of a sudden the streets are filled with well-dressed people, hastening to their respective churches, all carrying Bibles in their hands—those of the women enveloped in a clean white pocket handkerchief. Thou hast honoured the Sabbath, Scotland; and the Sabbath and the Protestant religion have made thee to be honored!—*Dr. Baird.*

#### NOTICES OF BOOKS.

**THE INSTRUCTED CHRISTIAN;** or, **The Plain Man’s senses exercised to discern both good and evil.** By Wm. Lyford; 12mo. pp. 345. First American from London edition. Wm. Hudson, Lewis St., and Wm. S. Young, 173 Race St., Phila.

We have room only to recommend our readers to procure this reprint

of a valuable English work of the seventeenth century. It embodies a very great amount of gospel truth plainly stated and well argued, and most appropriate to the times. It should be in every family.

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 OBITUARY—JAMES KENNEDY, SEN.

DIED, at his residence, near Greencastle, on the 7th November, Mr. JAMES KENNEDY, Sr. He was born in Ireland, near Newtonlimavady, County Derry, in 1773, and was in the 74th year of his age at the time of his decease.

His parents belonged to the Secession Church, of which he was a member by baptism. When however, he arrived at that period of life that young persons should publicly recognize their baptismal engagements, he exercised his own judgment in examining the claims of the different branches of the visible church to be the nearest to the word of God; and the result was, his connection with the Reformed Presbyterian.

He emigrated to this country with his family, in the year 1822, and continued in an unabated attachment to the doctrine, principles, and government of the church of his choice till the day of his death, having exercised the office of Ruling Elder for twenty-eight years. During the time of the existence of the agitations that were caused in the church by those who were given to change, Mr. K. did not waver for a moment. Having made up his mind regarding the position occupied by the church, before he made his accession, he saw no reason either to abandon her communion, or give encouragement to those who would turn aside from following the footsteps of the flock.

In his decease, the church here has lost an efficient office-bearer, and his family are left to mourn the loss of a tender and affectionate parent. But it is the Lord's will, and we would bow to it with a becoming submission.

Although his health was in a declining condition for more than a year past, yet his illness did not assume a serious aspect till within a few days of his decease. This took place on the Lord's day, just three weeks after he had been at the house of God and had enjoyed the privilege of uniting with his brethren in commemorating the dying love of that Saviour whose glory he has gone to contemplate in a house not made with hands.

Before his death, Mr. K. had the happiness of seeing all his children in full membership in the church.—One son being the pastor of the congregation to which he belonged, and another bearing the office of a ruling elder in the same congregation.

May the solemn lesson derived from his death be long remembered, and may we so improve it, that when we come to die, like his, our latter end may be peace.—*Communicated.*

 LATER EUROPEAN ACCOUNTS.

Switzerland.—War has been declared against the Souderbund, or League of the Seven Cantons. Austria will not interfere. The Seven Cantons are turning to France for help. The Russian minister has left the country.

England.—The commercial distress increases. Parliament was to meet November 18th.

The Cholera.—This plague has advanced to Southern Russia, and is very fatal. Some cases have occurred in Austria.

THE COVENANTER.

JANUARY, 1848.

(For the Covenanter.)

THE DUTY OF THE CHURCH TO BAPTIZED MEMBERS.

(BY REV. J. D. JOHNSTON.)

THE question in relation to the duties of the Church to her baptized members, is one in itself of deep interest; and which will be so felt by every good man reflecting upon the subject, and one which now begins to arrest the attention and grave consideration of several ecclesiastical bodies within the evangelical departments of the christian family. When we in prayer and faith turn our minds to the "covenant ordered in all things and sure," to its exceeding great and precious promises, and to the encouraging consideration that its promises are directed, not only to the believing people of God, the seed of Abraham, but to their children also, descending in its entailment down to many generations upon the baptized members of the Church—this question then, in this light, returns upon us with increased interest. The covenant which presents interesting promises, sure guarantees, strong encouragements for faith and hope, recognizes also, as a part of its orderings, means, duties, and arduous labours upon the part of the Church, and all her highly privileged members.

To plead the promises for our children, while we neglect the means of training them for God, and in the way they should go; and while we knowingly fail in the discharge of our duty to them as clearly taught in the word of God, is presumption, not faith. Here, no doubt, good old Eli failed. He is not charged with want of prayer, or of giving instructions, but with a dereliction of duty in another matter.

Our privileges as members of the Church of Christ, lays us under obligations to the Author of them; and in whatever way he, as the Master over his own house, prescribes, these obligations are to be discharged. The Church has duties to perform to all her members. The relation of membership lays the foundation for moral obligation. All baptized members sustain a relation to the Church, and on the ground of that relation she is bound to the discharge of duties peculiar, and duties to which she is not so imperatively bound in relation to those who are not baptized, and concerning whom claims of the same nature and to the same extent do not lie upon her.

Baptized members of the Church include two classes:

1. Those who embrace all their privileges—voluntarily recognize all their baptismal obligations, and obey the dying command of a crucified Saviour.

2. Those who have been baptized in infancy, but have not made a

public profession of their faith in Christ, and obedience to him, by a public submission to all the institutions of Christ in his Church, according to his appointment. In relation to these, it is presumed, the question is raised, in which view we shall briefly consider the subject.

The duty of the Church to this class of her members may be viewed as embracing the following:—*First*. In the family, or parental. *Second*. In the primary, or other schools. *Third*. Pastoral and catechetical. *Fourth*. Restraint and correction by her discipline.

Among the duties of the Church to this class of her members, to be performed by parents, we notice the following :

1. It is the duty of parents, in faith, to dedicate their children to God; and in reliance upon his grace, plead the promise of the covenant, of which baptism is a seal under the New Testament, as circumcision was under the Old. Acts, ii. 39. "For the promise is unto you and to your children." Rom. iv. 11. "And he received the sign of circumcision: a seal of the righteousness which he had."

On this ground alone can the believing parent exercise a faith and a confidence in relation to the salvation of his infant offspring dying in infancy. Having by faith dedicated that offspring to God in Christ, and laying hold of the promise of the covenant, which is to him and his children, he waits till he shall go to his saved and departed child, entered into the promised rest before him. On this principle we explain the strange problem involved in David's conduct concerning his sick, and afterwards departed child. He sought the Lord—he fasted—he lay upon the earth all night, and all this for seven days, while the child was yet alive. But no sooner had he received intelligence of his death, than he rose, washed, anointed, changed apparel, entered the house of the Lord, worshipped, returned to his own house and ate bread, and, as relieved from a burden almost intolerable, he exclaimed with almost prophetic assurance—"I shall go to him, but he shall not return unto me." David knew that after death he would go to heaven, for he knew he was personally in covenant with God, and that when he should go there, he should go to his departed child, who had gone there before him.

2. It is the duty of parents to instruct their children, training them for God. He gives children. Parents dedicate these to God in baptism, and return them to him as his own heritage and reward; and in the holy ordinance of baptism, they are, by the Church in God's name, given over again to the parents, under the most solemn obligations and sanctions, to be kept and trained for Christ. In this solemn transaction there is a recognition of parental authority, vested by the Head of the Church, and which remains valid in all its moral aspects and bearings, while children are in the family, and form a part of the household.

3. Parents are in duty bound to exercise a restraining and disciplinary authority over their children—adults even, who neglect to improve their birthright—who sell it like profane Esau, and who violate the Divine law, and trample upon the Divine authority vested in the parent.—1 Sam. iii. 13. "For I have told him (Eli) that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." The exercise of family discipline may be extended sometimes to expulsion from the family society and family privileges, and to the delivering over to the conservators of the public peace. When by gross scandals, gross immoralities, gross overt violations of God's law and the social regulations of civil and

ecclesiastical society, measures of an extreme character may, as the last resort, be adopted. Deut. xxi. 18-20. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastised him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard." Parental authority, viewed in the light of this passage, as sustained by superior authority, and strengthened in its executive arm, is represented as clad in a panoply exhibiting the majesty and supremacy of law—of *God's* law—a terror to evil doers.

Children should not be indulged by their parents in associating with company whose communications corrupt good manners—in taking part in licentious plays and dancings—in absenting themselves unnecessarily in the evening, after the hour of family worship: nor in engaging in any secular business which either directly violates the Divine law, or exposes to strong and dangerous temptations to turn away from God and the path of rectitude.

In the *second* place, the duty of the Church to this class of her members, viewed in relation to the primary and other schools.

All schools should, if possible, be under the supervision of the Church. None but pious teachers should be employed. The Bible should always be used as the text-book in the schools. The schools should be always opened and closed with prayer. The rudiments of religion, morality, and virtue, should always form a part of the daily instruction. Teachers should be under the inspection of the Church, and responsible to her judicatories. Such was the character of the schools in ancient Israel. Such was their character in the days of our English Puritan and Scottish Presbyterian fathers. Then the Head of the Church owned and blessed the schools, and made them nurseries of religion and bulwarks to the Church. Such, too, we feel inclined to believe, will be the character of the schools for the training of the youth of the Church in the days of the millennium. And such should now be their character,—and as a duty owed by the Church to her youth, she should labour in the use of means to gain such a desirable state of things. It is greatly to be lamented, it is to the great harm of the youth of the Church, that our primary schools, academies, colleges, and universities are, in all christian countries, so deeply paganized. A great reform is needed, and the friends of religion and the Church must begin it, if it ever be effected.

In the *third* place, baptized members have a right to pastoral and catechetical instruction.

Assuming the ground here that the youth of the Church are committed to her for training for the Lord, she is upon this hypothesis responsible for that training. From the cradle to old age, all the training of the members of the Church should be subject to the control, and under the supervision of the Church, either in her judicatories, her eldership, or her ministry, in the discharge of pastoral duties.

The pastor, or elders, or both, might spend an hour every Sabbath morning in imparting instruction to adult youth, and also to all the little children of the congregation. Here an opportunity is afforded for distributing milk to babes in the most efficient and felicitous manner, as

required by the Divine injunction. Each can have a portion in due season, rightly divided according to the respective capacities and wants of every class and condition. To the pastoral office it belongs, of Divine right, to take the oversight of the pastures, to feed the flocks, to gather the lambs, and with special care administer what the Good Shepherd has provided for them. This whole business, in the case of vacant congregations (with proper limitations) devolves upon the eldership. Such we learn from Paul, (Acts, xx. 17,) "And from Miletus he sent to Ephesus and called the *elders* of the Church," (which was a vacancy.) Verse 28: "Take heed therefore to all the *flock* (not flocks) over which (congregation) the Holy Ghost hath made you overseers, to feed the church of God." This gives little countenance to the system of Sunday-school teaching, which takes *the children of the Church* from *their* parents and *their* elders and *their* pastors, and which commits them to the spiritual charge of irresponsible persons, who may or may not be *members* of the Church even!

The Church should furnish such elementary digests of gospel doctrine and christian duty as would aid the youth in the acquisition of a knowledge of the plan of salvation. Our authorized catechisms form a faithful pattern of such digest of doctrinal instruction. The plan might be, to great advantage, extended to biography, history, sacred geography, chronology, church government, discipline, order, ethics, social and civil duties and relations, in all of which the Bible abounds, and which are well calculated to arrest the youthful attention, and give an exalted inclination to the mind, and sanctify and purify the heart and life of the youth of the Church. The law of the Lord is perfect, converting the soul. "Sanctify them through thy truth, thy word is truth," is still the intercessory prayer of our Great High Priest in behalf of the promised seed.

Every reasonable measure should be adopted to make the minds of youth familiar with the scriptures, to bring them often in contact with them, and to spread out before them this system of sanctifying truth in all their secular relations and pursuits. "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. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." Deut. vi. 7-8. The advantage of such early and close acquaintance with the scriptures was exemplified in the early sanctification of Timothy, who knew them from a child. 2 Tim. iii. 15.

In the *fourth* and last place, baptized members of the Church have a right to the restraint and correction of her discipline.

In this matter the duties of the Church to her children are similar to the duties of natural parents. The ecclesiastical and the natural parent being analogous in their relations, and the obligations recognized in the application of the moral principles of the fifth commandment the law which regulates in this case as well as in the other. Whatever be the duties of the parent in relation to restraint and discipline, the Church may view her obligations to all her baptized children in nearly the same light; or she may at least derive important instructions in relation to her own duty, which will not in substance materially differ from the duties of the natural parent, who is a member of the visible church, and under vows made to God in the dedication of children to him in baptism.

The natural parent inquires not whether the child has made a public profession. He feels the obligation on him to restrain and discipline without making distinctions in his family; he has one common law, under which all restraint and discipline are administered. And this law ceases not to bind when children are at adult years, but retains moral vigour and influence upon both parents and children, while in the same household the parental and filial relations exist.

It is an anomaly in the family government to release a child from parental authority and discipline; so it would be equally anomalous in ecclesiastical government to set any member of the family of Christ free from his authority, and from the wholesome discipline of his Church, which is for edification, and not for destruction. If it be a great privilege to be a member of the Church of Christ, then there must be corresponding duties binding upon all members; and if members neglect duty, violate law, bring scandal upon the Church, such culpable conduct should be held amenable to law; and the Church should have some way of vindicating her honour and of reclaiming her delinquent members. If such were not the case, a species of semi-anarchy would be the result. God's house is a house of order.

Discipline is itself, as an ordinance of Christ in his house, a benefit and a privilege. Every member of the Church has a right, from the fact of membership, to the benefit of salutary discipline—as much so as to any other privilege of the visible Church.

From the order of the Old Testament, we may infer that under the New baptized members are proper subjects of discipline.

First. It was the privilege and duty of all circumcised adults to eat the passover. The Israelites ate the passover by households, and none were either prohibited or exempted.

Second. To neglect eating subjected the delinquent to the censures of the Church, and any one who ate with leavened bread was cut off from the congregation, that is, was censured with a high degree of ecclesiastical censure.

Third. It is very evident, that in the discipline of the Old Testament, no provision was made for the distinction that obtains among us now, which exempts baptized members from discipline, because they disobey the dying command of the Blessed Redeemer. If such distinction was entirely unknown under the former dispensation, it is not likely it was practised in the Apostolic age; and almost certainly it was not the practice of the Protestant reformation to make the distinction. Then, if we have the practice of God's ancient people, patriarchs and prophets—the example of the Apostles and Apostolic Church while she remained faithful—the example of the reformers, both on the continent and in the covenant isles of our fathers—if the whole line of the footsteps of the flock of Christ is distinctly marked by this uniform feature, we are encouraged to go our way by these footsteps, and apply the discipline of the Church to all baptized members.

In the application of the principles laid down, we may, it is presumed, arrive safely at the following conclusions:

1. It is the duty of parents, as they are *accountable to the judicatories* of the Church, to teach their children, as they grow up around them, the nature of their baptismal vows, and the aggravation of all their sins from the character of their privileges and obligations. It is their duty to instruct them in the nature and design of the ordinance of

the Lord's Supper, and the duty of preparation for that ordinance—to instruct them in the extent and nature of the claims the Church has upon them on the ground of their solemn dedication to God and his Church in baptism. It is the duty of parents to instruct their children in all the doctrines of grace—the relation in which all the ordinances of Christ's appointment stand to the salvation of sinners, as means—and the importance of a right improvement of all these. It is their duty to subject their children to obedience to God's law—to all the restraint and discipline required in the Word, as they are answerable to God and the courts of his house. The Church, for the sake of the interest of her baptized members, and as a duty owed to them, and as a means of promoting their salvation, should, through her ministry and eldership, know that these duties are faithfully discharged in every family. While children are minors, their parents are amenable for their offences and scandals, and even after their minority, for such, so far as known and permitted. This principle is established by the morality of the Fourth Commandment, "Thou, nor thy son, nor thy daughter." The parent is chargeable with the son's violation of the Sabbath; consequently, sessions are bound to treat such Sabbath-breaking as scandal, chargeable upon the parents, the same as if committed in their own proper persons. And so of all the improper and scandalous conduct of children—all should be deemed censurable, and the merited censure promptly inflicted upon the parents. Sessions are bound to inquire at the hand of parents after the conduct of baptized children of the Church, subject to her censures through their parents, their natural and federal heads.

2. It is the duty of the pastor to be instant in season and out of season—to hold up in his public instructions the relations and duties of baptized members; what the Church and her Head require of such; their accountability and responsibility to the rulers in Christ's house as their appointed guardians. Especially, through the pastors, the Church should urge upon youth the importance of seeking Christ early; the great danger, of baptized youth especially, neglecting the concerns of their souls in the morning of life as the propitious time, the time to which the promises apply with greatest interest, and in which they hold out the strongest encouragement—"Seek me early and ye shall find me."

3. It is the duty of Sessions to exercise a guardian watchfulness over all the youth of the congregation, and as far as in their power make themselves acquainted with their spiritual state. They should afford them every encouragement in turning their attention to the subject of religion, and in fostering in them an early attachment to the Church. They should hold up to them the importance of early religion, and of an early and reputable profession of it, as also to warn them of the danger of delay in a matter of duty so solemn and important.

They should expostulate with them in relation to their outward deportment, warning them against whatever would bring reproach or scandal upon themselves, and through themselves upon the Church. If youth become scandalous, Sessions should call them to account, and either exercise discipline at once, by administering admonition, rebuke or suspension, or in case of refusing submission, the charge should lie against the delinquent till an application be made for visible privileges, when satisfaction for past scandal should be required as a condition of admittance to those privileges.

In cases of aggravated scandal, an abandonment of all morality, an

outraging of natural religion, so as to become openly and palpably scandalous to the Church, perhaps Sessions would be warranted in proceeding at once to the application of discipline, by the infliction of her censures.

In all this great tenderness and care should be observed. While the general principle is assumed, that all baptized members are fit subjects of discipline, yet a great difference may be observed in carrying out and applying the principle. Whether the refusing to make a public profession, by coming to the communion-table, should of itself ever, no matter how long delayed, be matter of any degree of discipline, is a question which is perhaps to be viewed as unsettled or neglected in the practice of the evangelical churches. And while we are not prepared to decide *positively* in this case, or whether baptized members becoming scandalous, turning infidels, papists, or pagans, should at once be suspended from the Church, yet we feel inclined to decide that, as a general principle, the Church should call baptized members to account, and exercise discipline upon them, as the last resort in the application of the means of grace, for the temporal and eternal welfare of the members of Christ's visible family.

PAGAN LITERATURE—SHOULD IT BE STUDIED?

WE have lately published an essay on this subject, in which the entire banishment of the heathen classics from the schools of learning is earnestly advocated. The writer of that article is not alone in his views. The subject of scriptural education has been considered by others in this very light, and essentially the same doctrines have been propounded, and that years ago. The following article consists of quotations from the writings of Mrs. Sherwood, a learned and eminent English authoress. They will be found in vol. x. page 73 and onward, of the New York edition of her works, 1835. Of her competency to pronounce a judgment, none acquainted with her works will doubt—her honesty will not be called in question. We have been obliged, by the narrowness of our limits, to omit some of the subordinate parts of the argument.

It will be found that this highly intelligent lady goes as far in condemnation of the classical course generally pursued, as it is possible to do. She speaks in the character of an aged tutor, Mr. Gisborne, addressing his patron. After some preliminary conversation, he says,

“In the first place, (allowing as I do that accurate biblical knowledge is the object to which the tutor wishes to bring his pupil,) I assert, that, according to the ordinary plan, the compass commonly fetched before the pupil can be conducted to the point intended, is so wide, that the best part of man's life, and the whole period commonly allotted to education, is generally exhausted before the pupil can be brought through the avenues of human learning into the sacred and pure retreats of that which is divine.”

“My second objection is this, that, even supposing the tutor's intention to be of this pious kind, there is great danger that he may lose himself, and the integrity of his own purpose, amid the mazes in which he has chosen to walk, and in which he has no promise of the divine direction: so that, notwithstanding the supposed purity of his first design, he may at length be led to sit down contented with the agreeableness of human genius, and proceed no further towards the goal for which he first set out.”

“My third objection is this—that, while the circuitous progress of education recommended by the old system is going forward, the ideas and moral habits of the child remain uncorrected, at least so far as his studies may affect them. *In the first place*, he does not enjoy the advantage of those correctives of sin which are found only in the word of God; he has no absolute standard of truth in his own mind—nothing solid or sterling against which to weigh or compare the objects immediately surrounding him; nor yet any principles or laws by which he might be enabled to judge his own heart, so as to approve or condemn his own actions. And *in the second place*, he is liable to receive some impurity from every lesson which he learns, even allowing that his tutor uses every precaution to select and extract for his study the least impure or hurtful of the classic writings; which, *after every possible modification*—as they neither proceed from the Spirit of God, nor are influenced by the word of God, but are the products of the unsanctified imagination of unconverted man—*must remain so radically polluted as not to admit of that entire purgation as might render them wholesome and salutary food for such as ought to be fed with milk, even the sincere milk of the word*; and who cannot be supposed to have attained, if it is ever attainable by corrupt man, such spiritual strength of mind as to enable them to reject all that is offensive, and every thing that has a tendency to pollute as soon as it is perceived.

“I shall take the liberty of giving you the results of my experience. I have observed on many occasions, that a serious perusal of Scripture produces certain effects on the human mind which never result from the study of other books. The first of these effects I consider to be that peculiar illumination of the mind, which is thus alluded to by the Psalmist, (Ps. cxix. 130,) ‘When thy word goeth forth, it giveth light and understanding to the simple.’ This effect is, of course, observable only when the Scriptures are read with attention by the pupil, and held up by the tutor as an infallible rule of life. And it is remarkable, when the Scriptures are thus used, how wonderful an effect they produce in correcting and settling the principles; and how soon even an infant is taught thereby to bring his actions to the standard of holy writ. The motives of action presented in every book, but those of Scripture and such as are written on decidedly scriptural views, are various and confused, unavoidably exciting in the reader of such writings the most irregular and confused ideas on a point of so vast importance: whereas there is but one motive of action held forth in Scripture with approbation. Nothing in these sacred writings is put in competition with the majesty of God and the glory of his name; and nothing is represented as a real evil but sin. Hence the child *who has been early nurtured in the love of his Bible, will always be found much superior in intellect* (all other things being equal) to any other child of his own age who has been brought up according to the more commonly adopted systems.”

Having thus stated her principle, Mrs. S. proceeds, in the same character, as if giving the results of experience, to lay down a plan of instruction. Mr. G. goes on to say, speaking of the education of a youth who had been under his charge,

“I began it by giving him such a knowledge of his own language as enabled him to read it with facility, and to understand the common acceptance of all words in ordinary use: and having proceeded to this

point, I placed the English Bible in his hands, endeavouring, without further loss of time, to make him acquainted with its histories, its precepts, its doctrines, and the most plain part of its prophecies. Much of this information was acquired in his sixth year; and, in his seventh, I proceeded to the Hebrew language, which is thus spoken of in a preface to a Hebrew grammar, addressed to the learned Bishop Lowth:—‘It may appear a new and inconceivable truth to some, though not to the author of the *Prælectiones*, that the Hebrew, for its facility, expressiveness, the rules of syntax, and figures of speech, to say nothing of its important contents, would be the first language to be learned, were it possible to explain a language not understood, otherwise than by one that is so. This makes it necessary that every learner should begin, as well in grammar as in speech, with his native tongue; but then he might very usefully go from the Hebrew to the Greek and Latin, drinking at the fountain-head, and not wholly at the less pure streams.

“What hath hindered this natural and rational procedure is the universality of the Latin, and the prevailing practice of writing grammars and lexicons in this language, which hath made the Latin the *janua linguarum*.* Our gold is changing apace into tinsel, and our silver into tin; insomuch, that it must be foreseen, with deep concern, that should the neglect of letters, the contempt of revelation, and the slight of the essence of revelation, as well as of its form, continue to increase in the same degree in the next century as in the last and present, this nation will be one remove from its original state of barbarism: which to escape, there is no way so sure as by quitting the efficient cause of our degeneracy, infidelity—that root of evil, and assume once more the simplicity of our forefathers, returning to the Word of God, that tree of wisdom and of life.’”

Mrs. S. would not, however, entirely discard the heathen classics, and in this she differs from our correspondent, but she would reserve them to be among the last studies—only to be entered upon when the mind of the pupil had been thoroughly imbued with scriptural knowledge, and is besides well matured. Having said something upon this point, she takes up the consideration—we use her own language—“of the deep and inveterate corruption of our celebrated classical writers.” Addressing the same person, Mr. G. says,

“If your thoughts have never been turned to this subject, I can very easily conceive, from the force of habit, and from your having been, in common with other gentlemen of liberal education, accustomed to look on these writers as almost sacred, and of unquestionable merit, that it may never have occurred to you to consider their natural tendency, or to trace their relationship to those abominable idolatries which polluted the whole civilized earth before the coming of our Lord, which prepared the way for all those heresies which have since arisen in the Church, and which are still shedding their influence over the present age, in a manner not so apparent indeed in England,† but so evident on the Continent, that I can hardly imagine how it has been possible for such a circumstance so long to escape the notice of our Christian writers. Certain it is, indeed, that the time is now past for the actual worship of Jupiter and Juno, and that the mysterious rites of Ceres and Cybele are no

* The road to other tongues.

† Here some national partiality peeps out.—(Ed. Cov.)

longer observed in Europe: but as there is a certain reflected light diffused from true Christianity, which affects thousands and tens of thousands who are not decided Christians; in like manner there is a lurid and baneful glare shed from a false religion, which may confound and mislead multitudes who are not themselves confessedly its votaries. Thus the imaginations of our young people may be polluted, and their hearts corrupted, by the writings of the heathen, although they may be persuaded that the whole of their mythology, as the word itself imports, is nothing but fable, and are continually reminded that their sentiments are not correctly just. Vain is the attempt of the careful tutor to prune and weed these writings from their most gross defects. When all that can be done in this way is completed, the spirit of heathenism still breathes in every page; the thirst for blood and the desire of human praise are continually extolled and held up to imitation; while the mind of the reader becomes gradually accustomed to the ideas of polytheism, and tutored in the blasphemous use of expressions which ought only to be applied to the immortal, invisible, and only wise God.”*

This is the language, and these are the warnings of a pious and accomplished female. If we turn to the pages of another accomplished but worldly lady—Lady Morgan—we will find, not the same views, but similar, so far as could be expected in characters so different. Her judgment of the Roman people, and, though not directly expressed, of the wisdom of filling the minds of boys with their history and mythology, will be found in the following extracts from her “Italy,” vol. ii., pp. 331–334, London ed., 1821.

“Livy exhibits the Romans up to the second Punic war, as a brutal, ignorant, and uncivilized people, without those arts and letters which they afterwards bought or borrowed; and the fact is confirmed by the remaining monuments of the language of that epoch, which was rude and unformed.† Even in their brightest deeds of heroism, the seeming virtue of the Romans is too frequently *but a splendid crime*; and their patriotism rests more on the sacrifice of natural affections, than upon a generous and disinterested abandonment of personal and ambitious views. For love of country, they could readily stab a child, or murder a friend;‡ but few were found willing to sacrifice an aristocratic prejudice, the hope of a dictatorship, or an avaricious desire of starving the citizens: and those few whom a natural sensibility led to sympathize with the people, were persecuted as traitors, and condemned as criminals.

“The life of Coriolanus is a complete tissue of sham virtues, affected patriotism, and real selfishness. The history of Rome, under the dictators, and under the successive triumvirates, exhibits an opener and more avowed contempt of public virtue. Haughty and tyrannical as mas-

* We call particular attention to the few last sentences. Compare them with the views of our correspondent.—(Ed. Cov.)

† Vico observes of the ancient Romans, that they had but two arts—digging the earth, and beating out the brains of their fellow creatures.

‡ In our modern systems of education, we give the story of Brutus as a theme to college boys, and hang the man who should in real life attempt to imitate the example.§

§ These notes are Lady M.’s. Of the last we have omitted a large part, consisting of explanations.—(Ed. Cov.)

ters—mean, contemptible, and vicious to the utmost stretch of sensual extravagance, as the slaves of the Cæsars—the boasted patricians of Rome were, in all epochs of their history, a scourge to their country, and the enemies of humanity.

“The inherent principle of the Roman government, from the arch impostor Numa (if such a person ever existed) to Cæsar, was power, privilege, and knowledge for the few—slavery the most abject for the many. To talk of plebeian rights, was loss of cast to a patrician; and to plead for the people, was to incur the suspicion of a desire to reign. In the dreadful famine which drove the lower classes to madness, and induced many to throw themselves into the Tiber, when Spurius Melius devoted his fortune to alleviate the sufferings of his countrymen, he attracted the barbarous suspicion of the unfeeling patricians, and perished the victim of his humanity.

“The death of Spurius Cassius, the proposer of an agrarian law, affords another trait by which to judge of the morals and the illumination of the Roman Republicans, exhibiting the same heartless contempt of humanity in the patricians, and the same desperate struggles for existence, rather than for liberty, in the lower classes, who were starved by the usuries and oppressions of their masters.”

Is not this subject worthy of the most rigid scrutiny? Can we be about the work too soon? The very difficulties with which so great a change in our plans and systems of education must be attended, if the views of our correspondent and Mrs. S. are to become practical, should have no other effect than to prompt to more energetic action.

THE-LORD'S PRAYER.

FRIDAY.

“Our Father which art in heaven.”—

MATT. vi. 9.

What doest thou, O Christian, complaining of all thy wants, and sighing under thy burdens? Is not God thy Father? Is it spiritual blessings thou wantest? Spread thy requests before him; for as he is thy Father, so he is the God of all grace, and will give unto thee of his fulness; for God loves that his children should be like him. Or is it temporal mercies thou wantest? Why, he is thy Father, and he is the “Father of mercies, and the God of all comfort;” and why shouldst thou go so dejected and disconsolate who hast a Father so able and so willing to relieve and supply thee? Only beware that thou askest not stones for bread, nor scorpions for fish, and then ask what thou wilt for thy good, and thou shalt receive it.

SATURDAY.

“Hallowed be thy name.”—Ib. vi. 9.

That God's name may be hallowed let us ourselves endeavour to be holy; for it is impossible that an unholy heart or life should sanctify a holy God. Whilst we persevere in our wicked conversations, we do but mock God and ourselves when we

desire to sanctify that name of his which we daily profane and pollute; nay, indeed we do but pray for our own destruction, even that God would sanctify his name, part whereof is his just and dreadful severity upon all those, and consequently upon ourselves, who defile and profane it.

SABBATH.

“Thy kingdom come.”—Ib. vi. 10.

These are the chief and principal things that we beg of God for the Church militant, when we say, “Thy kingdom come;” namely, that it may attain to a perfection of extent, and be planted where it is not; to a perfection of number, and may gain more proselytes and converts where it is planted; to a perfection of establishment, that it may not be rooted out by the violence of men, nor abandoned through the judgment of God; and to a perfection of purity and holiness, by the powerful dispensation of Gospel ordinances, attended by the efficacious concurrence of the Holy Spirit.

MONDAY.

“Thy will be done on earth, as it is in heaven.”—Ib. vi. 10.

Certainly, if ever we would do the will of God in heaven, we must accustom ourselves

to do it here on earth. Here we are as apprentices that must learn the trade of holiness, that when our time is out, we may be fit to be made free denizens of the new Jerusalem. Here we are to tune our voices to the praises of God before we come to join with the heavenly choir. Here we are to learn what we must there for ever practise.

TUESDAY.

“Give us this day our daily bread.”—

MATT. vi. 11.

We are all strangers and pilgrims upon earth; heaven is our country, and thither we are travelling; only in our journey we may call and bait at the world, and take what we find provided for us with sobriety and thankfulness; and therefore, this bread that we here pray for, is elsewhere called the staff of bread (Ps. cv. 16): “He brake the staff of bread;” (Ezek. v. 16): “I will break your staff of bread.” And all this is to put us in mind that we are to ask for, and to use these earthly enjoyments only as travellers, that make use of a staff for their help and support whilst they are in their passage home. And we are hereby also taught to crave no more than will suffice for our convenient supplies, otherwise we make our staff our burden, and our support itself a load and pressure.

WEDNESDAY.

“And forgive us our debts, as we forgive our debtors.”—Ib. vi. 12.

God pardons our sins so fully, that they are in his account as if they had never been committed; and so must we pardon injuries wholly and fully, as if there had never been any done us.

THURSDAY.

“And lead us not into temptation, but deliver us from evil.”—Ib. vi. 13.

As all manner of sin lies couched and comprehended in that body of sin which we carry about with us, so all manner of graces are couched also in that principle of grace which God hath implanted in his own children; and when the devil, by a temptation, calls forth a particular sin, God also, by his exciting influence, calls forth a particular contrary grace, to hinder the commission of it. Thus, when they are tempted to pride, God calls forth humility. So, when they are tempted to wrath and passion, he stirs up meekness to oppose it. When a murmuring and repining at God's dispensations, he puts patience upon its perfect work.
Hopkins.

REV. ALEXANDER CRAIGHEAD.

This is the person mentioned in the narrative prefixed to the testimony of the Reformed Presbyterian Church, as having acceded to their communion in the year 1743, and as having, soon afterwards, taken an active and leading part in the renovation of the covenants by some members of that body at Middle Octorara, Penn. A correspondent of the Presbyterian (K. H.) has furnished some statements more minute than any we have before seen, respecting his separation from the Philadelphia (Presbyterian) Synod, and also respecting his history after his return to his former communion. He says that Mr. Craighead then “minister of Middle Octorara, Lancaster county, Penn., was a zealous advocate of the revival,* and foremost in denouncing his co-presbyters to their own flocks, as well as to their faces, as blind leaders of the blind. His contumacy, and the stubbornness of the New Brunswick Presbytery, in shielding him from the Synod's discipline, precipitated and justified the protest, and the exclusion of them and him in 1741. He left the New-side brethren soon after, and published his reasons for doing so, charging them with not having adopted the Confession and Catechism. He became a rigid Covenanter, being, in the judgment of Gilbert Tennent, a good man, but of a bitter temper.”

Soon after joining this body, Mr. C. published a pamphlet, which was laid by the justices of the peace of Lancaster, before the Synod of Philadelphia. This Synod “disclaimed all knowledge of the book and its author, professed their abhorrence of its principles, and their sorrow

* Known in the history of that period, as the “Great Revival.”

that any body who had ever borne the Presbyterian name should have uttered or entertained such sentiments." Of this pamphlet and of its author, Dr. Foote, in his work on North Carolina, says, "His ardent love of personal liberty and freedom of opinion had rendered him obnoxious in Pennsylvania; he was ahead of his ministerial brethren there in his views of civil government and religious liberty. He became peculiarly offensive to the governor by his pamphlet, which attracted much attention and was disavowed by the Synod as calculated to foment disloyal and rebellious practices, and disseminate principles of disaffection." To this statement "K. H." takes exception. He says, and this is probably, the truth, that Mr. C. addressed this pamphlet as "a manifesto" to the Covenanters in Pennsylvania; "setting forth his principles and urging them to associate together." He then proceeds to describe it as "a statement and defence of the peculiar theory held by the Covenanters or Cameronians, or, as then styled in Scotland, Mountain Men, McMullanites, and Society People."* We have never seen this pamphlet. It probably, contained a true account, in the main, of Reformed Presbyterian principles, but, from the character of the man, somewhat overstrained. We have little doubt that it was the means of collecting and organizing the people more perfectly, and of stirring them up to the work of Covenant Renovation.

"K. H." thus continues the history of Mr. C. "Mr. Craighead made application urgently to the Reformed Presbytery in Scotland to send ministers, but none came till 1752 or '53. He applied also to the Burgher and the anti-Burgher Presbyteries, but they delayed so long that he grew tired, and, having moved to Western Virginia in 1749, and settled on Cow Pasture river, near Windy Cove, he joined the Synod of New York, and was one of the original members of Hanover Presbytery. After Braddock's defeat, the Indian ravages on the frontier caused him, with his people, to settle, in 1756, on Sugar creek and Rocky River, in the Mesopotamia between Tadkin and Catawba, and there he died in March, 1766.

"No record exists of his labours there, and scarcely any tradition; we know nothing of any influence exerted by him on his people in favor of civil or religious liberty. Ten years before our Declaration of Independence he died, and not until Dr. Foote conjured up all this fine story, was it supposed that any thing more could be said of him, than that in 1758 he was installed pastor of Rocky River by the Rev. William Richardson, while on his way to labour among the Cherokees, and that he died in 1766, 'leaving posterity,' as Morgan Edwards says, 'who have never, to this day, raised a stone on his grave.'"

These facts justify the statement in the Testimony that Mr. C. "did not possess stability," and yet we have no reason to doubt the truth of one of "K. H.'s" concluding statements, when he says, that "his record is on high, for he was a zealous, eloquent, laborious minister of Christ."

* We cannot understand "K. H." when he goes on to say that "those who hold that theory most consistently decline to recognise our government as anything but unchristian." Does he mean that the genuine Covenanters do not, because it is unchristian, recognise this government? If so, he is right. The sentence may bear another construction.

POPERY,—ITS GROWING POWER.

There is a large class of nominal Protestants who, to every alarm sounded on the rapid increase of Popery, uniformly reply, "There is no danger." They must have strong nerves, strong faith, or strange indifference, if they can look upon the facts in the case without apprehension of the consequences. It is not to be disputed that at this moment Popery is in the enjoyment of a remarkable revival of its energies. The evidences are all around us. England and the United States are the favourite fields which the advocates of this system are now cultivating. They rightly judge, that if they can secure the control of these, they may command the world. Is there no danger of such a catastrophe? Let facts speak. Forty years ago the Papists had but *twenty chapels* in all England and Scotland, and not one College. Now on the same ground, they have five hundred and fifty chapels, ten Colleges, fifteen nunneries, and fifty seminaries! The proportional increase has been still greater, we believe in this country, and yet Protestants, closing their eyes, will lull themselves into a quiet slumber.

Yes, while the enemy is sowing tares, they are asleep; and will presume to argue, that from the very nature of the case, Popery cannot, in so enlightened an age, secure the ascendancy. The untiring zeal of the Jesuits, who are stronger since their resuscitation than they ever were before, is not the only ground of apprehension. Other sources of danger may be indicated in the apathy of Protestants; in their refusal to employ the means of informing themselves of the true nature and tendency of this anti-christian system; in the prevalence of formalism which is the sure precursor and auxiliary of Popery; in the corruption of political parties which are willing to compromise true religion and propitiate Popish influence to secure their own political ends: and last, though not least, in the vast uninstructed multitude which is as ready to shout for Popery as anything else. We know of no human agency which can stem the tide of these several and combined influences, but Protestant zeal for the true religion. Greater efforts must be made to counteract the spread of Popery by diffusing the gospel; by building churches in every spot where hearers can be obtained, and supplying them with a faithful ministry: by giving a new impetus to every religious institution which can operate on the intellectual and moral condition of the community; and by attacking Popery, by direct and personal efforts to enlighten the benighted members of its communion. The blessing and power of God are indispensable to success, but these are only to be expected in connexion with faithful effort.—*Presbyterian.*

CHILDREN—THEIR INSTRUCTION.

From all this I learn, 1st, The time of youth is the most fit season to seek God. I found much tractableness in myself while I was young, Lam. iii. 27; Eccl. xii. 1. 2dly, That the best mean under heaven, for seasoning young ones with the knowledge of God, is the admonition, care, and watchfulness of superiors; this was the only thing that did me good, Eph. vi. 4; Gen. xviii. 19; Deut. vi. 7. 3dly, That the Lord doth usually bless this mean with success when it is made conscience of, Gen. xviii. 19, Abraham shall teach his children, and they shall keep my commandments. The pains of others upon me had some effect on my spirit, even whilst much did not appear to others.—(*Fraser.*)

(From Tait's Magazine.)

THE COVENANTERS.

CAN Scotland's son, who, uncontrolled, may climb the heathery steep,
Gaze scornfully where guards the cairn her martyrs' blood-bought sleep,
And say, "A frantic one lies here;" and with a pitying smile
Descant on mad enthusiasts,—the ignorant, the vile.

Enthusiasts! by the freeman's step that treads on Scottish strand;
By the pure faith that sanctifies the altars of the land;
By hymns of praise, at morn and eve, unawed by fear or shame,
Poured from our peaceful hamlet homes—still honoured be the name.

If on the plains where Wallace fought, the patriots' bosoms swell,
And the bold Switzers drop a tear upon the grave of Tell,
Shall Scotland, with irreverent eye, behold the wild flowers wave
Above the mound, once stained with blood, her covenant heroes' grave?

They sleep where, in a darker day, by dreary moss and fen,
Their blood bedewed the wild heath flower, in many a Scottish glen:
When forced to flee their humble homes, for Scotland's covenant Lord,
They grasped, to save their holiest rights, the Bible and the sword.

They rest in peace—the Enthusiasts! who unreluctant flung
To earth the proffered gold, and scorned the lures of courtly tongue;
They rest in peace who knew no rest, when with loud curses driven,
And hunted 'mid the wintry fells, and 'reft of all but heaven.

Enthusiasts! would the proudly wise, who flings his scorn and sneer
On graves and names long hallowed by the patriot's love and tear—
Would he, when gleams in mount and vale the persecutor's brand,
To quench with blood the altar fires of his own father land?

When all around are fainting hearts and falsehood's hollow smile,
The bloody foe, the traitorous friend, fierce war, and covert guile,
No hope on earth, unless he quit the banner of his God,
And crouch a slave upon the land, where his free fathers trod;

Would he renounce all earth-born joys, and choose his wintry bed
On howling heath, with darkness round, and tempests o'er his head;
And, trusting in no arm of flesh, undaunted face the fires,
The axe, the torture, and the sword, like Scotland's covenant sires?

O. P.

REFORMED PRESBYTERIAN SYNOD—SCOTLAND.

The following account of the Scottish Synod, we find in the September No. of "the Monitor and Missionary Chronicle," edited by Rev. T. Houston. It is abridged from "the Scottish Presbyterian." We would call particular attention to the sections relating to old records, ministerial support, church debts, and education for the ministry. In relation to the last three, our brethren in Scotland have felt the impulse of the wise and vigorous movements in the Free Church. Why cannot the church here imitate their example? We are no poorer, nor are our people any less liberal. We want public spirit and union. With these we could accomplish all that they have done.—(Ed. Cov.)

THE Reformed Presbyterian Synod met in Edinburgh, on Monday,

5th July, at 6 o'clock, evening. The opening sermon was preached by the Rev. Thomas Macindoe of Whithorn, Moderator for the previous year, from Ps. cxxii. 9: "Because of the house of the Lord our God, I will seek thy good."

Ordinations, &c.—The court having been constituted, it was found, on making up the roll and receiving the reports of Presbyteries, that since last meeting, five had been ordained to the office of the holy ministry; three to pastoral charges at home, viz., Mr. M'Meeken at Lesmahagow, Mr. Harkness at Colmonell, and Mr. Morrison at Eskdale and Etterick; one, Dr. Cunningham, as a missionary to the Jews; and one, Mr. John M'Lachlan, as a missionary to Canada. One, Mr. G. M. Daston, had been licensed to preach the gospel. One minister, the Rev. John Carslaw of Airdrie, had rested from his labours. The Rev. John M'Dermid of Dumfries was unanimously elected Moderator for the ensuing year.

Records of the Church.—On Tuesday the Synod met at twelve o'clock, and after the devotional exercises, the Committee of Bills gave in their report, which was approved of. The Rev. Mr. Goold reported for the Committee on the Records of the Church. Among other things, it was stated that the Committee had succeeded in discovering the minutes of the "Society," which had been awaiting to complete the whole down till 1743, when the Reformed Presbytery was constituted. They had also obtained a variety of other rare and valuable publications and documents, bearing on the history of the Reformed Presbyterian Church. The thanks of the Synod were tendered to the Committee for their labour and diligence, and they were re-appointed, with instructions to use means for having all the records, down till the present time, preserved in the best possible state of order and authentication.

Foreign Missions.—When the Synod met at 6 o'clock, evening, the report of the Foreign Mission Committee was read by Dr. Bates. It embraced the present condition and the future prospects of the mission in Canada and New Zealand. Interesting letters from the missionaries in New Zealand were read, in which they set forth their labours, difficulties, discouragements, and prospects. From various causes, such as the aboriginal population being much less numerous than had been once stated, the number of missionaries already in the field, especially those connected with the Wesleyans, and the Church of England, and the influence of those of the latter connexion, with their bishop at their head, and with government patronage and countenance, over the minds of the natives, the missionaries were led to suggest whether or no the mission in New Zealand should be discontinued. In order to be prepared to give their best advice to Synod in the circumstances, the Committee had put themselves in communication with the London Missionary Society, and had sent a deputation to London to hold a conference with the Board of that Society. The deputation were received in the kindest manner, were informed that there were several Islands of the South Sea, the inhabitants of which were most anxious to obtain missionaries; that it would give the Board great pleasure were the missionaries of the Reformed Presbyterian Church to be removed thither, and that in such an event they would give instructions to their agents in the South Seas to receive them as brethren, and that the mission ship, the "John Williams," would convey their supplies with as

much regularity as they did those of their own missionaries, the only expense charged being the necessary outlay. The more recent communications from New Zealand, however, tended to show that the missionaries are instrumental in doing much good among the natives, and that their influence over them is decidedly on the increase.

All the members of Synod who spoke on the subject were clearly of opinion that the missionaries should not be withdrawn from their present field of labour, but be encouraged by the Committee to persevere in the face of all difficulties. It was unanimously agreed to approve of the report, and re-appoint the Committee, with instructions that Messrs. Duncan and Inglis continue in New Zealand in the meantime, and that the Moderator convey directly to them the Synod's satisfaction with their labours, and encourage them to persevere in their important work. It was also resolved to send a letter of acknowledgment to the Board of the London Missionary Society, for the kind and liberal offer made by them to the Synod's Committee on Foreign Missions, and a statement of their reasons for not at present availing themselves of the facilities afforded in that offer.

Ministerial Support.—The Report of the Committee on Ministers' Stipends was read by Dr. W. Symington. The object of this Committee is to aid weak congregations in augmenting the support given to ministers, so that each may have at least 100*l.*, with manse, and sacramental and travelling expenses. It appeared that they were in possession, or had the certain prospect, of sufficient funds to enable them to accomplish this desirable object, with a very small effort on the part of the congregations themselves, to fulfil the conditions required of them—the greatest promptness and liberality having been manifested by the members of the Church who had the case brought under their notice.

The Mission to the Jews.—The Report of the Committee on the Mission to the Jews, was read by Dr. W. Symington, together with interesting extracts from the Monthly Journal of Dr. Cunningham, at present labouring among the Jews in London. The Report, which was listened to with great satisfaction, was ordered to be printed and circulated. The Synod recorded their sense of the diligence and fidelity of the Committee in the work assigned them, re-appointed them, and requested them to convey to Dr. Cunningham the high sense entertained of his zeal and laboriousness in the field of usefulness in which he is occupied. The Synod, moreover, commended this cause to the special prayers of its ministers and people, in the belief and hope that the God of Abraham will yet remove the veil from the heart of His ancient people.

Church Debts, &c.—The Report of the Committee on Liquidation of Church debt and Church extension, was read by Rev. Thomas Neilson, from which it appeared that all the places of worship where there are fixed pastors, are entirely free from debt.

Theological Education.—The Report of the Committee on Theological Education, was read by the Rev. W. H. Goold. It embraced, 1. The past history of the Hall. 2. Its present working and condition. 3. Suggestions as to its improvement. It was stated in the Report, that when the Rev. Mr. McMillan of Stirling was appointed professor, there were only fifteen congregations in the Church, and that £30 were assigned him "as a *kind* of compensation." There are now nearly forty congregations, and the professor's salary has remained the same.

It was proposed by one elder, and seconded by another, that the salary be now raised to £60. This was unanimously agreed to.

Publications.—The Report on the cheap publication scheme was given by Alexander Orr, Esq., Lochwinnoch, in which it was stated, that the Committee had resolved on the publication of an original volume, embracing the leading points in the Calvinistic and Arminian controversy, to be prepared by Professor Symington, and to be issued in 1848. The prospectus is now in course of circulation, and announces that the volume will contain about 350 pp., foolscap octavo, and be charged to subscribers *two shillings*. The Synod commended the scheme to the favourable regard of ministers and elders; and we trust it will meet from the members of the church with that countenance and encouragement which its importance demands. Should it be carried out with spirit and liberality, it may prove a most valuable auxiliary in promoting the cause of evangelical truth, and of what we hold to be identical with it—the cause of the Covenanted reformation.

Correspondence with Original Secession.—The Report of the Committee of Correspondence with the United Synod of the Original Secession, was read by Rev. Mr. Graham, from which it appeared that during the past year they had held two meetings with a similar Committee of that church, which were so encouraging as to induce the Committee to recommend to Synod to continue the conference. The Committee received thanks, and were re-appointed, with instructions to continue their attention to the matters intrusted to them.

Education for the Ministry.—An interesting report was read by Professor Symington on the education of young men with a view to the gospel ministry. The report recommended that persons of approved piety and talent, who might not have the means of procuring an adequate education, should receive aid and encouragement, according to some fixed and regular plan. The Synod felt deeply the importance of the matter, and re-appointed the Committee, with instructions to make inquiry throughout the church so as to ascertain those cases, in which it might be dutiful to interfere, and to direct their attention still farther to the plan of contributing aid. In the event of ascertaining the existence of such cases as were contemplated, they were requested to use means forthwith for raising the requisite funds, and the scheme was recommended to the favourable consideration of the pious and benevolent. We have no doubt whatever of sufficient funds being forthcoming, when proper objects of aid and encouragement appear, for the members of the church have hitherto responded, with the most praiseworthy liberality, to every urgent call made upon them, and have even originated schemes of undeniable utility and importance.

Next Meeting.—With the addition of a few minor arrangements, this concluded the business of the Synod; and next meeting was appointed to be held in Glasgow on the first Monday in May, 1848, at six o'clock, evening. The meeting was closed with praise and prayer a little after eleven o'clock on Thursday night.

INSTALLATION AND LICENSURE.

1. THE committee of the New York Presbytery, appointed to instal Rev. James Douglas in Bovina congregation, met agreeably to appointment: all the members present. The sermon was preached by Rev. A.

Stevenson, New York, from 2 Cor. ii. 14, 15. The sermon was heard with great attention, and Mr. Stevenson was earnestly requested to furnish a copy, or at least the substance, of the sermon for your magazine.

The charges to the pastor and the congregation were delivered by Rev. S. M. Willson of Kortright. Mr. Douglas received a hearty welcome from the Session, and many members of the congregation, and all seemed to rejoice that the pastoral relation was formed. He renews his labours in a field where he has already expended much strength with much encouragement, and under very auspicious circumstances.

2. The commission appointed to meet in Newburgh, December 2d, met accordingly; Rev. J. Chrystie of New York presided. Mr. WILLIAM A. ACHESON, candidate for licensure, delivered the remaining pieces of trial, which being sustained, he was examined on the Hebrew and Greek languages, Biblical Criticism, Ecclesiastical History and Church Government, Theology, didactic, polemic, and pastoral, and on the Distinctive Principles of the Reformed Presbyterian Church. All the parts of the examination being sustained, he was licensed to preach the everlasting gospel as a candidate for the office of the ministry, and the following appointments given him, viz.—*Newburgh*, December, third and fourth Sabbaths; January, first, with second and third Sabbaths in February; *Whitelake*, January, fourth and fifth Sabbaths, with February first; *Albany*, first Sabbath in March; *Lansingburgh*, second Sabbath in March.

PITTSBURGH PRESBYTERY.

THIS Presbytery met in Allegheny on October 26th, and continued its sessions until 2 o'clock P. M. next day.

Salt Creek Congregation.—There have been, for several meetings, petitions on Presbytery's table for a division of Salt-Creek congregation, with a remonstrance against such division. After mature deliberation, it was judged best, under all the circumstances, to dismiss the petitions. On account of his extensive charge, however, Rev. Robert Wallace prayed Presbytery to take from under his care the extreme branch of his congregation, denominated "The Wills Creek Society." To comply with this request, Presbytery considered inexpedient for the present, but agreed to supply the Society with preaching until spring. Sharon, Ohio, was taken under the care of Presbytery as a missionary station.

Students, &c.—The Presbytery heard five of the students under its care deliver pieces assigned them according to their progress in the study of theology. One of these, Thomas McConnell, having delivered all the pieces of trial for licensure, which were sustained, was, after a very satisfactory examination, licensed to preach the gospel. In answer to an inquiry, made by the Board of Foreign Missions, When Mr. R. J. Dodds is expected to be ready for his labour in the foreign field? Presbytery responds, that Providence concurring, he will be at their disposal by the 1st of November, 1848. Three students were received under the care of Presbytery—Mr. John Hamilton, Mr. David McKee, both graduates of Jefferson College, and Mr. Robert Reed, a student of Antrim Academy. The last named was directed to prosecute his literary studies at least one year in some respectable institution before licensure.

Calls.—The moderation of two calls was granted—one at New Alexandria, to be moderated by Rev. J. Galbraith, when convenient—the

other, in the congregation of Little Beaver, Jackson and Greenville, to be moderated by Rev. James Blackwood, as soon as practicable.

Qualifications of Students.—The following preamble and resolution were presented by Rev. J. Love, and unanimously adopted:—*Whereas*, qualifications and endowments of a spiritual, literary, mental, moral and physical character in young men presenting themselves to Presbytery, and offering themselves as candidates for the ministry of reconciliation, are indispensably necessary, in order to the maintenance of the distinctive testimony of the church—the clear and judicious exhibition of her doctrine, usages and order—and, above all, the honour of her glorious Head and King—Therefore, *Resolved*, That when upon examination of applicants Presbytery find the absence of all or any one of the above specified classes of qualifications in such degree as to warrant the conclusion that instead of an honour and a benefit to the church, they will be likely to inflict an injury upon her, and to diminish her reputation—it shall be their duty to discourage and put a stop to the prosecuting of the studies preparatory to the ministry of such applicants.

Presbytery adjourned to meet in Allegheny on the first Tuesday of May, 1848, at 10 o'clock A. M.

O. WYLIE, *Clerk.*

[*Ref. Pres.*]

A C K N O W L E D G M E N T.

Our readers will learn from the following article that a portion of the relief sent according to the direction of Synod to the brethren in Ireland, had reached its destination at so early a period as the month of August. This, with the amount sent forward since, will, we have no doubt, be judiciously distributed, and gladden many a heart.—(Ed. Cov.)

CONTINUED SYMPATHY AND LIBERALITY OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

AT the late meeting of the Synod of the Reformed Presbyterian Church in America, held in Allegheny Town, Pennsylvania, collections were ordered to be taken in all the congregations under the care of the Synod, to aid destitute Covenanters in this country; and a committee was appointed to receive and forward these contributions. The first fruits of this benevolence have been received, in a bill of exchange, amounting to sixty pounds sterling, which have been apportioned to the members of committee, appointed by the Synod here,—namely, to Rev. Dr. Stavelly, for distribution among the congregations of the Northern Presbytery, —to Rev. James Kennedy, for the Western,—to Rev. John W. Graham, for the Southern, and to Rev. Thomas Houston, for the Eastern Presbytery. This handsome sum was contributed by three congregations in America: sixty dollars from Rochester congregation, seventy-five from the First Congregation, New York (Mr. Christie's), and one hundred from the Second Congregation, New York (Mr. Stevenson's), with some small sums, chiefly personal donations. The committee in America have intimated their wish that the money should only be distributed "to those who are communicants, and known as poor in the Session-book of the congregation." Such repeated proofs of the generous Christian sympathy of our brethren in America, with the privations and trials of members of the Church in this country, cannot fail to strengthen the fraternal bond between them and us; and will, we trust, have the happy effect of drawing forth more fervent mutual prayers both of the donors and

recipients of this bounty. May our beloved brethren in America largely experience that "*it is more blessed to give than to receive.*"—*Monitor and Miss. Chron.*

AFFAIRS ABROAD.

Sandwich Islands.—That the Sandwich islanders are making rapid improvement in civilization, is unquestionable. Mr. Gulick, one of the missionaries, who has lately made a tour around Oahu, says,

"Through all the distance which I travelled, I was struck with the change which is rapidly taking place in the appearance and condition of the Hawaiians. Should the transformation go forward in its present ratio a few years, there will be scarcely a vestige left of the costume which was almost universal fifteen years ago. They now demand calico and cotton of a much superior quality to what they bought eagerly a few years since. The cultivation of sugar and coffee in Hawaii is receiving more and more attention."

There is still much moral evil to be eradicated. The editor of the *Elele*, a newspaper published in the native language, in reply to a correspondent who had urged that some more active measures should be taken for the suppression of the sin of fornication, proposes, for the third offence, that "the offender shall be hanged until dead, according to the word of God." (Lev. xx. 10.) The law of God annexes the penalty of death to adultery, which, however, may be comprehended under the native phrase "moe kolohe," by which the editor describes the crime. It may yet be found that the newly converted natives will be the first to carry out in legislation the just and wise provisions of the Old Testament code.

India.—Christian schools are multiplying in India. Mr. Morrison gives the following statistics of schools in and about Calcutta :

1. Scotch <i>Free Church</i> institution,	1044	
2. Scotch <i>Free Church</i> Bara Nagar and Kalna schools,	300	
3. Scotch <i>Free Church</i> Jewish and Armenian girls' school,	60—1404	
4. <i>Free Church</i> Orphans, not known.		
Of which are girls,		60
5. Scotch <i>General Assembly</i> Institution,		1100
6. <i>Baptist</i> Schools—of Nos. 3 and 7 I have been able to get no statistics—the rest contains about		813
Of which are girls,		53
7. <i>London Missionary Society's</i> schools,	734	
8. <i>Episcopal Church</i> Missionary Society's Schools,	404	
<i>Episcopal</i> Calcutta <i>Free School</i> ,	250—	654
Of which are girls,		21
		4705 134

Were the accounts complete, he thinks there would be over 5000 in all, and adds, that "these are all Christian schools, in which the plan of salvation, through the justifying righteousness of Jesus Christ, and the renewing and sanctifying of the Holy Spirit, is fully and freely taught. Indeed, the great object for which these schools were established at all, was to teach Christ, and him crucified."

These are encouraging facts. As an auxiliary to more direct missionary efforts, Christian schools are invaluable. We hope the heathen will not soon learn that in Christian countries youth are educated in the heathen classics.*

* We find in the "Presbyterian Almanac" for 1847, the following statement. It occurs in a summary of *their* missions :

Africa.—Mr. Wilson, a missionary of the Presbyterian Board, who has had great opportunities of gaining a knowledge of the west of Africa, is now in this country, and has furnished much valuable and interesting information. We present some of his statements, greatly abridged.

“Africa is peopled by two distinct races—the North and North-east, including the sparsely populated Sahara, by Arabs and Moors; south of this desert by negroes. The Moors and Arabs, and the tribes of negroes bordering on the great desert are Mahomedans; in Abyssinia the people possess an imperfect Christianity, more corrupt than the Roman or Greek Churches; all the rest are Pagans. Estimates of the population of this continent vary from 50,000,000 to 150,000,000. Probably the true number is 100,000,000. Of these 25,000,000 may be Moors and Arabs, and 60,000,000 Pagan negroes. The Mountains of the Moon, running east and west across the continent, divide it into two nearly equal parts, both as regards surface and population.

“The tribes living south of the Mountains of the Moon evidently had one common origin, and their languages are strikingly similar. The missionaries in the Gaboon could prepare themselves to preach in the language of Zanzibar, on the opposite coast, by two or three weeks’ study. Their structure is remarkably regular and philosophical, as much so as the Greek or Latin.

“If any imagine Africa to be a sandy plain, they are very much mistaken. Sailing along the coast they would see the most beautiful and picturesque scenery to be found in any country. On the Gold Coast there are strong and imposing castles and towers, surrounded by native villages, built by the Portuguese two centuries ago, for the fur-

“INDIA: LODIANA MISSION.—The stations connected with this mission are at Lodiana, Saharanpur, Sabathu, and Merat; the Missionaries are the Rev. Messrs. J. Newton, J. R. Campbell, J. Porter, J. M. Jamieson, L. Janvier, and J. Caldwell, with Mrs. Newton, Mrs. Campbell, Mrs. Janvier, and Mrs. Caldwell; Golak Nath, a licentiate, and five native catechists and assistants. Mr. J. Craig, and Mrs. Jamieson, have been called to rest from their labours; Mrs. Craig is coming to this country with her children, not expecting to return to India.”

And in the “Foreign Missionary Chronicle” for July, published by the Presbyterian Board, the following. It occurs under the head of “The Tenth Annual Report of the Station at Saharanpur.”

“The missionaries at this station during the year under review, were the *Rev. J. R. Campbell* and *Mrs. Campbell*, who have since left on their return to this country for Mrs. Campbell’s health; Mr. A. Rudolph and wife, since removed to Lodiana; J. Coleman, catechist, Theodore Wylie, native assistant. Subsequent to the date of this paper, the *Rev. J. Caldwell* and *Mrs. Caldwell*, formerly at Merat, removed to Saharanpur. This report appears to have been prepared by Mr. Rudolph.”

The names in italics are of those who are generally known as New Light Covenanters Missionaries, though held up by the Presbyterian Board, in all their publications, as *theirs*. There is not a word in either the Almanac or the periodical to show that any other than this Board has any claim to them. From the fact that they all act together—which the above extracts show—and are *all* under the direction of the Presbyterian Board, which the “Presbyterian” of the 13th Nov. affirms—and all use the same Confession of Faith, and that the Presbyterian, and not the Westminster—and, finally, as they all use in their missionary operations the *same psalmody*, and that, whatever it is, not a literal translation of David’s Psalms, we infer that these New Light missionaries are, *in India*, neither more nor less than Old School Presbyterians. Whether they ought to be any more or not, we do not take upon us to say, but we do say, that it is but right that the Christian public should know whether two bodies which keep aloof at home, are *one* in India? Whether those who profess to adhere to the Westminster Confession and to a Scripture Psalmody at home, think something less, or something else, good enough for the heathen.

therance of the slave trade, now in possession of the English, and employed for its suppression.”

“In their susceptibility of cultivation they are inferior to the whites, yet they are capable of a high degree of culture. If ten negro children were placed with an equal number of whites, enjoying the same advantages, at the end of the year the negroes would probably be in advance, while at the end of three years the order would be reversed. There were some who would be accounted geniuses in any country. There has been little success at the Gaboon in the work of conversion; the gospel has not yet had time to produce its effect; but the language has been acquired and reduced to writing, small books have been printed for their use, and parts of the New Testament translated. And they have already been much improved by the gospel. When Mr. Wilson went there, numbers of their respectable men were drunkards; now, all but one, that make any pretensions to respectability, are temperance men. The Sabbath is observed among them as well as in our large towns. They attend preaching and hear respectfully.”

“The tribes engaged in the slave trade along the coast are dwindling away under the influence of their wars and their vices, and more powerful tribes from the interior are coming down to occupy the vacant places. One such has, within fifteen or twenty years, come into the vicinity of Mr. Wilson’s station. He visited them recently for the purpose of ascertaining their numbers, and the facilities for introducing the gospel among them. The majority of them had never seen a white person before, and there was a general rush of men, women, and children to get a sight of him. When it was understood that he was going to visit the king’s house, the rush took that direction, and when he arrived there the house was filled so that he had to wait some time for them to open a passage for his entrance. At last he passed in, closely followed by several aged men, a number of them, from their appearance, probably ninety or one hundred years old, who took their seats directly in front of him. Age is respected throughout Africa. Mr. Wilson spoke to them of Jesus for an hour. When he had concluded, and was about retiring, one of these old men rose upon his staff, and addressed him thus: ‘We never heard before that the Son of God died for sinful men, nor of the world of happiness or misery. We suppose these things are true. When will you send some one to tell us about them? How can we obey the word of God unless some one teach us its commands? How can we keep the Sabbath day when we shall not even know when it comes?’”

Mr. Wilson urges the sending of additional missionaries.

Prussia.—Our readers are aware that the king of Prussia convoked, during the last summer, two representative bodies, one civil, the other ecclesiastical. Of the former, Dr. Baird says,

“A great deal of discussion ensued in the States-General, on a great variety of topics, many of which were not submitted to that body at all by the king, and on which the government was no way desirous of knowing their opinions. One of these, for instance, was, what constitutes a right of membership in that body. On this subject the Assembly spoke a language which made it manifest that they meant to be considered a constituent part of the government. A Count Reichenbach, a member of the Diet,* or Assembly, had rendered himself obnoxious to the Crown as an energetic Liberal leader in Silesia. The ministry of the king desired to exclude him from the Diet, and for this purpose indicted him for *treason!* This created a great sensation in that body, who saw all the evils to which such a course might lead. After much discussion, it was decided by a strong majority, that the DIET ITSELF, and *not the Crown*, was the sole and proper judge of the eligibility and fitness of its members.”

“And on the *responsibility of the Ministers of the King*, the Diet also took high ground, and insisted upon it that they should be *responsible to them* (the Diet), a position of the utmost importance, and fundamental to a representative government. On this point the battle was fought by the partisans of the government and the friends of constitutional freedom. After a session of some three or four months, the Diet was dissolved, and the members returned to their homes. It must be confessed that the monarch and the Diet have parted with each other in a mood not altogether pleasant. It is evident that they have mutually been somewhat disappointed. Certainly, a good many things have been developed which were not anticipated by any save those most thoroughly acquainted with human nature.”

* I use the words Diet, States-General, and Assembly, as synonymous.

Of the latter, he says,

“The king managed to get a very valuable set of men together. And he induced them to make many important decisions on several points of vast moment. One was a Confession of Faith; another was the nature, extent, and obligation of the subscription, or oath, of candidates for the ministry in the Church. Approving of these decisions, and adopting them, he will before long require them to be received as the true doctrines of the Established Protestant or ‘Evangelical’ Church, and declare the rejection of them to be a just ground of exclusion from that Church. At the same time he will say to those who dissent, ‘You have liberty to leave the Established Church, and to have what worship you may choose.’”

These movements are important rather as indicating the tendencies of things in the north of Europe, than as having yet led to any reforms.

Switzerland.—At the date (Nov. 11th) of the last accounts received to this time, the federal army of 30,000 men had been marched into Fribourg, and were about encompassing the city, with a view to an assault. The next arrival will, almost certainly, bring us accounts of the capture of the city, and, of course, of the complete breaking out of the war. Under these circumstances, the manifesto of the Diet, vindicating its resort to arms, is a most interesting document. We present some of its leading points.

“The Sonderbund, against which the Confederation is raising itself, originated in 1843, although the aspect under which it presents itself to-day, dates perhaps from a later period. The Grand Council of Lucerne decreed, in October, 1843, extraordinary military preparations; the Seven States have since then, sometimes in one place, sometimes in another, held meetings and private diets. Soon after, was perceived the design of inviting the order of the Jesuits to Lucerne, in a canton invested with the attributes of the federal directory. Braving all the counsels suggested by a confederate friendship, and in presence of the agitation sure to be called for everywhere by the Act, Lucerne passed a decree to invite the Jesuits to settle there. The discontent of one portion of the population burst forth in an illegal manner, and the first expedition of the free corps took place. The issue of it is well known, as well as the unmeasured severity with which the law courts of Lucerne proceeded against those who took part in that expedition, and whose political opinions were suspected. Then burst out the second expedition of the free corps, and a federal arming was obliged to be ordered, in order to prevent the public peace from being afterwards troubled, and to restore order and tranquillity. The Diet energetically disapproved of the invasions of the free corps, and adopted the measures demanded by the States of the Sonderbund as a guarantee against new attacks. The Sonderbund did not cease to make use of these events as a cloak to cover its existence, as a pretext to justify its pretensions, constantly more and more audacious; at last the mask fell on July 20, 1847, and it was publicly declared that the Sonderbund was decided to resist all the decrees of the Diet which it did not recognise to be lawful. In the interval, the order of the Jesuits did not blush to make its entrance into the Vorort of Lucerne, by walking over the dead bodies of those who had fallen in the struggle, and although it had the prospect of exposing the country to the dangers of the most decided schism. Long before the Diet met this year, the Sonderbund urged on with the greatest ardour its military preparations: it called out its council of war, nominated a general staff, purchased arms and ammunition in the interior of Switzerland and in foreign countries, and assumed an armed position with respect to the Confederation, which abstained from any measures of that description.

“The Diet entertains not any doubt as to the opinion of the people of Switzerland at large on this decision. If the States of the Sonderbund have, as they pretend, no other object than mutual support and defence against unjust attacks, they have no need to form a separate alliance, for Art. 4 of the compact is clear, and promises them, as well as all the other cantons, every protection. If they require any thing more than this, they infringe the Federal Compact, and thereby break the law which is common to all Switzerland. Every one must admit that a separate union cannot in any case be tolerated, when this union operates, without previous cause or reason, as an armed opposition to the decisions of the Diet, when it organizes its own council of war with unlimited powers to act against its confederates, provokes the most disastrous collisions with its former confederates, arms itself against the decisions of the Govern-

ment, even before they are come to and proclaimed, and, in fine, from the commencement of the pacific debates of the Diet upon its rights, decides upon marching, arms in hand, against the Confederation; thus disturbing the public tranquillity, exciting irritation, and breaking the peace of the country.

“There yet, however, remained a hope of a pacific solution, that is to say, the negotiations in the conferences at Berne. The deputies, on the contrary, who represented the majority of the Diet, made veritable propositions of arrangement; they offered to allow the question of the Jesuits to drop if Lucerne would send them away, in consideration of its position as directing canton. Only one envoy proposed that the question of the Jesuits should be submitted to the decision of the Pope, if the Sonderbund would dissolve itself; another declared himself ready to consider the discussion as resolved, provided the Sonderbund would dissolve itself, and the three States designated by it should undertake to adopt proceedings to induce the Pope to remove the Jesuits. But all these propositions, the last two of which, perhaps, the Confederation will not learn without astonishment—all were refused with disdain.

“The combat which the Confederation must engage in with confederated members, is not a combat of twelve cantons against seven, it is not an oppression of the minority by the majority, it is not a war against peaceable confederated brethren. No, it is a war of the Confederation and of its legal authorities against the party which founded the Sonderbund, and elevated and placed it as a viper in the midst of the Confederation, to tear its bosom. It is not peaceable populations which have done that, but it is the same party which, under democratic forms, has cultivated their ignorance, and which, under the appearance of religion, turns them to account for its private designs. The same party which, in 1813, opened the door to foreign armies, which refused the guarantee to the constitutions of 1831, which are liberal, but nowise in opposition to the Confederation, which by indefatigable proceedings labours for reaction, which agitates Jura and the other parts of Switzerland, produced an Ultramontane revolution in Argau, and called the Jesuits to the cantons of the Valais, Friburg, Schwitz, and of Lucerne, of which it is the ally and the instrument.”

Scotland.—A controversy, which cannot fail to be followed by very important consequences, has arisen between the town council of Edinburgh and the established Presbytery of that city. The council, to which the patronage of the University of Edinburgh belongs, lately appointed Mr. M'Doual, a licentiate of the Free Church, Professor of Hebrew. The Presbytery applied to the Court of Sessions for an interdict, first against the signing of his nomination, and then against his induction or installation. The ground assumed was, that as every professor should, according to the laws of 1690 and 1707, sign a formula, signifying his submission to the authority of the established kirk, no free churchman was eligible to any chair—but, particularly, to any theological chair, which they claimed the chair of Hebrew to be. The interdict was refused, after a full hearing of all the parties; but only upon the ground that the court could not anticipate any neglect of duty on the part of those whose office it was, by law, to see to the signing of the formula previously to the induction: the law was laid down as expressly enjoining such signature, not in one kind of professorship, but in all, without exception. Mr. M'Doual was inducted without signing. And now comes the difficulty. There are in the *senatus*, or body of professors, a majority who have never signed; among these there are *eight* or *nine* Episcopalians. The council say that if the law is to be applied to Mr. M'Doual, it shall be applied impartially—all must be made to sign. We will see whether any of the parties will push matters to such an extreme. It ought to be added, that the court also decided that the Presbytery had nothing to do with the matter—had no right to apply for an interdict, or to take any other step. As the Town Council is likely to remain on the liberal side, the prospect of the establishment retaining the University is rather poor. They are suf-

fering now for neglecting to apply the law respecting signature during the long reign of moderatism.

England.—1. *Commercial State.* There is some improvement in business. Failures, however, still take place, and trade is much depressed in the manufacturing districts. Multitudes in Lancashire, England, and Paisley, Scotland, and elsewhere, are on the brink of starvation. This is a lamentable issue to all the high anticipations of the free-traders. They were in the right as to the corn-laws, but they forgot God, and carried on their reform as if nothing was wanting but free trade in corn to insure a constant tide of prosperity. They might have seen, by this time, their folly. 2. Its *Social State.* This cannot be better described than by the correspondent of one of our secular papers. We give his own language. It comes in appropriately here, although it will be seen that it embraces the chief states of Europe. It is long, but will repay perusal.

“When the events of this period come to form their appropriate paragraph on the page of History, the *religious element* will be found to have entered very deeply into these changes, leading to progress, for good or ill, that are tasking so extensively human thought and energy. In *Ireland* it is at the foundation of the discussion whether the Roman Catholic religion is to be endowed? Whether the Established Church, like the poor rates, is to be transferred as a general tax upon the property of the country? In that country, too, the controversy between the Church and the University in France, is about to be matter of wide and violent agitation,—whether education in the National Schools and Queen’s Colleges is to be State-directed? Or whether the Church is to have any, and what controul? In *Scotland* it has placed the Free Church and the United Presbyterian Church in a position of such importance as to numbers, wealth, and influence, as to make it more than problematical whether the parochial schools, and Professorships in the Universities, shall be exclusively in connection with the Establishment; the inevitable preliminary to the question of an Establishment or no Establishment at all.

In *England*, it has given to Dissenters—whether Wesleyan, Congregational, Baptist, or Presbyterian, or all united—such a place of power and influence, that in questions of national education, and all others that involve moral considerations, they are deferred to in a degree that even the visions of the last generation could scarce have pictured, and now—besides other potent engines of the press—are they about to hoist “the British Banner,” with Dr. Campbell of “The Witness” and “Penny Magazine” as standard-bearer; and they look for 100,000 subscribers, to range under as it carries on sturdily, uncompromising Nonconformity. There, too, is Puseyism—sending weekly over to Rome, clergy and laity, authors and authoresses by the dozen—with all the zeal of new converts; while the appointment by the Pope of an Archbishop of Westminster and a Bishop of Birmingham, to be followed by others, designated from their Sees into which England is to be divided, causes the *Britannia*, and kindred papers, to call upon the Bishops and Clergy of the National Church to assemble at Lambeth, and remind the Parliament, the Cabinet, and the Throne, of 1688. While Ronge and Czersky in *Germany* are leading multitudes from the very extreme of belief, where it blends into credulity, to the moral antipodes of non-belief, the result of derationalized reason; and Bunsen, in *Prussia*, is laying down the platform of the Church of the Future,—as if the Millennium had already come, and churches and nations were concentric and synonymous; and Coquerel in *France* is exhibiting a Protestant church—established, yet freed from symbolical books and a fixed creed; the religious element in *Switzerland*, as identified with Jesuitism, is among the cantons for suicidal warfare,—and in *Italy*, the extent and magnitude of its efforts of propagandism, through every region of the globe, are only equalled by those of a reforming Pope to consolidate his power by extending freedom to the subjects of his government at home, and to take his place abroad as the head of Christendom, by becoming—with the consent of the Sultan—the Protector of Christians in the East, an office that France had long usurped. No one can foretel the results of all these; but any one can predict that they will be deep and mighty, corresponding to the element that is at work to cause them.”

Ireland.—1. *Its anarchy.* The papers teem with accounts of the misery of the south and west, of the violence and bloodshed which, in the same regions, have become uncontrollable, except by extraordinary coercion, and of the leagues formed and forming against paying rent or rates. 2. *The National Education Scheme.*—The Pope has condemned in the most pointed terms the Queen's Colleges, got up with so great parade, for the express purpose of propitiating Popery. With them, the whole scheme of mixed education is condemned. The bishops, heretofore divided, are now united. This instance of popish interference has given great disgust in England. What effect it will have upon the government, remains to be seen. It would be well if the Protestant churches were as ready to carry out their principles consistently as the Pope is. 3. *Her late sufferings.*—The Edinburgh Witness, in rather exaggerated terms, we fear, thus speaks of the effect of the late sufferings :

“ But the greatest change Ireland has undergone has reference to her priests. No priesthood in the world had such power over their people as the priesthood of Ireland. They were as gods in their eyes. The popular belief attributed to them a sanctity greater than that of man, and a power more than human. They were armed with spiritual terrors, with which they could visit their victims in this world, and pursue them with their vengeance into the next. Now, however, they are neither revered nor dreaded as before. The recent infiction has shown the people of Ireland how little occasion they had either to court the favour or dread the displeasure of the priesthood. It has shown them that they had neither the power to avert the stroke, nor the humanity to pity them when they lay prostrate beneath it. The most deluded of their followers no longer believes in their power to work miracles. Recent attempts of this kind have only exposed the hypocrisy and impiety of such a pretension. The field of the Catholic peasant, though protected by the blessing of the priest, purchased with a great price, perished by the blight equally with that of his Protestant neighbour. Death entered every cabin, despite the Popish incantations and charms by which the inmates had been secured. In fact, the famine has torn aside the veil, and revealed, in all its deformity, the true character of the Romish priesthood—their gross insincerity—their insatiable avarice, and that fearful selfishness and cold-heartedness which even the sight of the most extreme suffering and wretchedness could not subdue. The Popish priest either stood aloof, or, if he appeared on the scene at all, it was almost always to add to the affliction of the living, under pretence of benefiting the dead. He traded in the sufferings of the people. He laid his tax upon the miserable pittance dealt out in the shape of wages; and when death visited their hovels, he came to exact, without compunction or remorse, his ghostly dues from famished orphans and grief-stricken widows.”

That all this was seen and felt in the case of the Popish priesthood, and that *some* good has resulted in weaning the people from them, we do not doubt, but that this result has been so extensive and thorough as this quotation would make it, we must question.

The Cholera.—This scourge is still on its westward march. It has reached Moscow, and, probably, Constantinople. From these cities it was but a short time until, in 1832, it reached England. From England it passed, almost immediately, to this country.

Damages for Popish Chapels.—The claim for damages for the chapels destroyed during the riots in 1843, in the county of Philadelphia, has resulted in a verdict of nearly \$47,500 for St. Augustine's, and \$27,000 for St. Michael's, Kensington. The amount claimed was much larger.

Spirited efforts.—The Reformed Presbyterian congregations of Cincinnati and Buffalo are making very spirited efforts to procure for themselves comfortable places of worship. The former are, we presume, already occupying their edifice. It is a small building, so constructed as to permit, if we do not mistake, accommodations for the seminary. They have depended upon their own exertions. The Buffalo society is small, but are endeavouring, with such assistance as they can get in the city and abroad, to erect a church. The location, being in a growing city, and great thoroughfare, is very important. We would earnestly commend their case to the immediate attention of our readers.

Slavery.—The state of Delaware is about to enrol itself among the free states. An abolition paper has been commenced in the city of Wilmington. *Dr. Ruffner's* Address to the people of Western Virginia is awakening great attention, and appears to be well received by that part of the state for which it was designed. The newspapers there are uttering similar sentiments, and even in Eastern Virginia they are not entirely silent. The Doctor appeals to that part of their constitution in which their feelings lie—their pocket, showing by incontrovertible facts that slavery is impoverishing the whole state, and oppressing the western portion of it. *In Congress* the great question has been broached already. Two sets of resolutions have been offered in the Senate—one by a senator from New York, affirming all the President's views of conquest, and denying the right of Congress to interfere with the spread of slavery; the other by Mr. Calhoun, opposed to the acquisition of any territory from Mexico. We have little doubt but that something of the latter kind will pass both houses of Congress, which will then, notwithstanding, proceed to vote, almost unanimously, abundant supplies to carry on this war of conquest! *In Pennsylvania* it has lately been decided by the United States' court, Judge Grier, a leading Presbyterian elder, presiding, that to give employment to a fugitive slave is a violation of the Constitution and Laws of the United States! Bad as these are, we still have our doubts respecting this interpretation: we rather think that, in his pro-slavery zeal, this Christian judge has strained even that instrument, bad as it is. The South, and its friends, are much mistaken if they think by any such decisions to prevent the harbouring and aiding of fleeing bondmen.

From present appearances, we are rather inclined to think that, if the slave has any hope from either of the great political parties, it is the democratic. So long as their idol, Henry Clay, lives, the whig party will make no very effective opposition to slavery. He is a slaveholder, and intends to continue one. Worshipping him, as the great bulk of that party does, how can they enter heartily into any plan of emancipation? The division of the democratic party in New York will tell upon the whole North, and the South too.

The Season.—For the middle of December, the weather has been very mild. Great rains have produced floods, east and west, to the destruction of a large amount of property. All things considered, the past year has been one of unusual business prosperity, and very general health—attended, however, with most lamentable apathy in the churches, and, of course, with no real evidence, notwithstanding the day of thanksgiving observed in seventeen states, that the Most High is acknowledged as the Giver of national blessings.

THE SCOTTISH SYNOD—ADDITIONAL ITEMS.

We find in another abstract of the doings of the Scottish Synod, the following additional items:

Presbyterial Visitations.—The report of the Committee on Presbyterial Visitations, on being called for, was read by the Rev. Mr. Graham. It laid down the rules by which the Presbyteries should be guided in conducting this necessary exercise. In these visitations, it is proposed to revive a practice, though, perhaps, in a more regular form, which existed in the Reformed Presbyterian Church, within the memory of some of its hoary members, and which, it is hoped, will prove the means of promoting the interests of religion in all her congregations. The report was unanimously adopted, and Presbyteries instructed accordingly.

Foreign Correspondence.—The Committee on Foreign Correspondence reported that they had received two letters; one from the General Synod, and one from the Synod of the Reformed Presbyterian Church in America. These letters were read, and instructions were given to the committee respecting them.

TO REV. J. W. MORTON.*

Ye go, O man of God, to Hayti's sable sons;
 In that fair Isle in ocean's bed are Christ's redeemed ones.
 Then go, ye herald of the cross, in strength of Jacob's Lord,
 Proclaim to that despised race the everlasting word:
 That word which, by the Spirit's power, doth make men free indeed;
 That word which doth rejoice the hearts of those from bondage freed.
 Then go, strong in the faith and hope that Christ will you sustain,
 Assured that in this holy work you'll labor not in vain.

Ye go to that benighted land, the light of truth to shed,
 That wanderers on her mountains dark may in God's ways be led.
 Then go, in strength of promised aid; lift up an ensign high
 In Jesus' name, that straying souls may by his blood come nigh;
 That blood which cleanses from all sin—gives peace to troubled minds,
 Doth purge the conscience from dead works, and frees from Satan's chains.
 Then go, for all right-hearted men send up their prayers to heaven,
 That to Christ's cause in Hayti's Isle great triumphs may be given.

Ye go, ye soldier of the cross, and clothed in armour bright,
 For Prince Messiah and his law and holy cause to fight.
 Then go and battle for his right—sword of the Spirit wield—
 Until his purchased people there to him allegiance yield;
 For he is King of all the earth, to him subjection's due,
 By men of every nation—every shade and hue.
 Then go, unfurl on Hayti's heights a banner for his crown
 And covenant cause, until his foes their rebel flag pull down.

Ye go to sow the precious seed of God's eternal truth,
 Where thorns and thistles now—good fruit shall soon come forth.
 Then go and scatter far and wide on Hayti's hills and vales
 That seed which soon shall bring to view rich and luxuriant fields.

* On his departure, as Missionary, to Hayti.

For just as sure's this heavenly corn is sown on mountains high,
 With prosperous fruit 'twill shake like trees in forests great that be.
 Then go, and if, for any cause, in going forth you mourn,
 Yet doubtless bringing back your sheaves, rejoicing you'll return.

Ye go to that down-trodden race, for whose souls few have cared ;
 To men whom Zion's gracious King hath for his truth prepared.
 Then go, assured that soon this Isle to God shall stretch its hands,
 And wait for the Redeemer's law to learn all his commands :
 For his commands not grievous are ; his burden it is light,
 His yoke is easy on men's souls, and all his statutes right.
 Then go, and may the church's Head bless you and all that's yours,
 And may he unto you lay open wide, effectual doors.

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NOTICES OF BOOKS.

**BIRLE BAPTISM**, or the *Immerser Instructed* from various sources, by James E. Quaw, A. M. V. D. M., author of the "Cold Water Man," &c., 12mo. pp. 392. Benjamin Wood, Detroit, 1844.

This book is replete with instruction. It deserves, and we hope it will obtain an extended circulation. The author must have laboured diligently and perseveringly to collect from so many sources, the vast stores of argument and illustration, with which he defends a divine institution, and makes plain the path of duty. The whole subject of baptism is investigated, but particular attention is given to its mode and subjects. In this part of the work the author demonstrates that there is no scriptural proof to show that Immersion is the only mode of Baptism; and he proves that the infants of believing parents have a right to the initiatory seal of God's covenant.

The subject of Baptism is little understood by many professing Christians. Many adopt erroneous and unscriptural opinions respecting its mode and subjects; and others lightly esteeming its obligations run to the same excess of riot with the profane and ungodly around them. Hence the value to the Christian community of a well-written work on the subject.

The author's heart must have been set on the undertaking, or it would never have been accomplished. An extract from the preface will show some of the difficulties under which he laboured.

"Many of the materials for the following work were collected while the author was travelling in primitive style in different parts of the great American valley. In these, his ministerial journeyings, he usually preached six or eight times a week, while he often travelled on foot without purse or scrip, or two coats, sometimes with scarcely one, often for days without bread, and occasionally without water. But the mighty God of Jacob was always with him."

"The book was written in a western log cabin, in a room, which at one and the same time, answered for a study, a parlor, a sitting room, a dining hall, bedroom and kitchen. The hours which for six or eight months the author could spare from the discharge of the duties of a New Testament Bishop, he has in this rather romantic study, devoted to the work. The reader must determine whether they have, or have not been profitably employed. That the work required labour, will be manifest to those who read it with care. Indeed this is evident from the single fact, that to complete it on the plan which the author adopted, more or less words from twelve foreign languages, ancient and modern, have been introduced into the work."

The author did not long survive its publication. He was one of those who perished by the sinking of the steamer Kent, on Lake Erie. In

consequence of this, the plans for circulating the work were partially suspended, and until now it has hardly appeared in the market. It may be had of John Moffet, West Broadway, near Canal St., New York, or of John Evans, 21 Perry St., Philadelphia.

A Discussion on the order of the Sons of Temperance, between Rev. W. R. De Witt, D.D., of Harrisburgh, and Rev. W. Easton, of Smyrna, Pa. 12mo. pp. 278. Philadelphia: T. R. Simpson.

The influence of the maxim, "the end sanctifies the means," is not confined to those who avowedly adopt it. Many are influenced by it who abhor it when presented in its naked form. That there are many excellent men connected with the order of the Sons of Temperance—men who really have the promotion of the Temperance cause at heart, we cannot doubt; and as little do we doubt that in joining this order, they have taken a false and ultimately hurtful step.

In the controversy between Dr. D. W. and Mr. E., we think the latter has decidedly the advantage, in the soundness of his cause and in the ability and spirit with which it is managed. Dr. D. W. becomes angry and abusive—ever the index of a sinking cause. We present some passages, as specimens of Mr. Easton's manner, and as in themselves interesting. Speaking of the secret and dangerous character of this order, he says:

"The avowed design of the Order is to establish a systematic organization throughout the United States, and to marshal all subordinate Divisions, under the national central power. Now, how obvious the danger resulting from a secret society, so numerous, and so systematically organized. Every one will acknowledge that such secret societies are exceedingly dangerous, if their immense power should be wielded for bad purposes. And who will assure us it will not? The history of all such secret societies, I shall show, warns us to beware of this. The secret transactions of the Order are sedulously guarded from the public; and whatever the "Order wills to conceal," every pledged member is bound to keep secret, though duty to his country and to his God might require him to disclose it. Does a good object require such secrecy? Must charity, in seeking to spread abroad her blessings, be guarded by such impenetrable barriers? Does she need these secret oaths and pledges to aid her in her work of love? Does the cause of temperance and true morality require such help as this? Let not the members of the Order plead that we know nothing of its secret proceedings, and therefore have no right to condemn them. We do not charge upon them crimes from mere conjecture. We must confess our ignorance of what transpires in the secret "Hall," and leave them entrenched behind their secret pledge, sentinel, and mystic pass-word, to ponder well the declaration of their Judge: "Every one that doeth *evil* hateth the light, neither cometh to the light, lest his deeds be reproved. But he that doeth *truth*, cometh to the light, that his deeds may be made manifest." What a contrast do such passages point out between your Order and the "glorious gospel of the blessed God." Bring your Order to the light, it dies at once. The gospel dwells in light; your Order delights in darkness. The gospel is distinguished for plainness, simplicity and retirement; your Order delights in parade and show. The gospel presents its blessings as freely to women and children as to men; and is especially designed to "elevate the female to her own proper importance"—to promote her comfort in this world, and her happiness in the next. Your Order sternly excludes her from all your boasted benefits, and leaves her and her offspring to weep comfortless and uncared for. Your Order courts the rich and excludes the poor, the destitute, and the diseased: the gospel dispenses its benefits to all, and delights in diffusing its blessings especially amongst those whom your selfish Order excludes."

"These secret moral religious societies, as they were called, were common amongst the Egyptians, Greeks and Romans. No uninitiated person was permitted to witness the mysteries of the society. The first and fundamental law in them all was secrecy—a profound secrecy, enjoined often under the most dreadful penalties. They seem to have been first invented in Egypt, and from thence they spread into Europe and Asia. The most noted of these, as you will probably remember, were the Eleusinian. The mysteries of Ceres and Proserpine, celebrated at Eleusis, the principal city of

Attica, were held by the heathen devotees in great veneration. The "private transactions" of the association were so strictly guarded, that if any one ever revealed them—death was the penalty. Yet even this society was not so selfish and exclusive as your Order; for they admitted as candidates persons of both sexes, and of all ages. They had also their officers, whose duties were very similar to those of the "Worthies" in your order. The person who presided was termed the Hierophant. He was enjoined to wear a dress *peculiar to his office*—to be without visible defect—and it was his duty to give a lecture to the candidate, and explain to him the various phenomena he saw in the temple. (*Quere.* The duty of your W. P. and P. W. P.?) The other officers in the Eleusinian lodge-room were, the Torch Bearer, the type of the Sun, whose duty consisted in examining and purifying those who were to be initiated; (as good a name as your Most Worthy Conductor);—a third officer was the Secret Herald, who commanded the profane to withdraw, and enjoined silence on the candidate; (whose office seems to be filled by your A. W. C.);—the fourth, an officer who bore the emblem of the moon and stood at the altar; (your Most Worthy Chaplain.) The fifth was the Archon or Basileus, whose duty it was to preserve order, and oblige the uninitiated to retire—(your Grand Sentinel, &c.) The ceremony of admission was performed by night, and the mysteries celebrated in retired chambers, or gloomy recesses. And even granting that these heathen rites were designed at first to inculcate, as is pretended, a belief of the immortality of the soul and a future state of reward and punishment, it is a fact that the initiated, under the seal of secrecy, plunged into the most horrid excesses. So intolerable often did these enormities become, that even in heathen countries these societies were suppressed, and the rites proscribed."

While we do, upon the whole, commend the efforts of Mr. E., and think that he has fairly met and conquered his antagonist, we must still say, that in our judgment he has not brought out the whole strength of his cause; especially as reasoning with a Christian. We have no question that these secret societies are a device of the Grand Adversary, and that instead of aiding, they will be found, and that before long, to hinder the progress of the Temperance reformation.

☞ We are pleased to learn that arrangements have been made, or have been already carried into effect, since Synod, in *three* congregations—one east, and two west of the mountains—for the election and ordination of *deacons*. There is now, we believe, a clear majority of the congregations of our Church, whose financial affairs either are, or are soon to be, managed agreeably to the Scriptures, and our public profession. This is a great advance, and furnishes no little encouragement to all who "love the rubbish and the stones" of Zion.

☞ We renew our intimation that subscriptions will be received to The Covenanter, commencing with the February number. The price for the half year, to August, will be fifty cents. Two persons uniting can, of course, transmit one dollar. We are disappointed in not being able to fulfil our promise to commence all articles new in the February number. We will, however, take measures to have a Summary of the article which we have been unable to finish, so that the way will be prepared for reading the conclusion.

☞ Mr. Morton and family sailed from this port for Port-au-Prince on Monday the 22d of November, in the brig *Ida*, Captain Harper.—The brethren will, of course, remember that he goes forth a missionary of the cross, to a strange land, relying upon their fervent prayers and their Christian liberality.

☞ The first Thursday of February is the day appointed by the Reformed Presbyterian Synod as a day of fasting, humiliation, and prayer, by the churches, &c. under its jurisdiction.

# THE COVENANTER.

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FEBRUARY, 1848.

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(For the Covenanter.)

## SOME REASONS FOR RETAINING THE WESTMINSTER CONFESSION OF FAITH AS A BASIS OF ECCLESIASTICAL UNION.

A prominent and distinctive feature of the present age, is a desire for association. Throughout the entire community there is a strong *felt* sense of the necessity of co-operation in order to secure any important and desirable object. The religious feelings of all Christian denominations have been awakened to the efficiency and success of united efforts in the cause of the Redeemer; and a demand has been put forth for a visible union of all the branches of the Church of Christ with an earnestness and zeal hitherto unknown. And, although we cannot approve of some of the plans pursued, and means employed to effect visible unity in the Church of God, yet we cannot but sympathize, to a considerable extent, with this increasing desire for a closer affiliation of Christians of different names than has heretofore existed. The Church is, by her divine constitution one, and to effect and preserve this unity among the members of his mystical body, is a principal design of the death and intercession of her exalted Head, and of the gift of his Spirit. The present divided state of the Church is her sin, her weakness, and her reproach. It is the work of the enemy, and it serves to strengthen and perpetuate the kingdom of darkness. Divisions among Christians are the source of innumerable evils among themselves, and they form an insuperable barrier to the spread of the gospel and the conversion of the world to God. The union of Christians upon a scriptural basis would stop the mouth of infidelity, infuse life and efficiency into all their evangelical labors, and render triumphant the progress of the gospel among the nations.

This ecclesiastical union, in order to produce these desirable results, must be of the right kind—it must be founded on truth and love. To unite upon any other ground would be to daub the house of God with untempered mortar, to heal the hurt of the daughter of Zion slightly, and must eventually increase the evils which it is intended to remove. And, there is something so lovely and attractive in beholding brethren dwelling together in unity—something so congenial to every pious mind in the anticipation of union among the followers of Jesus Christ, that good men are in danger of overlooking or underrating the principles that are proposed, and the means employed, in consummating so desirable an object. The union of the Church, in order to be profitable and permanent, must be based upon scriptural principles: upon no other foundation can the Church withstand the rains, winds and floods, to

minster Assembly who prepared the Confession, and who so ably stated and earnestly contended for this principle, were the most learned and godly men of their own or any age. The Church of Scotland in her purest and brightest days adopted the Confession, and most zealously maintained the obligation of civil rulers to support the true religion. The martyrs of Jesus, in the persecutions of the 17th century, who sealed this principle with their blood, were men of whom the world was not worthy. Where, in the entire history of the Church, are there to be found so remarkable instances of the purity and power of religion as among those who cherish the most ardent attachment to the important truth that kings should be "nursing fathers" to the Church? Have those Churches that have expunged from the Confession the dreaded principle of civil obedience to the law of God, been improved by the change? What increase to vital godliness has been made by blotting out from their standards those principles for which their more godly ancestors so faithfully contended?

4. *To expunge from the Confession the doctrine of the magistrate's power about the church at the present time, would impugn the character of the best men of the present and past ages.* One of the principal arguments used in favor of abandoning this part of the Church's faith, is, that the men who believed and taught the principle that civil rulers should encourage and support the true religion, were opposed to the liberty of conscience, and held persecuting principles. Those who make this wholesale charge, calculate too much upon their own importance, and the ignorance and credulity of the public. What! Zuingli, Knox, Calvin, ignorant of the rights of conscience! Henderson, Rutherford, Gillespie, did not understand the independence of the Church of civil power! The Westminster divines, bloody men! The Church of Scotland in her purest times held persecuting principles! The martyrs of Jesus, who fought and fell in defending the independence of the Church, and the freedom of conscience—in favor of Erastian supremacy and spiritual thralldom!! All the people of God in different lands and in past and present times, who believe the Westminster Confession—are enemies to civil and religious liberty!!! Did the children of the father of lies ever invent a more base, foul and loathsome calumny? Was ever slander more groundless and wicked? Now to expunge from the Confession the doctrine in question, would be to admit as true these false and most cruel reproaches. It would be a public attempt to consign to infamy the character of the great and the good of the present and past ages. Modern liberality asks too much.

5. We are not willing to alter or expunge these parts of the Confession, *because they contain the strongest safeguards of the religion of Christ in a nation, and furnish the most powerful securities for the exercise of civil and religious liberty.* A view of the past and present condition of the nations of Europe, furnishes an illustration of this remark. Just in proportion as the Church has been cared for and supported by Christian rulers in these lands, she exists in purity and influence at the present time. Switzerland and Holland, but especially Scotland, have been comparatively bright spots on the map of Christendom. And why—perhaps to no one cause is the moral elevation of these lands more indebted, than to the wise and wholesome laws made in support of the true religion.

6. *There is no medium between the doctrines of the Confession on*



*the subject of the character and duties of civil rulers and national Atheism.* Ever, nation as well as every individual is either for Christ or against him. A civil government that is not in practical subjection to Jesus Christ, is a rebel in the empire of Jehovah. Allegiance to the Divine Mediator, who has been made "Lord of all to the glory of God the Father," is manifested in acting according to his law, and in caring for and promoting the interests of the Church. To occupy neutral ground is plainly impossible. Indeed, those who oppose the Confession have not endeavored to show us any other ground on which nations may sustain a friendly relation to Jesus Christ and his Church. The principles which they assume, and the arguments they employ on this subject, conduct us directly to national Atheism. The question is then simply, whether civil rulers should be friendly or hostile to the Church of God? Indifference is impossible. Fearful shall be the doom of those nations that refuse to submit to the authority of Emmanuel and neglect the interests of his Church. They shall perish when his wrath is kindled but a little. "The kingdom and nation that will not serve the Church shall perish—yea all those nations shall be utterly wasted."

No argument is necessary to show that the Church cannot be united on the principles of national infidelity.

7. We are opposed to the alteration of the Confession of Faith, and to the relinquishment of its principles on the subject of civil government, *because these are necessary to successful resistance to the encroachments of Popery.* The fact is, the duties assigned in the Confession to the Christian magistrate, are so many wise provisions, which the Reformers in different countries found suitable and necessary in the light of scripture and experience, to make, in defence of the true religion against the assaults of the man of sin. Were the Church to lay aside her profession of these principles now, she would in so doing throw down the bulwarks which the enlightened and sanctified wisdom of ages have erected in defence of her dearest rights and interests; and invite the enemy to make further and greater aggressions upon the principles of her members and the rights of men. This argument is of peculiar force at the present time, when viewed in connection with the increasing numbers and gigantic efforts of papists to extend over this entire continent their system of arbitrary power and ghostly dominion. Already they have proclaimed war against the Bible as a school book, and demand the repeal of all laws made in favor of Christian schools and religious education. They peremptorily call for the removal of all those legal enactments that stand in the way of the progress and extension of their system of darkness and blood. And how shall these alarming and powerful encroachments be resisted and repelled! Only by occupying the same ground and using the same weapons, which in better days were employed, when faithful soldiers and distinguished veterans in the war of the Lamb, met and turned to flight the armies of the aliens. And if we do not greatly mistake the signs of the times, the period is not far distant, when true Protestants of every name will see the propriety and necessity of adopting the same principles on which the Reformers acted, when they so honorably and successfully contended with and defeated the trained bands of Rome. To abandon these principles now, would be as unwise as it would be sinful. It would be laying down our arms at the beginning of the battle.

8. *These principles have been sealed with the blood of the martyrs*

*of Jesus.* Their defence and maintenance has cost the Church of God too much to abandon them now. In addition to their own inherent value and practical usefulness, they are recommended to our affections by the most pleasing reminiscences and endearing associations. If the value of republican institutions is enhanced by the blood of revolutionary patriots,—how much more precious and sacred these principles should be regarded, in the defence of which, both patriots and martyrs shed their blood.

“ Patriots have toiled, and in their countries’ cause,  
 Bled nobly, and their deeds, as they deserve,  
 Receive proud recompence.—  
 But fairer wreaths are due, though never paid,  
 To those who, posted at the shrine of Truth,  
 Have fallen in her defence.  
 —————with their names  
 No bard embalms and sanctifies his song;  
 And history, so warm on minor themes,  
 So cold on this.”

Rather than relinquish any of the principles or attainments of their Christian profession, our reforming ancestors took joyfully the spoiling of their goods, and did not count their lives dear that they might maintain them in their entirety, and transmit them unimpaired to their posterity. And now, enjoying as we do, in the good providence of God, the blessed fruits of their labors, sufferings and prayers—enstamped with so many marks of divine approval, and attested by so many sacred ties, and the tenderest feelings of our nature—the Lord forbid that we should give away the inheritance of our Fathers.

9. Another reason for retaining the Confession in its entirety is—*its doctrines have been sworn to and ratified by the most solemn sanctions.* In the National Covenant of Scotland, and in the Solemn League and Covenant of the three kingdoms, the doctrine of the magistrate’s power in behalf of the true religion, forms a prominent part, and clearly appears in its different bearings. Our pious ancestors, in swearing these covenants with their hands lifted up to the most high God, and in His great name, solemnly pledged themselves to God, and to one another to maintain this great principle of the covenanted Reformation. These covenants were entered into in the name of their posterity to the latest generations, and their obligations have descended upon us in all the penitence of their original power. And these obligations have been renewed by most of those who are now attempting to mutilate the Confession. At their own baptism, and on receiving it for their children, at the Lord’s table, and in the ordination of ministers, elders and deacons, the whole doctrines of the Westminster Confession of Faith have been distinctly recognized, acknowledged and sworn to. Never were any people more sacredly pledged. Never was any document approved and ratified by so many solemn sanctions.

Now to cast aside the Confession, or any part of it, after all this, would be to disregard all that is solemn in our dealings with God and with men. It would expose Christians to the charge of mocking God and deceiving one another. It would inflict a deep wound upon the hearts of all God’s covenant-keeping people, and open the mouths of infidels to speak reproachfully. And after having broken all these solemn vows, and cut loose from all these holy obligations, what respect or confidence could the Church, so united, expect from an observing

community? Nor would it be any justification of such conduct to say, that those parts of the Confession expunged from the public profession of the Church, were small and trivial; for, to violate so many solemn engagements for a small thing, would be an aggravation of the evil. And, however small a matter it may appear in the eyes of some men, whether Jesus Christ or the devil should govern the nations—yet, if the Church is unjust in the least, she will be considered unjust also in much.

10. *A view of the character of the friends and opponents of the Confession on this subject, conducts us to the same conclusion.* We like good company. And, here we are encompassed about with a great cloud of witnesses. We would revere the memory and honor the character of those men who have “done worthily in Ephratah” and been “famous in Bethlehem;” considering the end of their conversation we would follow their faith. “Let us hold fast our profession without wavering, for He is faithful who hath promised.”

11. We are inclined to maintain the Westminster Confession unimpaired—*because it is the only basis on which the Churches can unite.* Union can be effected upon no other ground. A little observation will make this appear evident. All the divisions that have taken place in the Presbyterian Church in Scotland, and in the United States since the Westminster Confession was formed, have arisen from a neglect of, or opposition to its principles. Whenever the Church or any part of it endeavored to occupy different ground, division has been the consequence. This is the rock on which the Church has been broken and split into so many fragments. Here is the cause of division and strife in the Presbyterian family. In Scotland, a disregard of the doctrines of the Confession on the subject of the magistrate’s power *circa sacra* separated the Revolution Church from the faithful Covenanters who continued to maintain this principle. This corrupt Erastian establishment afterwards resulted in the separation of two bodies of Seceders, and lately the Free Church. These Seceders after their secession, were again divided into four different sects, on the principle of the magistrate’s power about religion. In this country about the end of the last century, an attempt was made to unite two denominations, the Covenanters and Seceders, by expunging this doctrine from the Confession; and the attempt resulted in the formation of two new sects—the Associate Reformed, and the Dissenting Reformed. Lately another effort has been made to form a union between four branches of the Church, by the same change of the Confession, and it has resulted in strife and contention, and brought three of these bodies to the verge of dissolution. Thus, every attempt to erase this great principle of civil obedience to the law of God from this venerable symbol of the Church of our Fathers, has produced evil, only evil and that continually. How preposterous then to think of uniting the Church by expunging this part of the Confession, since every attempt to do so, has resulted only in dividing her into so many sects! Is it not time that the friends of union would consider that the Church cannot be united in this way? And does it not deserve the serious and prayerful consideration of honest minded men in various sections of the Church, whether a return to the good old ways in which our fathers walked, and in which they enjoyed peace and unity and so many tokens of the divine presence, may not be the

grand means of uniting in the bonds of a holy and delightful brotherhood these separated children. Experience and the history of two hundred years, most clearly prove that the Church cannot be united by removing her ancient land-marks, and throwing down her bulwarks. There are in different lands a number of God-fearing men, who will never consent to such a change—and, as light is diffused and the designs of divine providence developed, their numbers will increase and their influence extend. These, rather than relinquish or surrender any of these great principles, which have heretofore constituted the Church's strength and beauty, will continue to dwell alone—mourning over the stones and rubbish of the beautiful house where their fathers praised God; and wait the dawn of the millennial day, when their principles will be acknowledged, and their conduct and motives approved.

12. The Westminster standards should not be mutilated, *because the principles now opposed will prevail over all opposition, and constitute an important and conspicuous part of the strength, beauty and glory of the Church in millennial times.* Both divine prophecy and promise assure us, that in this happy period civil protection and support will be an eminent blessing of the Church: and every such promise implies a divine command; compare Is. XLIX. 6, and Acts XIII. 47. Civil magistrates will then consider it their honor as well as their duty, to defend and cherish the spouse of Jesus Christ, and to restrain and punish her enemies. Here there can be no dispute. The spirit speaketh expressly:—"Kings shall be thy nursing fathers and their queens thy nursing mothers." "Kings shall minister unto thee." "The nations of them which are saved, shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Is. XLIX. 23, LX. 10, Rev. XXI. 24. Let all true Christians understand, anticipate, and hold fast the principles of the millennium, and thus hasten its approach. To lay aside any of the Church's past attainments now, would only serve to alienate her friends, remove to a greater distance the prospect of happy union, and darken the rising dawn of that blessed day, when all kings shall fall down before the exalted Messiah, and all nations shall serve Him.

Let then the Westminster Confession, that excellent and incomparable symbol of the Church's Faith—be maintained in the true spirit of its great scriptural principles. Let its important doctrines be received as a guide in things ecclesiastical and civil—and, according to its original design, let it be admitted as the basis of genuine union and practical reform; let the true lovers of Zion's unity and peace in the various sections of the Church, laying aside prejudice and party spirit, and forgetting their mutual criminations and trials in which they have too long indulged, and humbly and earnestly asking the God of their fathers to guide them, return from their wanderings, and meet on this high and holy ground, and embrace and dwell together in the spirit and bonds of a beloved and lasting brotherhood. Then there will be one fold and one shepherd. And then the Church will appear again as she once did, when standing upon the lofty eminence, fair as the moon, clear as the sun, and terrible as an army with banners.

J. W.

## AFFLICTIONS—THEIR NATURE AND ENDS.

The following article—rich in instruction and comfort to the afflicted believer—is taken from the autobiography of the Rev. James Fraser, one of the sufferers during the persecution in Scotland under Charles II. This interesting work has been lately republished by the Wodrow Society, and constitutes a most valuable addition to the stock of religious biography. The section from which our extracts are taken is entitled “Observations upon my sufferings.” It deserves repeated study. He observes :

(1.) That such as will live godly in the world must and will suffer persecution, for the trial and exercise of their faith and patience, purging away of their dross, and for weaning their hearts from the present world, and for confirmation of the truth, 2 Tim. iii. 12 ; 1 Pet. iv. 12 ; John xv. 3. (2.) Although at some times there be more or less of persecution, yet there is no time in which the saints shall be without daily crosses ; for a wicked world will persecute with the tongue, even in Abraham’s family, where piety did obtain, Gal. iv. 28, 29 ; Gen. xxi. 9. Even when religion was favoured, I found persecution by reproach, and contempt of wicked men. (3.) There are some special days of persecution, when hell breaks loose, and when great trials come, which are called “the hour of tentation,” and “the evil day, the hour and power of darkness,” Rev. iii. 10 ; Eph. vi. 13 ; Luke viii. 13, 22, 25. (4.) The Lord “stayeth his rough wind in the day of his east wind,” Isa. xxvii. 8. He many times puts an end to the extremities of his people’s personal trials ere he exercises with public sufferings ; he “lays not on men more than is meet,” and therefore suffers not a multitude of evils to lie upon his poor people at once, 1 Cor. x. 10. (5.) God first (I find) ordinarily exercises with personal afflictions, ere he call them to sufferings on account of Christ, that, being exercised with the one, they may better bear the other. (6.) I find that the Lord doth many times affright us with troubles which never come upon us, as he did to Nineveh ; and we are made to fear that which the mercy of God never suffers to touch us, Jonah i. 3. (7.) But seldom or never doth a great personal or public stroke come upon the Lord’s people, but he gives them some warning, and notice of it before-hand, that we be not surprised, but prepared for it, Zeph. ii. 1, 2, 3, 4. (8.) Obstinacy in sin and impenitency, and the removing of God’s precious people, with security under this, have had greatest influence upon my fears of a day of desolation, Isa. lvii. 12 ; Ezek. xi. 3, 4 ; Isa. ix. 4, 5. (9.) Our fears, unbeliefs, and discouragements, with our confusions, are our greatest troubles in a day of trouble ; it is a prison within a prison, Psal. cxlii., “O bring my soul out of trouble.” Our galled sore backs make our burdens more grievous to us—sin and unbelief are bad ballast in a storm. (10.) The cross of Christ, when we once engage with it, *is nothing so terrible, is nothing so heavy as at a distance in apprehension it is.\** How dreadful did a prison and appearing before synagogues appear to me ! But, when I did encounter therewith, I found it nothing so terrible to me. (11.) I was never in that trouble yet upon the account of Christ, but I was delivered out of it by the Lord, and that when it seemed very desperate to look for salvation, Psal. xxxiv. 19, “The troubles of the righteous are many, but the Lord delivereth out of them all.” We are to believe deliverance from all our troubles,

\* The italics are, in all instances, ours.—Ed. Cov.

though we cannot tell when or how. (12.) Nothing contributes more to a Christian carriage under trouble, than faith of God's support in and deliverance out of trouble, James v. 7, 8. Unbelief sinks the heart. (13.) It is a matter of great humiliation to us, that our troubles and afflictions do us but little good sometimes, that we are so unfruitful under the rod : and especially I observe, that small troubles have but small influence ; every physic doth not work with strong constitutions. My lighter troubles, whether upon a personal or more public account, I found but little good by them. *It was a deep heart-reaching stroke that did me good* : and in times of greatest fears, sharpest afflictions, it was ever still best with me ; and at first afflictions do not so much good, it is afterwards that they reap "the peaceable fruits of righteousness," Heb. xii. And, even when the Lord blesses them to do good, the fruit, alas ! is but small ; we are not so good under them as we ought to be or might. (14.) I have observed, the more the Lord's people are afflicted and persecuted, the more they grow ; and the gospel never thrives better than when it is persecuted, Exod. i. 12 ; Phil. i. 12. Such things as happened to me have been "for the furtherance of the gospel." All the malice of men could never have broken us, if we had not undone ourselves ; they "plowed with our heifer:" for the spreading of the gospel was the effect of a long time of their greatest severities. (15.) Persecutors are ungodly, are cruel, are deceitful ; and this did I see evidently, all persecutors have these three properties : and therefore let us beware of such persons, and keep at the utmost distance with them, and expect no good from them ; let us not lean on them who smite us ; let us suspect all their favours, for "the kisses of an enemy are deceitful ;" but let "our eyes be only to the Lord." (16.) Too great love, respect to, intimacy and communion with wicked men, and not standing at due distance with them, provokes the Lord to give his people into the hands of the wicked. The Israelites' wicked confederacy with the Canaanites made them "briers and thorns in their sides ;" *had we carried to the ungodly as we ought to have done, we should not have smarted as we do this day.* (17.) It is a very great comfort to a godly person, that his persecutors and enemies are God's enemies, and wicked persons : "Let my enemies be as the wicked," saith Job. We may expect good hearing from God against them. It doth much likewise to determine us in our duties that what they are for must be ill, and what they are against must be good : and, notwithstanding of the confidence of some compliers, it is strange that in almost six thousand years one instance from Scripture or authentic history cannot be given. (18.) Under public sufferings we are mostly called to submission and patience, both in reference to God and men : "In patience possess your souls ;" and to Christian cheerfulness. Oh, what a comely thing is it to see a meek sufferer, like the Master, "not opening his mouth," but "dumb as a sheep is before the shearer !" And how ordinarily do men fall in this great sin of impatience ? And cheerfulness under the cross of Christ is no less beautiful ; and therefore how frequent such precepts and examples, to "glory, rejoice in tribulation ?" for this gives a good report of Christ, his cause and cross to others. (19.) Sufferings on public accounts are not only our duty, but our great privilege ; to suffer for Christ is one of Christ's love-gifts, Phil. i. ult., "It is given you to suffer for the name of Christ." To give testimony for Christ and his truth is our greatest honour. A sufferer and witness for Christ is the most

honourable person and officer in the kingdom of Christ; it is Christ's highest and honourablest employment, Acts v., "They rejoiced they were counted worthy to suffer shame for Christ." (20.) *Reproach and shame, and ill-will of men, is the heaviest of Christ's crosses to bear*: "Reproach hath broken my heart," saith David. (21.) It is the great guilt of professors this day, that they not only shun the ways of God, but are ashamed of them, and of the cross of Christ, yea, and of the truths of Christ; of such will Christ be ashamed. (22.) It is a very hard matter to get our sufferings stated upon Christ's account, but yet it is very necessary we get it done; for many objections doth a poor suffering soul meet with in this case, as possibly not so clear to many as the matter of the sufferings of Christians under heathens, and of Protestants under Papists. Nor is the call to such a thing clear at such a time; some sinful accession of our own (through want of consideration or mistake) to our trouble, sense of guilt and unworthiness, doth render our cause dark to us many times. That as it was said of these, "Ye did not fast to me," so may it be said of us, Ye suffer not to me, nor for me, but for your sins and yourselves. (23.) Outward trouble from the hands of persecutors may be both a rod and correction for sin, and a testimony for Christ and his truth. The Lord Jesus may by one rod design both the correction and chastisement of his Church and people, and likewise design a confirmation and witness to his truth, cause, and work. Heb. xii. 12, the public sufferings of the believing Hebrews were "chastisements for our profit." (24.) We by our sins therefore may provoke the Lord to deliver us into the hands of men, and by our weakness we may have some sinful hand and occasion thereto, and great failings attending our sufferings; and yet Christ accept of our sufferings, so maimed, as a testimony for him. (25.) Whatever pretext wicked persecutors make of afflicting God's people, and that they be schismatic, scandalous, seditious, that they walk disorderly; yet the true ground of their quarrel is because of their enmity to God and godliness; and therefore we may be assured we suffer for Christ and for his cause: "All these things will they do unto you, because the love of the Father is not in them." And David saith, that all his enemies' quarrel with him was, "because he followed after that which was good." It is the enmity that is between the seed of the serpent and the seed of the woman, Gen. iii. 15; Matth. xxiii. 33; John xv. 19, 21. (26.) I observe, that the Lord doth accept of the faithful ends and endeavours, and honest intention and zeal of his people, when the methods and particular means and courses they take for witnessing for Christ are sometimes not altogether justifiable; as he who scruples through want of light an oath in itself lawful, out of zeal for the glory of God which he fears by taking this oath he wrongs, and thereupon suffers, this man's sufferings are accepted of Christ as a testimony for him.

The next paragraph, in which Mr. Fraser gives his judgment of the controversy then existing, we also quote, for, in principle, it is applicable now as then.

The controversy this day is as manifestly stated betwixt Christ and the devil, sin and godliness, whether the world should be Christ's subjects, or the devil's and sin's subjects, as ever it was. The smaller differences, though in themselves of no great consequence, yet centre in this great gulf of rebellion against God. To touch any thing belonging to this wicked generation, Christ's stated enemies, or to have ought ado

with them, is dangerous, Numb. xvi. 26; and they are the emissaries of Satan, and doing his work, who plead for union and compliance with them.

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MEXICO—THE CHURCH AND THE PEOPLE.

We take from the columns of a daily paper of this city the following account of the cathedral, the priests, and the people in the city of Puebla. It is from a favorable witness, for the writer says he is "predisposed in favor of the Catholic Church," and yet his statements accord with all that we hear and know of other thoroughly popish countries—the church overflowing with wealth—beggars in abundance—the priests luxurious and hard-hearted. He says:

"The great feature of the city is the cathedral. It is situated on the south side of the grand plaza, and is constructed of elegantly wrought basalt, a stone of darker gray and nearly the same solidity as our Eastern granite. I have seen the cost of this edifice somewhere stated, but cannot here obtain any account of it, other than that it cost several millions of dollars. There is enough wealth visible in the edifice to pay the national debt of Mexico. But you cannot enter or leave it without being importuned by the lazzaroni who throng about its doors. I have never seen as many beggars as there are to be met with in Puebla in an hour's walk, and most of these are real objects of charity. Hundreds of deformed human beings hang about the portals of the churches, or drag themselves around the streets asking alms. Of the Americans they seem to expect charity rather than their own people, and most of the proceeds of their vocations (if begging is a vocation) come from the 'barbarians of del Norte.' At New Orleans, I observed that the Roman Catholics rarely passed a beggar without giving alms, but in Mexico the same fact cannot be registered. *I have yet to see the first priest or novitiate give a tlaco (Mexican copper coin) to one of God's poor.*"

Speaking of the great market, and the multitude of miserable traffickers that crowd it, he adds:

"At all hours, rain or shine, one can see the servants of the Church crowding their way through the mass begging money for 'our Mother of Guadalupe.' A large portion of the scanty earnings of these poor degraded children of ignorance, goes into the coffers of the church, that in return astonishes them with its boundless display of wealth. Yet they give willingly, and would cut a Northman's throat if he were to tell them that it was heartless robbery, and not necessary to their eternal welfare."

What follows is just what we would expect,—indeed it is only a confirmation of what we knew before:

"The christian traveller, standing for the first time in the streets of Puebla on a Sabbath, is surprised to find its stores open and its inhabitants pursuing their usual avocations. There are, to be sure, exceptions to the general rule, but Sunday here is not as sacred as many other days—and so far as religious requirements are observed, every day is a Sabbath. The church is never satiated with prayers and confessions, and its coffers are never so full that there is not room for more. 'Give, give,' is pealed forth from an hundred bells, from daybreak to day's close, and gift unceasingly follows gift from the responding crowd."

When he speaks of "every day being a Sabbath," he means that every day the greedy priests have some ceremonial by which they extort additional contributions from their deceived votaries. Yet how many, even in this land, are "predisposed" like this writer, towards a Church which debases, demoralizes, and robs its credulous disciples.

THEOLOGICAL SEMINARY—CAUSES OF FASTING.*

We have sinned; O Lord, pardon, is the language of the devout in all ages. But when a day of solemn fasting, humiliation and prayer is appointed, the confession of sin, accompanying the prayer for pardon, is peculiarly appropriate. This day has been set apart for this solemn duty. In so doing, we have said that we feel sensible of the duty of fasting, that we may be brought to a sense of our sins and the need of pardon. In our present circumstances, we have special need to prostrate ourselves before God, and in humble confession of our sins, implore forgiveness. God has a controversy with us—we are laboring under the hiding of his countenance, and evident manifestations of his displeasure. Our sins are the cause.

That we may unite in our confession of sin, and rend our hearts and not our garments, we adopt the following:

Causes of Fasting.

1. *Original Corruption.*—This is that by which our whole nature is defiled, and rendered contrary to the nature and law of God. It is the bitter fountain whence issue so many turbid and filthy streams. This is indwelling sin, and works in us all manner of concupiscence, wars in us, reigns in and over us, and deceives and slays us. We would unite and confess in the language of the Psalmist, "Behold I was shapen in iniquity, and in sin did my mother conceive me."

2. *Love of the World.*—We cannot free ourselves from the charge of being easily led astray by the allurements of the world. We are forgetful of our high destiny, and live and act as though this were our eternal abode. Our affections are set upon things on earth, and not on things above, and whilst our love of the world is manifested by our aversion to the principles and exercises of religion, we are easily and lamentably led astray by the lusts of the flesh, the lusts of the eye, and the pride of life. Well may we humble ourselves before God, in view of our worldly-mindedness, and say of ourselves as is said of Ephraim, He "is a cake not turned."

3. *Pride and Ambition.* The natural pride of our hearts manifests itself too often in the daily concerns of life. An unholy ambition, especially, has been cherished in our whole literary course. When we were in the academies and colleges, we drank deeply of the spirit which so much influences the student in his whole course. Strife for the mastery, desire to exalt one's self, and a love of applause, passions fostered in earlier days, even yet manifest themselves in our studies and actions; whereas, a love to God and his law, a zeal for his truth and for the promotion of his cause, and a desire to be prepared for the arduous

* Most of our readers are aware that the students in the Theological Seminary, with the Professor, observe a day of fasting annually, soon after the opening of the session. These "Causes" were drawn up for the last occasion of this kind a short time ago.

work to which we look forward, should be our chief incentives to action. Well may we be humbled and mourn over our sins with open confession. We would deny ourselves, bury our unholy ambition, and pray for the sanctifying influences of the Spirit of God.

4. *Want of compassion for erring and dying sinners.*—The great mass of mankind is in a state of lamentable darkness, going down to eternal death without a knowledge of the Saviour; and even in our own Christian land, the multitude are going on in their course of disregard to and open rebellion against that Saviour, and, if grace prevent not, must reap the fruit of their sins in eternal death. Now, when we see the world lying in wickedness, and sinners thronging the broad road to death, our compassion is hardly excited, we look upon the melancholy scene without a tear of sorrow. Who of us has the spirit of our compassionate Lord, who, when he viewed the condition of sinners in the city of David, exclaimed, O Jerusalem, Jerusalem! We are in preparation for being ambassadors of Christ, and if it be his will to send us, our work will be to reclaim sinners, to show them the sinfulness and misery of their condition, and to point them to the great physician of souls. But alas! how little compassion for the fallen and the lost! How can we direct the sinner to the cure, if we feel not for those who are dying of the wounds of the deadly serpents? Alas! how indifferent! Our hearts are cold—compassion scarcely finds a place within. Well may we confess this our sin, we are verily guilty.

5. *Want of zeal in the Cause of God.*—We have by our profession, enlisted in that cause and promised to promote it by all the means in our power. We have enlisted in the ranks of the faithful, under the banner of Christ's Crown and Covenant. But great as is the cause, and ennobling as are our company and duties, we manifest little appropriate zeal. From anything observable in our walk and conversation, it would hardly be known by the world that we had dedicated our hearts, our tongues, our hands, and our whole powers to God and the promotion of his cause. Our want of zeal appears in our indifference and corroborate want of action, in behalf of the great interests of our Divine Master. And,

(1.) *His rights as King of nations.* Though he is entitled to supreme rule, yet we see not all things put under him. The nations are in open rebellion against Prince Messiah, at war with his law, and in hostility against the Church and people of God. But where is our zeal for Christ's crown? Whilst his enemies are combined to plot against the Lord and his anointed, we are at ease, not concerned, as we should be, for the glory of Christ's kingdom. (2.) *The spread of the gospel.* The world is lying in heathenish darkness—the name of Jesus Christ has never been heard by the millions of Asia, Africa, and the isles of the sea—spiritual death hangs over the benighted heathen: and, alas! we are at ease! Whilst little has been done, especially by our church, for the spread of the gospel, we feel not for the lost and the wandering. Little do we act, little do we pray for the coming of Christ's kingdom; and whilst so little is done, we do not sufficiently mourn over our own and the Church's sin in this matter. (3.) *The truth and peace of Zion.* Have we said, and have we given evidence of the sincerity of our hearts in saying, in the language of the Psalmist, "If I forget thee, O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem

above my chief joy?" For our sins in this matter, God is pleading a controversy with us, and we lay it not to heart. There is a lamentable want of uniformity in the practice of our congregations respecting the order of Christ's house. In violation of the standards of the Church, and of her law, as established by our late supreme judicatories, some of our congregations still retain officers of human, instead of those of divine appointment, and many do not yet supply that which is wanting, by the appointment of ordained officers over the temporal concerns of the Church. In consequence of this violation of the law of the house, and this neglect of duty—in consequence of this want of conformity in our congregations, the peace of the Church is marred, her prosperity hindered; our covenant cause retarded, and God's people discouraged and caused to mourn. Our sins are the cause of our sorrows. We have not mourned over the desolations of Zion—for the divisions of Reuben we have had little searchings of heart. (4.) *The institutions of the Church.* Of these, but one need be mentioned here—our Theological Seminary. Whilst there is much to encourage, and for which to thank God, still there is much for which we would mourn. Whilst this is the appointed means for the preparation of ambassadors for Christ—whilst the wilderness and heathen lands are parched for want of the cooling waters of the gospel—whilst the Macedonian cry is coming up from all the destitute parts of the Church, we are few in number, and our Seminary labors under the most embarrassing circumstances. We are few in number. Many of our students, who are looking forward to the good work, are retarded, or entirely kept away from the Seminary by pecuniary embarrassments. The treasures of the wicked are full to overflowing—the Churches almost empty. The Seminary is crippled in all her energies. Our venerable Professor has not a sufficient salary to keep his mind free from the cares of the world; the Church seems to forget that he is her own officer, that his whole time and strength are devoted to the duties of his office, and that she is bound for his support. We are embarrassed for want of an edifice. Instead of having comfortable and suitable house and rooms for the use of the students and the exercises of the Seminary, we are, for the present, compelled to depend upon the kindness of our Professor, and at his expense, for a place of meeting. How long shall we remain without a settled habitation? How long shall our hands be made to hang down and our discouragements be increased? For these things we would mourn, and confess our sins, which are the cause. We have not rightly appreciated God's favour, or improved our privileges, and now he is contending with us. We have lacked gratitude to God for his numerous manifestations of love and care over us as a seminary, and now he is laying his hand heavily upon us. Let us confess our sins, and with fasting and prayer, implore forgiveness. 6. *Want of Practical Piety.* We have drunk deeply into the spirit of the age, which is cold and carnal. In the performance of our religious duties, we are formal and almost destitute of zeal. We have, and give, little evidence that the principle of grace is implanted in our hearts; and yet in this sad state we are strangely indifferent. Contented with our present attainments in grace, we are not earnest in prayer to God for the light of his countenance, whilst indeed we are in darkness.

Our condition is the more lamentable, and our sins the more aggravated in our want of evidences of a call to the ministry. We have not

those clear and satisfactory evidences after which we should continually and prayerfully seek. And whilst thus in darkness and doubt, we are not awake to the awful responsibility under which we are about to place ourselves, in engaging in the work before us. Shall we run unsent? Shall we preach Christ to others, and ourselves be cast away? are questions about which we are too little concerned. Coldness and indifference have seized upon us, and "our iniquities, like the wind, have carried us away."

For these things we would bow ourselves before God, confess our guilt, and whilst confessing our sins, with shame and confusion of face, with fasting, humiliation and prayer, we would look up to God with hope of forgiveness and acceptance through our Lord and Saviour.

N. R. JOHNSTON,	} Committee.
H. P. McCLURKIN,	
J. HUNTER,	
J. ARMOUR.	

ABRAHAM ENTERTAINING THE ANGELS.*

"There is an exceedingly picturesque and graphic interest in this narrative; and I feel the highest value for it as an exhibition of the kindness and simplicity of the patriarchal manners in the patriarchal times. There is something peculiarly graceful and imposing in the politeness of Abraham; and I can now better understand the fitness of sacred biography, as abounding in the exemplars of all that is good and great in the character of man. One likes the exuberant and affectionate hospitality of the good old man; and the very material of which it was made up enters most fitly and beautifully into the whole scene. I do not know if it has ever been made the subject of a painting; but surely there is enough of the visible and the local to furnish the artist with objects for an impressive representation: the tent door, the tree, Abraham and Sarah, the three strangers, the servant, and the food which was dressed to set before them. Let me not hide myself as heretofore from my own flesh. Let me remember that hospitality, even to the unknown, thus exemplified in the Old, is expressly enjoined in the New Testament, and under the warrant, too, of the example recorded in the earlier Scriptures—'for thereby some have entertained angels unawares.' I have much to learn and much to unlearn, ere I attain the perfection of the second law."—*Dr. Chalmers.*

THE SONG OF MOSES.

"This noble poem is ascribed to Moses himself; and while its poetry speaks of the inspiration of high genius, its sacredness speaks the direct inspiration of Heaven. Such a recognition of poetry and song tells us that in the service of God there should be the exercise, the consecrated exercise of all the powers which he has given us, and tells us that in religion the enjoyment might be as various as are the capacities of our nature. And there is that of sentiment in it which adapts it to the use of a church delivered from her enemies in all ages—nay, which fits and so makes it to be actually adopted for one of the triumphal songs of

* This, and the following, are from the scripture readings just published, of this distinguished divine.

eternity. * * * I have often felt, as in reading Milton or Thomson, a strong poetical effect in the bare enumeration of different countries, and this strongly enhanced by the statement of some common and pervading emotion which passed from one to another of their respective people. This is set forth with great beauty and power in v. 14, 15.”
—*Dr. Chalmers.*

SINGING IN PUBLIC WORSHIP.

Lowell Mason, of Boston, well known as a compiler and composer of music, is making some efforts through the press and in other ways, to reform the music of the Churches. Much of his essays, relating as they do to choir singing, are out of our line, but we present a brief extract on the subject of Congregational Singing and Tunes, which our readers may peruse with advantage.

1. *Congregational Singing.*—As this depends upon the simple element of *power*—as we look for scarcely anything like expression when all the people sing—the ability merely to open the mouth and speak out the words is almost the only musical qualification required. It is not to be supposed that in congregational singing the four parts will be sustained with any thing like proper balance or proportion, but rather that the people generally, men, women and children, will sing the principal melody (*Canto Fermo*) of the tune. The keeping of the time, so difficult in choir singing, here becomes easy, since it consists in merely keeping together, and one cannot very easily get away from the current of sound produced by the union of a multitude of voices. It is not supposed that true congregational effect can be generally reached for some generations to come, since old habits have got to be broken up and new ones formed. To our children’s children we can only look for that magnificent effect of a great congregational chorus. But it does not depend so much on musical cultivation, as upon the will, or an inclination to engage in the exercise according to *one’s best ability*.

2. *Tunes.*—The tunes used for congregational purposes should be very simple, that all may be expected to join. Even “The Old Hundredth” can be but with difficulty reached by all voices when sung, as it usually is, in the key of A or G. The key of F (its old key,) seems to be as high as it can be sung by the multitude. When sung in this key, it may be regarded as one of the best specimens of congregational tunes. Canterbury, in the key of F, (as it appears in the Psalter) is still better, requiring less compass of voice, and being quite within the reach of all. Congregational singing must always fail, and be really frightful, if difficult, or even comparatively easy *choir tunes* are attempted. St. Martin’s, for example, is too difficult for a congregational tune, because of the compass of voice required, and because three or more notes are often required to be sung to a single syllable of the poetry. Modern singing books contain but few tunes sufficiently simple and easy for successful congregational performance. In general, the rhythmic form of such tunes should be confined to equal length, or all except the first and last notes of each line should be of equal length. The rhythmic form of Boylston or Hebron, may perhaps be admitted, provided the tunes be not sung too fast, and especially if the *first two notes in each measure* be made as long as the time will permit. But we must not expect an exact division of the time in congregational singers, but only that *all may keep together*.

We would call the attention of the friends of choirs, to the following statement, accompanied with the inquiry, whether they really think it is consistent with Christian economy and simplicity to spend "more money," and "more time," to perfect a choir?

To sustain a proper Church choir is no small task. The people must be willing to give more money, and the singers must be willing to devote more time, before any high degree of choir singing can be attained.

LAYING CORNER STONES.

"In the name of Almighty God, the Father, the Son, and the Holy Ghost, we deposit this Corner Stone in its place, on which a Church is to be erected to His praise, in which God, we trust, will be worshipped in spirit and in truth, the glorious gospel of His grace will be preached, and its ordinances administered to His people, for ages to come."

This language, and this ceremony, were used a few weeks ago at the laying of a corner stone of a new Church in the neighbourhood of this city, and we must say that to us it is entirely revolting; and we shuddered as we read it. If this is not taking God's name "in vain," we know not what is. To call such a service superstitious, is to say little—it is positively and dreadfully profane. We know the apology. It is said that we are to do *all* things "in the name of Christ." True, But, 1. The command to do all in the name of Christ, does not import that we are to use these words in our ordinary acts. This is like the interpretation given by Papists, and some *papizers*, to the text which speaks of "bowing" at "the name of Jesus," as if whenever that name is uttered we should make a bow! What would we think if we heard a mason as he erects a building, even a church, use the Divine name at every motion? "In the name of, &c., I lift this brick;" "in the name &c., I raise this mortar," "in the name &c., I lay this brick?" and yet every laborer should prosecute his business "in the name of the Lord Jesus," but in another and far different way, than by an uncalled for and consequently *profane* use of the reverend name of God. But what better right has the minister to make this solemn use of that name while engaged in his manual labor. He is in the meantime, and while so engaged, nothing more than a stone-mason; if *he* may make so solemn an invocation at such a time, it may be done at any time, and *all* the time.

2. Where is the warrant to use this divinely instituted formula, the very formula which we employ in the sacred ordinance of baptism, where is the warrant to use this in such an act as laying a stone in a building? To use the very same form in putting a stone in a building that Christ has appointed to be used as an emblem of *his* introduction of a new and *living* stone into his living temple! Can this be anything short of profanity? 3. This act is meant to be a religious rite. It is performed invariably, by ministers of the gospel. It is done by the use of a formula, not only itself ritual—but only used lawfully in *religious* services. Now who gave ministers authority, as ministers, to lay corner stones? What right has the Church to introduce such ceremonies? Will Christ approve them? Will he not say of all such services, "who hath required this at your hands." Having transferred the more solemn part of the baptismal rite, the invocation of the divine name—to the manual service of laying a stone, let us cease to upbraid the Papists with their baptism of bells.

4. All this is done for *effect*. It is just to make a show, it is to "be seen of men." No one ever heard of a minister attended by one or two, proceeding quietly to the edifice, and there, with no noise or display, invoking the name of the Triune God over the corner-stone. No! This rite is always preceded, like other contrivances for effect, by a great flourish of trumpets—an assembly is congregated—speeches are made, and then, a *collection is lifted*. In short, it is gone about, just as all *similar* ceremonies are by the Papists, with the greatest attainable pomp, and like theirs, it aims at the same thing—*more money*.

There is more Puseyism, than is to be found among the Puseyites.

TRUTH ALL ESSENTIAL.

The following from the "Presbyterian" of this city, is highly seasonable. Nearly, if not quite, all late schemes of union have been managed in such a way as to disparage a strict adherence to *the truth*, and will end, we fear, in discrediting the truth itself. The distinction of truths into essential and non-essential, and so very popular just now, will lead directly to the rejection of all that we hold to belong to the latter class. Nor is any truth safe: for where is the line? The Seceder bent on union, draws his line. The Presbyterian, his. The Arminian, his. The Socinian, his. The Universalist, his, and *invariably*, all below the line, if not discarded at once, is treated with neglect; this neglect in turn, settling down into contempt, which again finds vent in heaping reproaches upon all whose line is not so low. We would fain hope that many in that body, accord with the spirit of the editorial from which we make our extract.

Ed. Cov.

The distinction, to which we have before referred, of essential and non-essential doctrines, has been resorted to as the justification of concessions which have proved eminently hazardous. It is a rule which has no fixed meaning. Every one has the same right by it to make his own classification of doctrines, and it might have been foreseen, as it has actually occurred, that each and every doctrine, according to the spirit of the self-constituted interpreter, has taken its place alternately on both sides of the catalogue. This distinction has made room for another rule, which, in its practical operations, has greatly endangered the well-being of the Church; we refer to the well known usage of subscribing or adopting confessions of faith with reservations, or for substance of doctrine. This rule or usage is any thing which each and every one may choose to make it, and is the most insidious enemy to systematic creeds.

These are unquestionable sources of danger to the truth which, in its entirety, is the glory of the Church; and yet a still further danger arises from the speculations of ingenious minds which seem to think their title to rank in talents and attainments is proportioned to the novelty of their speculations. The simplicity of gospel truth has for them but little charm: they pride themselves in departing from the old paths, and the principal object which they accomplish is to mystify honest minds and pervert unstable ones. Surely no great achievement for one proud of his talents, and ambitious of the reputation of an original thinker, or genius.

In view of these sources of danger, we revert to the position of the Presbyterian Church. It has, as has already been remarked, a noble system of divine truth on which it is professedly built. To preserve

this intact, and to secure increasing attachment to it, is the means plainly indicated for preserving its character, and securing its continuance as a church. The various institutions of the Church, in education, missions, and publication, are only so far valuable as they are calculated to promote and perpetuate divine truth, and to sustain those standards which are the expression of it. They are and should be subordinate to the doctrines of the church, and whenever they cease to promote these latter, they should be abolished. We hope most earnestly that this distinction will ever be observed, and that the church's testimony for the truth, the whole truth, will ever be maintained as the source of its life and glory. Never, O never, may an over sensitive spirit enter into the Church, which will be ready to sacrifice truth to a supposed love for the brethren.

Union is desirable. Readily could we utter the prayer of Simeon, if the union of all professedly Christian denominations could be effected on the basis of the truth as it is in Jesus. Other modes of effecting this union we deprecate. Could every Christian denomination in the country be induced to unite with the Presbyterian Church, on the condition of its renouncing or waiving one single doctrine, and that by some deemed non-essential, we should withstand the proposal. Fidelity to God forbids the voluntary sacrifice of a single truth for the accomplishment of any conceivable purpose. No individual, and especially no community of individuals should be admitted into the Presbyterian Church, who would demur to a single doctrine of the Church as commonly understood. A large Church, on many accounts, is desirable, but a pure one is still more desirable. He should be regarded as an enemy, and no friend, who would propose measures of compromise under the ostensible plea of promoting unity. Keep the truth, and you keep the key of the fortress by which the enemy is excluded. The shadowy good to be accomplished by opening the doors of the Church wider than the Master has opened them, will sadly contrast with the inevitable and formidable evils which will thus result. A sickly charity and a compliant moderatism are more to be dreaded than the fiercest assaults of open enemies. Let this be remembered by the watchmen of Zion. Their fidelity will in this respect be tested. If the Church is to stand in its integrity; if it is to secure the approbation of its Lord; if it is to minister to the holiness of its individual members; if it is to be united and happy; if it is to be efficient in every good work, it must, without compromise, maintain that glorious system of truth set forth in its standards, remembering that this is its chief glory, and the sure pledge of its stability and perpetuity.

A RECENT ELECTION—THE VIRGIN MARY.

The following is gravely published as an interesting item of information, &c., in the columns of the Freeman's Journal, a Popish paper in New York. Popery is, indeed, unchangeable. We may add, and the news cannot but rejoice the faithful, that Pius IX. is expected soon to pronounce the "immaculate conception" to be an article of faith!

"The Provincial Council of Baltimore having elected the Most *Blessed Virgin Mary* as Patron of this country, and having, at its last sitting, solicited and obtained the permission of using the title *Sine Labe originali Concepta* in the Office and Mass, it is certainly not

unreasonable to anticipate a great increase of fervour and devotion towards the holy Mother of God amongst good Catholics of our country, and especially on the festival of the Immaculate Conception, which was celebrated last Wednesday. We do not know in how many of the churches the day was specially celebrated, though we know that in some of them it was so with great magnificence. Certainly no man of faith will hesitate to admit that the person, the parish, the diocese, or the province, by which a special devotion to the Queen of Angels, shall be practised as well as professed, particularly in this mystery, shall find it indeed a fruitful source of benedictions, a kindling of fervour, an increase of virtues and graces, an extending of power for the advancement of the Redeemer's kingdom, and the salvation of souls."

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THE REFORMED PRESBYTERIAN SYNOD IRELAND, AND  
HAYTIEN MISSION.

We find the following in the report of the Missionary Board of our Sister Synod. We hope soon to announce their begun co-operation with us in the important enterprise before us.

The Directors report, with much interest, that, while they were anxiously deliberating about the proper application of the *Bicentenary Fund* by the establishment of a Mission to the Heathen—for which purpose it was raised—and while they were prosecuting inquiries respecting a suitable locality in the Pagan world for commencing the Mission, the Lord, in His gracious providence, has recently appeared in a singular and unexpected manner to open our way, toward the attainment of this important object. Our brethren of the Reformed Presbyterian Synod in America have, with much wisdom and energy, originated a Mission to the Island of Hayti, a large, independent Black empire in the West Indies; and at their late meeting they chose two Missionaries for this service—the one an ordained minister, and the other a licentiate. In the most fraternal and affectionate spirit, they have invited us to take part with them in this Mission; and should we agree to this proposal, they expect that we shall furnish one or two Missionaries, with as little delay as possible.

The Directors cannot but consider this a providential opening, and they hesitate not to give their strongest recommendation, that the Synod should at once accede to the wishes of our American brethren. The benefit of mutual counsel and co-operation is no slight advantage in such an undertaking; the expense will be less than if we were to labour alone in any country in the pagan world. The government of Hayti is established on the principles of utter opposition to slavery in all its forms, and the well-known testimony of the Reformed Presbyterian Church on this subject, gives us peculiar facilities for propagating the truth in such a country. If we add to these considerations, that Hayti may serve as a key to the evangelisation of Africa; and that from among converts in this island may hereafter be drawn those who may spread the light of the Gospel over that dark Continent, it will be seen that there are peculiar and very strong reasons why we should regard with interest this new sphere of missionary effort, and improve it. We earnestly trust that the Church may have the grace given her to enter with vigour upon such a work,—we pray that the Lord of the harvest may qualify and supply a suitable agency for prosecuting it,—and that

He may cause His face to shine upon His servants, that His saving health may be made known to all nations.

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CORRECTION.

The writer of the article in our January number, entitled "The Duty of the Church to Baptized members," requests us to correct some errors in a paragraph, beginning on page 166, seventh line, which escaped his notice in transcribing for the press. The whole paragraph should read thus:

"Such we may infer from Acts xx. 17 and 28: 'And from Miletus he (Paul) sent to Ephesus and called the elders of the Church;' which may be applied to a vacancy—thus: 'Take heed therefore, to all the flock (not flocks) over which the Holy Ghost hath made you overseers, to feed the Church of God.' This application (by just consequence) of the passage to the ruling eldership in the case of vacancies, will enforce the obligation to take oversight of youth, so far as it is competent to their office."*

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THE SECOND BOOK OF DISCIPLINE.

"While we regard this document with deserved veneration, we are not among those who assign it a place among our ecclesiastical standards, and view it as sworn to in the National Covenant. The following extract from Stevenson's history of the Church of Scotland shows the views taken of it by those who swore that covenant with the additional bond in 1638.

'One clause of that covenant did trouble some, viz: their swearing to continue in the doctrine and discipline of this church all the days of their life. Here they were afraid, that they were tied to that particular form of discipline which was in use at the first swearing of that oath in Scotland. But they satisfied themselves with believing, that because our church declared in the large confession, that they did not think any policy and order in ceremonies so immovable, but several particulars may be changed therein, that the form of church government which took place in the former period of episcopacy might be so too: and for their further satisfaction the framers of the bond declared, that by discipline there they meant only the substantial grounds of it, which clearly are set down in scripture, and not the circumstantial parts, which necessary causes will force us often to change.'—Stevenson's History, Edinburgh, 1840, p. 206.'

"The tenderness of conscience of these noble men, and their care to secure the oath of God intelligently, command our high admiration. The omission of this extract from among others from this same author, in a document professing to show the place occupied among the standards, by the 2nd book of discipline, is somewhat strange, and certainly to be regretted."—(*Ref. Pres.*)\*

Now, as to this writer's unwillingness to "view" the Second Book of Discipline "as sworn to in the National Covenant," it would be simply ridiculous were it not that some well-meaning people, not knowing the facts, will be misled by so point-blank a misstatement. We say "ridiculous," for he might as well refuse to believe that the National Covenant was renewed at all! Does this writer not know that George Gillespie devotes some pages of his work against ceremonies, to prove in opposition to an Episcopal Bishop, the very thing that he now refuses to believe? Does he not know that the *very reason* why this Covenant was renewed in 1638, was that they might bind

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\* This is the paragraph which is made the subject of some strictures, in the January number of the Reformed Presbyterian, and it is due to the author of the article to state that this correction came to hand before these strictures were issued.—Ed. Cov.

† This is part of an article in the January number of the *Ref. Pres.* to which we will pay attention hereafter.—(Ed. Cov.)

themselves by oath to that Book of Discipline? To deny that this was sworn to, is to charge the Covenanters with gross ignorance or infatuation. Did this writer never read the 16th article of the protest of the Covenanters against the King's proclamation, allowing the Covenant, but without the Bond? He will find it in Stevenson, p. 443, vol. ii. Edin. Ed. 1754. It is as follows :

“ We represent also to the venerable lords of Privy-Council to be considered, that the doctrine, discipline and use of sacraments are sworn, and the contrary abjured according to the word of God, and the meaning of the Kirk of Scotland, *in the books of discipline* and acts of assemblies, and that in the oath *there is no place left to the generality of any man's conception of the true faith and religion*, nor to any private interpretation or mental reservation.”

We shall have occasion to refer to this again, particularly the last clause marked in italics. We now barely remark that this writer at the distance of two centuries, pretends to know better than the very men themselves, what they swore and what they did not? They say they swore to the discipline of the Kirk of Scotland, as contained in their books of Discipline, and that by their oath, that is their Covenant—they had abjured the opposite—this writer, says he does'nt “view” it in this way! But not to dwell longer on this matter—for *facts* are plainly thrown away upon this writer—does he not know that in the British Isles the Church has all along retained the 2nd Book of Discipline among her standards, as explicitly as she has the Confession of Faith?

In regard to the above extract from Stevenson, which this writer “regrets” was not quoted in an article “professing to show the place” of the 2nd Book of Discipline, we remark, 1. That we did not quote it, because we have not sufficient evidence of its truth. In fact we dont believe it—at least, in the sense which would be put upon it by this writer. His authority, as given in the margin, is Baillie. Now we have examined all Baillie's Letters about that period, and can find no such statement. We do find what Stevenson states respecting the doubts of some—and among the rest of Baillie himself—whether Bishops and Perth Articles were abjured, but we can find nothing coming from the “framers of the Covenant” to warrant Stevenson's statement. 2. Even had some “prime men” made use of any such expression, it could have no possible weight in settling the question as to whether the Books of Discipline were sworn to in that Covenant; *it could only prove these men to have been dishonest*, for all, in their public character, had avowed again and again, the very opposite. We refer to the quotation which we have given a little above from their protest of 1638, and particularly to that clause which we have marked in italics, asserting that “no place is left in the oath for the generating of any man's conception.” This is enough to settle the question. This was a public act. But we have more. At an early period—Session VIII. of the Reforming Assembly, 1638, a committee was appointed for the very purpose of ascertaining whether these matters were left at the loose ends, some both then and now would like to think they had been. The whole question turning upon this, whether the estate of Bishops, and the Perth Articles were really abjured or not in renewing the Covenant. This committee reported Session XVI. by Lord Loudon. In his speech he says, “we have from the book of Policy and records of the Church, which were in God's providence brought to our hand, excepted

a number of passages which, being examined, will clear all the scruples that any have about the Confession of Faith.\*” What did the Assembly then do? Why they went on and voted Bishops and Perth Articles, not only to be “removed” as wrong—but as “abjured,” abjured by that very oath which some would have of so loose a texture: Baillie, however, Stevenson’s authority for the above statement—voting *alone* in the negative. He was the only man, after all, that had any doubts whether the *whole* discipline of the Church of Scotland, were sworn to in the renewing of her Covenant. The fact and his reasons are given at length by Stevenson from his own Letters. And yet even Baillie admits, time and again, that in some way or other the Books of Policy were sworn to. From all this we conclude that even if it were true, which we doubt, that some few men, not “the makers of the Covenant,” that we deny utterly, did use some such expression as the above, their declaration has not the weight of a feather, nor the value of a straw, against the opposing statements of the whole body of the Covenanters.

We did not quote the above paragraph, then, in the first place, because we cannot believe that any thing so sweeping was said by any of the “prime men” of the time—and, secondly, because if they did, it was of no moment; a few individuals, not named even, cannot be weighed against the Tables and the Assembly, and we add—against the plain language of the document itself. Of course all that flourish about “tenderness of conscience and care, &c.,” is lost so far as it is supposed to have any bearing upon this matter. They had “tender consciences,” but it was in adhering to *all* attainments, not in explaining them away, and in refusing to believe their own eyes. We are glad to find, however, that this writer is disposed to honour the 2nd Book of Discipline. He goes indeed, further than we do, he “venerates” it.

### Lays of the Covenanters.—No. 1.

#### PEDEN AT THE GRAVE OF CAMERON.†

A sound of conflict in the moss! but that hath passed away,  
And through a stormy noon and eve the dead unburied lay;  
But when the sun a second time his fitful splendours gave,  
One slant ray rested, like a hope, on Cameron’s new made-grave.

There had been watchers in the night! strange watchers, gaunt and grim,  
And wearily, with faint, lean hands, they toiled a grave for him;  
But ere they laid the headless limbs unto their mangled rest,  
As orphan’d children sat they down, and wept upon his breast!

Oh! dreary, dreary, was the lot of Scotland’s true ones then—  
A famine-stricken remnant, wearing scarce the guise of men;  
They burrowed few and lonely ’mid the chill, dank mountain caves,  
For those who once had sheltered them were in their martyr-graves.

\* Our readers will remember that this is the name commonly given at that time to the National covenant. It is so entitled now. Will we have to prove this? If the “Book of Policy” was not sworn to in the Covenant, what business had they to refer to it? And what authority would it have had?

† “To this spot did Peden, one of Cameron’s dearest friends, repair. Harassed and vexed with personal sufferings, he sat down by the grave, and, meekly raising his eyes to heaven, prayed—‘O to be wi’ Richie!’”

A sword had RESTED on the land!—it did not pass away ;  
Long had they watched and waited, but there dawned no brighter day !  
And many had gone back from them who owned the truth of old ;  
Because of much iniquity their love was waxen cold !

There came a worn and weary man to Cameron's place of rest ;  
He cast him down upon the sod—he smote upon his breast—  
He wept, as only strong men weep, when weep they must or die,  
And " O to be wi' thee, Richie !" was still his bitter cry !

" My brother ! O my brother ! thou hast passed before thy time,  
And thy blood it cries for vengeance, from this purple land of crime.  
Who now shall break the bread of life unto the faithful band ?—  
Who now upraise the standard that is shattered in thine hand ?

" Alas ! alas for Scotland ! the once beloved of Heaven !  
The crown is fallen from her head, her holy garment riven ;  
The ashes of her Covenant are scattered far and near,  
And the voice speaks loud in judgment which in love she would not hear !

" Alas ! alas for Scotland ! for her mighty ones are gone ;  
Thou, brother, thou art taken—I am left almost alone ;  
And my heart is faint within me, and my strength is dried and lost—  
A feeble and an aged man alone against a host !

" Oh, pleasant was it, Richie, when we two could counsel take,  
And strengthen one another to be valiant for His sake ;  
Now seems it as the sap were dried from the old blasted tree,  
And the homeless and the friendless would fain lie down with thee !"

It was an hour of weakness, as the old man bowed his head,  
And a bitter anguish rent him as he communed with the dead !  
It was an hour of conflict, and he groaned beneath the rod,  
But the burthen rolled from off him as he communed with his God.

" My Father ! O my Father ! shall I pray the Tishbite's prayer,  
And weary in the wilderness whilst 'Thou wouldst keep me there ?  
And shall I fear the coward fear, of standing all alone,  
To testify for Zion's King, and the glory of his throne !

" O Jesus ! blessed Jesus ! I am poor, and frail, and weak ;  
Let me not utter of mine own, for idle words I speak !  
But give me grace to wrestle now, and prompt my faltering tongue,  
And breathe Thy name into my soul, and so I shall be strong !

" I bless Thee for the quiet rest Thy servant taketh now ;  
I bless Thee for his blessedness, and for his crowned brow ;  
For every weary step he trod in faithful following Thee,  
And for the good fight foughten well, and closed right valiantly !

" I bless Thee for the hidden ones who yet uphold Thy name,  
Who yet for Zion's King and Crown shall dare the death of shame ;  
I bless Thee for the light that dawns even now upon my soul,\*  
And brightens all the narrow way with glory from the goal !

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\* Peden was believed to possess the spirit of prophecy.

“The hour and power of darkness, it is fleeting fast away—  
Light shall arise on Scotland—a glorious gospel day!  
Woe, woe to the opposers!—they shall shrivel in His hand;  
Thy King shall yet return to thee, thou covenanted land!

“I see a time of respite—but the people will not bow;  
I see a time of judgment—even a darker time than now!  
Then, Lord, behold Thy faithful ones, as now Thou dost uphold,  
And feed them, as Thou still hast fed Thy chosen flock of old.

“The glory! O the glory! it is bursting on my sight;  
Lord! Thy poor vessel is too frail for all this blinding light;  
Now let Thy good word be fulfilled, and let Thy kingdom come,  
And, Lord, even in Thine own best time, take thy poor servant home!”

Upon the wild and lone Airmoss down sank the twilight gray—  
In storm and cloud the evening closed upon that cheerless day;  
But Peden went his way refreshed, for peace and joy were given,  
And Cameron’s grave had proved to him the very gate of heaven!\*

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A F F A I R S A B R O A D .

Turkey.—Evangelical religion is making its way among the Armenian population of Turkey. The present aggregate of communicants in the four reformed churches is one hundred and thirty-nine, of whom eighty-nine are connected with the church at the capital. The number of Armenians, men, women, and children, who are *actually separated* from their former church, and now openly profess Protestantism, in Turkey and Syria, is reckoned at one thousand and seven. Besides these, there are nearly three thousand, who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connection with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.

Italy. 1. *Rome.*—The body of delegates—twenty-two in number—called together by the Pope, met at the close of the year in Rome. The address of Pius was rather of a chilling temperature. He told them that they were not law makers. He had called them together merely to learn, through them, the real condition, want and wishes of the people. They are to be simply his council. His sovereignty, he is determined to transmit unimpaired as he received it. Any other views, he holds, to be Utopian. In short, Pius has shown himself by this address to be after all, a true despot—a genuine Pope. The council replied in very submissive terms. We mistake if in a few years at most, we do not see the Papal States convulsed with the throes of revolution—against even Pius IX. should he live. The time has come when the people will *rule?* if they can, and not merely advise. 2. *Naples and Sicily.*—The ferment continues in this kingdom. It is thought that a liberal administration will be formed, and that this kingdom will be added to the Italian League—a League designed to oppose foreign domination, and to re-unite, as far as possible, the long Sundered Italian States, in the prosecution of the same policy. Religion has nothing to do with these

* This piece with another entitled the death-bed of Rutherford, which we will give hereafter, appeared anonymously in the Edinburgh Witness.—(ED. COV.)

commotions. They aim at none but political results. As they prevail, however, some existing barriers to the diffusion of truth will be broken down. In this aspect, as well in their being directed against a real evil—aristocratic and monarchical mis-government—they are of interest to the Christian.

Switzerland. 1. *The War.*—This is at an end. The Sonderbund submitted, after what appears to us to have been a very feeble effort to defend the stand they had taken. Their chief cities Lucerne and Friburg, are in the possession of the Federalists. Arrangements have been made for the immediate expulsion of the Jesuits, and, in Friburg, for the suppression of all convents, and the confiscation of their property. This will, probably, be done in the other cantons likewise. No foreign power interfered, although there is said to be evidence in the coin found in the army chest, and in the marks upon the cannon, that the former came from Austria, and the latter from France. 2. *The Canton de Vaud.* One of the first consequences of the Federal victory is the passage of a law in this Canton for the suppression of the worship of the Free Church. We give it in full, for it shows what evangelical religion has to look for from the prevalence of infidel democracy in Europe.

“1. All religious meetings out of the National Church, and not authorized by the law, are from this day, and until it is otherwise decreed, forbidden in the Canton de Vaud. 2. In case of disobedience or resistance to the prohibition contained in section 1, religious meetings alluded to in it shall be dissolved, and persons having resisted the authorities, shall be brought before the tribunals, to be punished according to the penal code. 3. Demissionary pastors and ministers, or other persons having officiated at such meetings, shall be sent back into their parishes, (commune d'origine) if they are not already living in it. 4. If, among the persons mentioned in section 3, as officiating in prohibited meetings, there were found foreigners, they shall be immediately expelled. 5. The order upon which men shall be sent back into their commune d'origine, will be issued by the Council of State, in consequence of a Report of the local authorities and of the *Prefet* (the representative of Government in each district.) 6. The *Prefets* and the municipal bodies are called upon to execute the present decree, which will be printed, published, and placarded.”

Africa.—Mr. Wilson, a missionary from Africa, gives the following interesting account of the state and progress of missions upon the western coast of this continent.

When Mr. Wilson went to Africa, fourteen years ago, there was no Protestant missionary between Sierra Leone and the Cape of Good Hope; now there are ten stations. The Gambia river is in possession of the English, and there are missionaries there (of the Wesleyans, I think.) Sierra Leone was founded about fifty years ago, by refugees from the slaves in this country, and those freed in the West Indies. There have been several missionaries here almost from the origin of the settlement, and it has, next to the Sandwich Islands, been the most successful mission in modern times. The Methodists of this country have missionaries among the colonists of Liberia, as well as the native tribes, and they are the only ones who have operated to any considerable extent among the Colonists. There is a mission at Bassa. The Presbyterian Board has a mission at Kroo county among the natives. At Cape Palmas is the mission to which Mr. Wilson was originally sent, and where he remained nine years. It is now conducted by the Episcopalians. Cape Coast Castle has been in possession of the English about a century. Before any missionaries had been sent there, the English government, in conformity with their policy in all their possessions, opened a school among the natives for instruction in reading and writing English. How it happened, Mr. Wilson did not know, but providentially, the Bible was made the text-book in reading, without any design of using it for religious instruction. At last an interest was awakened among the pupils of the school to know more about that book and its relation to them personally. One opened his mind to another, and was surprised to find him exercised in the same way. Thus disclosing their views among themselves, they found twelve or fifteen that felt thus; they formed themselves

into a class for the private reading of the Scriptures. A chapter was read at each meeting once a week, and each gave his opinion of every verse as it was read. While they were in this state of mind, a missionary came to that station to instruct them, and soon there was a powerful revival, the young men before spoken of being among its subjects. This mission now has a station in the capital of the king of Ashantee. There is a mission in Benin, near where the Landers started to explore the Niger. On the island of Fernando Po, near the African coast, some English Baptists established a mission. About fourteen years ago the Spaniards, to whom this Island nominally belongs, sent a vessel of war to dislodge these missionaries, and leave some Roman Catholic priests. These, however, soon became dissatisfied, and left the Island; and the Baptists, who had, meanwhile, been labouring among the Cameroon Mountains, on the opposite coast, returned to the Island, and resumed their operations with the same prospect of success as before, except that they now have two important stations instead of one.

The Gaboon river is Mr. Wilson's present station. Between that and the mouth of the Orange river, two thousand miles, there are no Protestant missionaries; but there are several large towns (some of which Mr. Wilson mentioned) where they might be advantageously posted. The slave trade on the coast is a more atrocious business even than people in this country are aware of. Near the barracoons where slaves have been confined, the ground is covered with human bones; when they died, or were mortally ill, they were dragged out, and left to expire and moulder away. Formerly, armed vessels would get a cargo of slaves by capturing other slavers, and taking their load; or would go to the coast, not to barter for them, but to steal them. They would fire a gun, which is the signal all along the coast for trade, and when the natives had collected on board in sufficient numbers, would confine them and set sail. These proceedings have been stopped by the armed cruisers. The slave dealers now leave an agent on shore with goods, for the purchase of slaves, and when a sufficient number is collected, they are loaded very expeditiously. Mr. Wilson has seen a slaver just appearing in sight in the dusk of evening, that would run into shore, get two hundred slaves on board, set sail, and be out of sight by daybreak. The English have twenty vessels (I think) on the coast; we have four, and the Portuguese the same number. The trade is mostly carried on by Portuguese, yet the government disapproves of it. The slaves are taken to Brazil, where Portugal gets no benefit from them, and they would rather retain them for their own settlements in Africa. Not more than one-fourth as many slaves are taken from the coast now, as were fourteen years ago; and if the same measures should be kept up as much longer, there would be no need of any more efforts for its suppression, especially if Christianity be introduced. The natives are turning their attention to other things, which yield them a more certain profit, as making palm oil, &c. There was a barracoon on the Gaboon, when Mr. Wilson first went there.

Sweden.—The European letter writers have of late had their attention called in a singular way to this nearly forgotten part of the world. A new sect, if it is proper to call them so—has appeared there—a sect of most singular people. We present in a very abridged form, a description of them, from the pen of the correspondent of the New York Observer. Of course, we do not mean to endorse any of the statements, or comments. He says:

The Roestars are, in general, truly pious persons, worthy people, full of zeal for the cause of the Lord, capable of doing much good—receiving, in short, honorable testimony from those intimately acquainted with them; and yet they addict themselves to convulsive movements, seem to be out of their senses, and pretend to receive special and supernatural revelations from the Lord!

Their name signifies in the Swedish language *callers*. It was given them, because they address calls to sinners, and exhort them to be converted. They have no avowed leader, no man of science, nor distinguished ecclesiastic.

Before uttering *calls*, they are seized with tremblings and convulsions. In this state they lose the use of their senses, and become insensible to all impressions from the external world. Gradually these convulsions are calmed; they set themselves to talk, their eyes fixed, and vehement gestures sometimes accompanying their words—their tones of voice are grave and solemn; they express themselves with ease, and their discourses are edifying. When they recover their natural state, they do not know, commonly, what they have said.

Their discourses are always, in the proper sense of the word, *calls* addressed to an unbelieving people. They speak with volubility and extraordinary strength of voice; words flow from their mouth like a torrent.

Another remarkable fact is, that the Roestars inculcate constantly submission to the established rules of Church and State.

I ought to say, further, that they agree in announcing *great events, terrible divine judgments as at hand in the Christian world*. Without attempting to describe distinctly in what these judgments consist, they continually allude to them in their calls. The Roestars are full of sad forebodings; they think that the threatenings of God will speedily be accomplished, and urge their hearers to be converted without delay, that they be not overwhelmed in ruin. The conduct of the Roestars, in common life, is unexceptionable.

We have no sort of faith in these people. They are fanatics, if not worse. And it surprises us to find sensible men carried away with the notion that they are, in some sense, inspired. We would not have much hesitation in saying, that they are raised up by the adversary himself, for the very purpose of bringing the Bible, and the ordinary means of grace, and the existing evangelical movement in Europe into disrepute.

England. 1. Puseyism.—This heresy, it is feared, is making rapid progress. A respectable German divine asserts, that one of their principal men claims nine of the thirteen thousand clergy of the Establishment. They have attempted to prevent the appointment of Dr. Hampden to the Archbishopric of York—twelve of the bishops having addressed a letter of remonstrance to Lord John Russell. They failed, however, to overawe the government, the nomination being adhered to. One of the causes of this rapid spread of fatal error, is the anti-reformation character of a large part of the literature of a generation back. This is well stated by a late writer. He says:

“The literature of the last ten years has done far more than the preaching of ritualism. A whole regiment of writers, Whig, Tory, and Radical, have combined to malign every thing Protestant, and to extol every thing Popish. Miss Strickland has made angels of all our Popish Queens, and almost demons of all our Protestant ones. Mr. Tytler has done his best to whitewash Mary of Scotland and to blacken the fame of the Scottish Reformers. Mr. Maitland has done the like service for the English ones. The Edinburgh Review and Mr. Macaulay have lent no small aid; and Mr. Burns, with his series of pretty little novels, has taught our young people that the Reformation was a judgment from God; the death of Edward VI. a providential deliverance; and the glorious Revolution a mere rebellion.”

2. Marriage of deceased wife's sister.—The Court of Queen's Bench, all the Judges assembling, has declared that to marry the sister of a deceased wife is in violation of the law of England, such marriages having been prohibited by two statutes passed in the reign of Henry the Eighth. The decision was pronounced in the case of one Chadwick, whose wife, Harriet Fisher, having died, he married her sister, Anne; but being advised that his marriage was illegal, afterward disregarded it, and married another; Anne Fisher being still living. For this third marriage he was indicted on the charge of bigamy, and convicted; but the conviction is now set aside, the Court holding that his second marriage with Anne Fisher, was no marriage at all.

3. The laws against Papists.—These laws have by this time, we presume—been repealed. They will now be put in all respects upon a level with other dissenters. The debate on the subject was very interesting. A few, and but a few members of Parliament seemed to have proper views of Popery as a false idolatrous religion, and as a system of ambitious and lauding despotism. In answer to an inquiry on the subject, it was denied by government that Lord Minto had gone

to Rome with any official character: at the same time, Lord Palmerston expressed his regret that the law is such as to forbid the accrediting of a minister to the Papal Court.

Scotland. 1. *Mr. McDoual's Case.*—We are surprised to learn that another interdict has been sought which has been granted by the Court of Session, forbidding Mr. McDoual to act as Hebrew Professor. This interdict was granted at the request of the majority of the Senators or body of Professors. If the decision is against him, the law will be applied to the other Professors, many of whom are Episcopalians, and this will lead to efforts, probably successful, to repeal the law requiring subscription. 2. *Sabbath Alliance.* Great efforts are making to establish an alliance of all the friends of the Sabbath in Scotland, for the purpose of promoting its better observance, with immediate reference to the arresting of the running of the public conveyances on that day. It has been commenced with enthusiasm in Edinburgh, and meets with very general favor among all the evangelical bodies, except the establishment.

Ireland.—This unhappy country is just now, especially in the south and west, in a deplorable state of social disorganization. "At no former period," to use the language of the papers, "has the social state of this unfortunate country been so appalling, murders, threatening notices, robberies, crimes and outrages of every species and degree, are the order of the day." The priests are charged in some instances with instigating acts of violence, by denouncing particular individuals, some from the altar. Their murder has immediately followed. There is great distress for want of provisions in the south.

The Coercion Bill—passed almost unanimously by parliament, has been put in force by proclamation of the Privy Council, in the counties of Limerick and Tipperary, and in certain districts of the counties Clare, Waterford, King's, Roscommon, Leitrim, Cavan and Longford.

Later Foreign Accounts—Switzerland.—It is reported that Austria has determined to interfere in Switzerland: That the Cabinet, under the influence of the priests, has caused an article to be published in their official paper, equivalent to a declaration of war. We doubt all this. For if she did not interfere while the contest was going on, why should she now when the seven Cantons have submitted, and all their difficulties are in the way of settlement? We observe, however, in the French King's speech at the opening of the Chambers, some rather warlike allusions to Switzerland. The great powers are afraid to move. They would if they dared.

Italy.—There are rumors of a change of counsels in Rome, that the old Secretary of Gregory XVI. is to come in again. It is certain that neither party has been well satisfied with the result of the Council of Delegates. The King of Sardinia has requested the Pope to recall the Jesuits from his dominion. In Gratz, the Capital of Styria, (a department of Austria) the populace, irritated at the refusal of burial in the case of a young man who had rendered himself obnoxious to the Popish authorities, rose and having buried him, paraded the streets with cries of "down with the Jesuits." Austria is increasing the Italian army, and has now 60,000 men there. The elements are preparing for great events.

Scotland.—The case of Mr. McDoual, has been decided against him by the Court of Session : of course affirming the claim of the Established Church in regard to the Universities. An attempt will be made, it is thought successfully—to alter the law requiring the formula to be signed.


The Cholera.—We find no mention by the last arrivals, of the cholera having broke out in London, as had been reported previously. It is still advancing through Europe.

SECRET SOCIETIES.


The following facts respecting some of the Secret Associations of modern times, are at least worthy of the attention of such as are favorable to Secret Societies for the promotion of Temperance.


“When we come down to the secret societies of modern days, what do we find but a history of intrigue, superstition, blasphemy and wickedness—not one secret society that ever proved a blessing to mankind. The Jacobin clubs of France corrupted the public morals and deluged the country with blood ; the Vehmic Court, or Secret Tribunal of Westphalia, was a curse to Germany, and one of the most execrable perversions of judicial institutions which ever existed. They condemned, in secret session, the innocent without a hearing ; and issuing their terrible *acht* or ban, delivered over the victim to the *Freischoffe*, who meeting him, stabbed him on the spot, and left his knife by the corpse, to show that it was punishment inflicted by the *Vehme*. It is awful to reflect how many murders were committed in this manner from interested motives, from malice or revenge, under pretence of executing the bloody decrees of the Secret Tribunal. They recognized one another by certain signs and watchwords known only to the brotherhood. They were bound to each other by a solemn pledge or oath, and vowed to support the holy *Vehme*, and to conceal it from wife and child, father and mother, sister and brother, fire and wind, from all that the sun shines on, the rain moistens, from all that is between heaven and earth.”

“The *Carbonari*, a secret political society in Italy, could boast of vast numbers, and a rapid increase far superior to that of the “Order of Sons.” In the month of March alone, in 1820, we are told that 650,000 new members were admitted. Whole cities and villages joined it, and in 1814, the small town of Lanciano contained twelve hundred armed members of the Order. Even notorious robbers became *Carbonari*, and their connexion with the society, the members asserted, reclaimed them!! (*Credat Judæus apella.*) Their war-cry, “Revenge for the land crushed by the wolf,” pointed out the political design of this secret association ; and yet its only effect was evil. After the suppression of the revolution in 1821, the *Carbonari* throughout all Italy were denounced as traitors, and punished as such by the laws. Even granting that the misrule, oppression and tyranny exercised in Italy are dreadful, this mode of seeking deliverance from the yoke of a tyrant is not justifiable. But has your Order any plea like this to present? The tyrant, King Alcohol, you may openly assail ; the fear of Austrian bayonets need not drive you to the lodge-room ; you are at liberty, in open day, to pursue this enemy to his last retreat, if you can—hunt him down—urge him over the precipice ; but do not, in this justifiable war, needlessly endanger other precious interests—the liberty of the country—the cause of morality—the welfare of the soul. And beware, lest by your secret pledge and oath-bound societies, you provide a secret retreat for King Alcohol in the recesses of the lodge-room. You have no design of doing this ; but is it impossible ? Late revelations say not ; and till all the Divisions of the Order lay bare the transactions of their secret halls, what right have the public to suspect the truth of these disclosures ?”


 By letter dated Port-au-Prince, Dec. 16th, we learn that our missionary, Mr. Morton, arrived safely in that port, Dec. 14th, after a voyage of fifteen days: having sailed from Philadelphia the 29th of Nov., and not the 22d, as stated in our last No. Himself and family are in good health. He expected to be in his own house the 1st of

January. Having been on the island but two days, he does not undertake to offer any opinion as to his future operations. The climate he speaks of as very delightful. His reception was friendly, we look every day for further communications by the *Ida*.

 The Presbytery of the Lakes is making an effort to establish a School within its limits, where the whole course of instruction will be scriptural. We wish them all success.

 Died, at his residence in Chester District, South Carolina, on the 27th of November last, the much esteemed and Rev. Father, Thomas Donnelly. His name if not his character and industry in the ministry is, we are assured, familiar to the majority of Reformed Presbyterians in the United States. He was licensed in company with Messrs. Wylie, Black, and McLeod, at Coldenham, N. Y., in June, 1799. Shortly after his licensure he went to South Carolina, where he remained until the time of his death. His last illness was protracted, and at its termination he bid adieu to all on earth in the 76th year of his age, and 46th of his ministry.

Cannot some of our readers in the neighbourhood of Mr. Donnelly's late residence furnish us with a brief notice of his life, with particular reference to his latest views regarding the propriety of swearing the oaths to the U. S. Constitution? We do not believe that the *New Lights* had any right to claim him as one of their number. If they had, let the proof be furnished; if not, let his character be vindicated.

 We are gratified to learn that the congregation of Bloomington, Ind., of which Rev. J. Faris is pastor, have succeeded in erecting a very comfortable edifice for public worship, in the room of that which was destroyed by fire last spring. They have depended almost entirely upon their own resources, and yet it appears from the last report of the Deacons to the congregation, that the new building will be soon ready for use, and that but little debt will be left upon it. Such instances of the divine goodness should meet with a grateful response, not among those only directly interested, but in the church at large.

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OBITUARIES.\*

DIED, at Londonderry, on the evening of Saturday, the 17th ult. Mrs. SARAH CAIRNS, wife of Mr. James Cairns, Elder of the Reformed Presbyterian congregation there, aged 37 years. In all the relations of life which she sustained, she was a pattern of true Christian excellence. She was for many years a most consistent member of the Reformed Presbyterian Church: to the principles of its testimony she ever manifested an intelligent and warm attachment; and in all that contributed to its prosperity the liveliest interest.

DIED, at Ballymeglaff, on the morning of Tuesday, the 13th July, MR. ROBERT ROBINSON, aged 69 years. He was for a length of time elder of the Reformed Presbyterian Congregation of Knockbracken, and was sincerely and devotedly attached to the principles of a Covenanted testimony, and the good order of the house of God. Throughout life he was distinguished by unbending integrity, the most sacred and uniform regard to truth, and unostentatious piety; and his latter end was peace.

\* We purpose inserting as we have opportunity, obituary notices from the *Belfast Monitor*, for the information of friends in this country. (Ed. Cov.)

# THE COVENANTER.

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MARCH, 1848.

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(For the Covenanter.)

## THE DOMINION OF CHRIST.

The author of the following article is a minister of the Associate Church. In giving this article a place in our pages, we would remark 1st, That it is not our intention to take any part in the question respecting the course of the Repository in refusing to admit it into its pages, and hence we have taken the liberty of striking out of the opening paragraph, some remarks on this point. 2d, The general drift of the article, and the bulk of its reasoning, meets our approbation. It is designed to prove that magistracy is *instituted* in the Scriptures, and that of course, all who have the Bible are bound to go to the Scriptures to ascertain what magistracy is; that to *invent* a system of magistracy out of men's own heads,—leaving the Bible out of view—is foolish, unwarrantable, infidel. In connexion with this—for they are inseparable—the writer maintains the accountability of the magistrate to God in Christ. 3. We would have preferred the use in some instances, of other phraseology. Some of the expressions employed respecting the origin of magistracy, are liable to be abused—they may be even misunderstood.

With these general remarks, we lay the article before our readers, asking for it a careful perusal, especially that part which treats of the relation between religion and magistracy.

The writer promises another article on the subject.—(Ed. Cov.)

MR. EDITOR:—As the Repository has replied to my article published in the Covenanter, and utterly refuses to publish for me, I have concluded to ask of you another favour. I am perfectly willing to let the reader decide whether it is brotherly, honest, or honourable, to reply to my article without either publishing it, or allowing me to reply in his pages, to his misrepresentations of it. If he had published it, his readers could have done both him and me justice; but as it is, they can do neither of us justice.

The Repository makes a great noise about “confounding propositions,” “*divines* asserting that ecclesiastical government did not originate in the Mediator,” that I teach that “magistracy has its origin in grace” &c. But every intelligent reader who has read my article will at once see that this is all nothing but noise and sound, for it was no part of my plan to meddle with these distinctions, or with his proposition. I first give a qualified assent to his proposition, and then distinctly state, “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.*” Then what I proposed to prove was this,—*that civil rulers are bound to discharge the duties of their office in the name of Christ, and that the contrary doctrine is false.* It is true I did not state the design of my remarks

in a formal proposition, but it was sufficiently plain. Now, when I had plainly stated the design of my remarks, why did not the good brother undertake to show that the arguments which I adduce to prove this informal proposition are false? But no, instead of this, he labours to draw off the attention of his readers entirely from the point at issue, and direct it to matters concerning which I only made a passing remark; as though this was the great matter under consideration.

It must also be kept in mind that my assent to his proposition is qualified, I admit the truth of it, not in the light in which he understands it, but "*abstractly considered.*" The reason why I used this qualifying phrase in giving assent to his proposition, was because I was well aware that we did not both understand it in the same way. I knew that when the question concerning the origin of magistracy would come under consideration, that a question would arise out of it; this question I waived at the time, because the proving of what I had under consideration would decide that question which our good brother supposes to be a previous one. He thinks that because I reason from the effect to the cause, that it is no reasoning at all. My method was not to prove that the magistrate is the deputy of Christ, and then show from that, that he is bound to perform the duties of his office in the name of Christ; but to demonstrate that the word of God requires him to perform his duties in the name of Christ, and that therefore he must be the deputy of the Mediator. If the Repository had possessed all that sagacity which he seems inclined to monopolise, he could have discovered this as easily as he "corrected the mistakes" of his good brother "in relation to the fundamental principles of the question."

Again, he represents me as teaching the doctrine "that magistracy originates in God as the God of grace," against which "*even the Reformed Presbyterians testify.*" Now, I believe as well as he does, that magistracy, abstractly considered, does not have its origin in God as the God of grace: neither do I believe that *religion does* (natural religion); Rom. i. 19-21. But we do not say that because natural religion has its origin in God essentially considered, therefore the ministers of supernatural religion are not the deputies of the Mediator. No: this would be no better than some of our good brother's inferences. To say that because natural magistracy, or that which has its origin in natural principles, entirely independent of supernatural revelation, has its origin in God essentially considered, therefore Christian magistracy is not administered by the God of grace, would be equally false reasoning. By natural magistracy, I mean such as exists among the holy angels, such as would have existed among men in a state of innocence, or such as exists in a miserably corrupt state among fallen and unregenerate men, and fallen angels; (for Satan is a prince.) The magistracy that exists among fallen men and angels, is just as corrupt as they are. But as heathen magistracy is the only visible form in which natural magistracy exists in this world, my remarks will be confined to it.

Now, it is manifest that heathen magistracy has its origin in God essentially considered, because it exists where God is not known as the God of grace, or as a God in Christ: where there is no revelation of mercy, or dispensation of the Spirit. It is God essentially considered, who has revealed this ordinance to the heathen by the light of nature; Rom. i. 19, 20, "because that which may be known of God is mani-

fested in them, (or to them,) for God hath *shewed* it to them, &c." And it is equally certain that God essentially considered, revealed to them the moral natural law as their *only* rule of magistracy; for God in this character reveals to the heathen no positive precepts. Magistracy, then, among the heathen, of necessity has its origin in God essentially considered: but we do not say that because *heathen* magistracy has this origin, therefore *Christian* magistracy has also. The rule of the heathen magistrate's obedience is, of necessity, confined to "natural principles:" but we do not say, that because this is the only rule of the heathen magistrate, therefore it is of the Christian magistrate also. This would confound heathen and Christian magistracy.

Again, it is certain that natural religion has its origin in God essentially considered, because it exists among the heathen in a corrupt form, where God is not known as a God in Christ. God has taught them by the light of nature, and his general providences, that he is the Creator, Preserver, Law-giver, and Judge. He has thus revealed to them his natural attributes, "even his eternal power and Godhead" Rom. i. 19, 32; Acts xvii. 28. He has also, in the same character and manner, made known to them that it is their duty to worship him and be thankful, Rom. i. 21. He has also, in the same character and manner, revealed to them the moral natural law as the only rule for their direction, in performing the duties of natural religion. Thus we see that heathen magistracy and natural religion have a common origin. And now, if there is any such a thing as Christian magistracy, it bears the same relation to the Christian religion, that heathen magistracy does to natural religion, both in its origin and administration. I will not pretend to say whether our good brother believes in the existence of such a thing as Christian magistracy or not, but for my part I do, and will lay down two propositions for consideration. 1, Heathen magistracy has its origin in God essentially considered.\* 2, Christian magistracy has its origin in God as the God of grace.

I will take it for granted that the good brother will admit the truth of the first proposition; the truth of the second, I will endeavour to prove.

That Christian magistracy has its origin in God as the God of grace, is manifest. 1, *Because it is impossible that there ever could have been any other than heathen magistracy, had not the God of grace given us a revelation of his will;* and certainly none but the infidel will deny that the scriptures were given by God as the God of grace. Divine revelation is absolutely essential to the very existence of Christian magistracy: where divine revelation does not exist, Christian magistracy cannot. It could no more exist without it, than the effect could without a cause. It is impossible that there could be any proposition more glaringly absurd, or grossly erroneous, than the proposition that Christian magistracy originated in God essentially considered, without Christ, without grace. And not only so, the very existence of Christian magistracy would be impossible without a Mediator—without the execution of his offices, the influences of his Spirit, and the bestowment of divine grace. Divine grace bears the same relation to Christian magistracy in its origin, continuance, and administration, that the cause

\* I do not mean that any of the corruptions of heathen magistracy have their origin in God essentially considered.

does to the effect. We have no account in all the annals of history, of one heathen government being converted into a Christian government, or one heathen magistrate into a Christian magistrate, until divine grace did the work, or gave *origin* or *existence* to it. To expect so great a change to take place in any other way than by the power of Christ, and the bestowment of divine grace, would be to expect an effect to be produced without a cause. Before Christian magistracy can be *set up*, heathen magistracy must be put down. Now, who puts down the one and sets up the other? Does God essentially considered? Who "subdues his people to himself, rules and governs them, and conquers and restrains all his and our enemies?" Does God *out of Christ* do all this? Who takes away those things that hinder the very existence of Christian magistracy, and brings about that state of affairs, out of which it necessarily arises? Let this *defensor fidei* answer. Again, what Almighty, all subduing, all *constraining* principle does the author of this change bring into action to produce it? Is it the love of God *out of Christ*? No such thing: No power in the heavens above, in the earth beneath, nor in the waters under the earth, but the power of Christ. No constraining influence but the love of God in Christ, as manifested in the everlasting gospel, the everlasting Covenants can produce this change. And yet the divine Mediator, and divine grace, have nothing to do in giving origin or existence to Christian magistracy! Nothing to do in its administration or continuance! A doctrine worthy of this defender of the faith. I care not how many bibles and missionaries you send to a heathen government, for the purpose of converting it into a Christian government, nor how long, nor how faithfully these missionaries labour, to set up, or give existence to Christian magistracy, there will be absolutely nothing done until the power of Christ does it; but when He begins to work, who "calls things that are not as though they were," then will it spring into existence.

But perhaps the good brother would be so good as to show us some other way in which *Christian* magistracy could have an origin. If he cannot, he must allow us to call his "true issue" a false one. And certainly one who could so successfully "correct the mistakes" of his good brother McAuley, would not commit so egregious a blunder as that of confounding heathen and Christian magistracy; for they are not the same thing, they differ too widely to have a common origin. Would he have patience with us while we endeavour to point out some of their distinguishing characteristics? 1, Heathen magistracy is characterized by hatred of both God and man; there is not an attribute of Jehovah but what the heathen magistrate hates with an inveterate and incurable hatred. It is characterized by a hatred of religion, both natural and supernatural, Rom. i. 28: by a hatred of the divine law, whether written or unwritten, Rom. viii. 7. But Christian magistracy is characterized by love both to God and man;—to the divine law and religion. 2, Heathen magistracy is characterized by selfishness, pride, haughtiness, ambition, revenge, ingratitude, and impenitence, or as the Apostle to the Romans expresses it Chap. i. 18, "ungodliness and unrighteousness," or the same Apostle to the Galatians, v. 19, "the works of the flesh:" but Christian magistracy is characterized by benevolence, humility, meekness, forbearance and penitence, by Godliness and righteousness, by the fruits of the Spirit. Now the question is *first*, is it God essentially considered, who makes the Christian magis-



trate to differ so widely from the Heathen magistrate? If not, then Christian magistracy does not have its origin in God in this character, but it is all the work of the Mediator, who is the minister of the God of grace, sent into the world for the purpose of effecting this change. *Secondly*, did these characteristics of the Christian magistrate, have their origin in God essentially considered, or in the God of grace? They could not originate in God essentially considered, therefore they must in the God of grace, and are the work of the Mediator. Take these characteristics from the magistrate, and it leaves him a heathen, but give them to him and they constitute him a Christian, magistrate. Then first, Christian magistracy had a *decretive* origin in the divine purpose, or counsel of peace. *Secondly*, an *actual* existence in the application of redemption, and the exercise of the divine power of Christ as a king.

2. *Christian magistracy has its origin in the God of grace; because the scriptures were given by Him in that character, and because they are obligatory on the Christian magistrate.* The scriptures express and enforce the authority of the God of grace, but not that of God essentially considered. 1, The scriptures *alone* oblige the conscience of the Christian magistrate; and it is false doctrine—legalism, to assert that the law as written on the heart of man at his creation is obligatory on the Christian Magistrate. The brother in replying to the charge of “virtually denying that the moral law or the law of the ten commandments, is the rule of the civil magistrate’s obedience,” asks “was it (the law of the ten commandments) not written upon man’s heart in his creation? How then do we deny that this law is the rule, because we exclude from this rule those principles which do not enter into the law, viewed as a moral natural law, and as coming from God in His essential character as the moral governor of the universe?” Now I willingly admit that the law of the ten commandments was written on the heart of man, at his creation, by God in his essential character; but I contend that it was there written as a *covenant of works*: and that this same law is now *imperfectly* written on the hearts of all the heathen, and of all unbelievers, *in the same covenant form*; but I utterly deny that the Christian magistrate is obliged by the law in that *form*—“he is, not under the law.” It is not the law that was written on the heart of man by God in his *essential character*, to which the Christian magistrate owes obedience, though the law in this form is the formal and only rule of the Heathen magistrate’s obedience, who is “under sin”—“of the works of the law” and “under the curse:”—but it is the law written by the finger of God on tables of stone,—put into the ark of the Covenant—*under the MERCY SEAT*; or the law that the *God of grace* writes on the heart, as Heb. VIII, 10: “I will put my laws in their mind, and write them in their heart, and I will be to them a God, and they shall be to me a people,” (also, Jer. xxxi. 33,) that binds the conscience of the Christian magistrate, and is the formal and only rule of his obedience. I know that the law written on the heart by God in his essential character, and that written on tables of stone, or on the heart of the believer, by God as the God of grace, are the same as to their *letter*;—but they are essentially different as to their *form*. All who are under the law in the first form, are under the curse, if we are under the law in this form as citizens, we are in our civil relations under the curse, and if we are under the curse in any sense, we are in

every sense. But all who are under the law in the second form, ("under the law to Christ,") are under grace; and cannot be under the curse in any sense, because they are not under the law in the first form, in any sense. All who obey it in the first form, are dishonouring God, because they are going about to establish their own righteousness, but all who obey it in the second form, are glorifying God, because they are submitting themselves to the righteousness of God.

Now, I am perfectly willing to leave it to the reader, if the good brother does not place men in their civil relations, under the law in the first form, consequently under the covenant of works, for he places them under the law "as coming from God in his *essential character*." We hope he will see and acknowledge his mistake, for it is a fundamental one. All his philosophy can never free him from the charge of legalism, until he retracts what he has written,—until he acknowledges that his "true issue" is a false one: for he expressly says, "we exclude from this rule (the rule of the civil magistrate's obedience) those principles which do not enter into the law, *viewed as a moral natural law*, and as coming from *God in his essential character*," that is, he excludes every thing that relates to the covenant of grace, or the God of grace, and of course, all that is left after the good brother's expurgation, relates to the covenant of works, and a God out of Christ.

Again, those who are under the law in the first form, cannot be under it in the second:—cannot be "married to another, to him who is raised from the dead," Rom. vii. 4. Again, it is clear that the law given by God as the God of grace, was intended entirely to supersede the law given by God in his essential character, just as the covenant of grace was intended to supersede the covenant of works, Rom. vii. 6: therefore, the law given by God as the God of grace, is the Christian magistrate's only rule of obedience. God authoritatively enjoins obedience to it in this form, and prohibits it in the other. Those that are under it in the latter form, can be profited nothing by Christ, Gal. v. 4: also, Rom. iv. 14.

3. Christian magistracy has its origin in God as the God of grace, because it is an *integral part*—*a very important part of revealed, or supernatural religion*; and as such is under the control of the God of grace; consequently under the dominion of the Mediator.

1. The *duties* of Christian magistrates are component parts of the Christian religion, because they are enjoined and enforced by the Scriptures given by the God of grace,—enforced by the sanction of the new covenant, and not by that of the old covenant. Would the good brother tell us what is the sanction by which the moral natural law, given by God in his essential character, is enforced? It cannot be that obedience to the law in this form is enforced by "those principles which *do not enter into the law* viewed as a moral natural law, and as coming from God in his essential character," therefore it must be enforced by "those principles which *do enter* into the law viewed as a moral natural law." Now what are those principles which *do not*, and what those that *do enter* into this law? First, what are those principles which *do not enter* into this law? They are all those "*excluded*" principles, belonging to the covenant of grace. Secondly, but what are those that do enter into it? They are those principles which relate to the covenant of works—the *forfeited* benefits, and the *curse*. These are all the sanction the law in that form has, for we cannot admit that utilitarian principles, or self-love enter into the law in any form.

Now God has given his law to man in two forms, and these two forms relate to two covenants. The form given to man, before the fall, by God in his essential character, relates to the covenant of works; the other given to man, after the fall, by the God of grace, to the covenant of grace. Again, God has, in the Scriptures, given two kind of ministers—civil, and ecclesiastical, and according to our good brother's philosophy, civil magistrates are under the first form, consequently under the covenant of works. Then according to this philosophy, we have a *dispensation* of the covenant of works, dispensed by the "ministers of God" *essentially considered*. To dispense what? The benefits of the covenant of works? Then we, as Christian citizens, were all this time under the covenant of works, and did not know it, for our good brother tells us that the "moral natural law" under which we are as citizens and magistrates, "of course does not include in it those principles that have a *relation* to the covenant of grace," that is, this law has no connection whatever with any of the promises, or benefits of the covenant of grace;—the good brother has "*excluded*" all such things from that law under which we are as magistrates and people. How then is the civil magistrate to enforce on his subjects those duties which he enjoins? It can't be by any of those *excluded principles*, such as mercy, forgiveness, redemption, salvation or eternal life,—it can't be by the love of God in Christ:—it can't be by the incarnation, death, resurrection, ascension, and intercession of Jesus Christ, or his coming to judge the world at the last day, for these are the very principles which *do relate* to the covenant of grace, and as such are all excluded, lest we, as Christian citizens, and magistrates, *should all be brought under the dominion of Him* who has bought us with a price!

2. Christian magistracy is a constituent part of the Christian religion; because all the *promises* in the Scriptures, that are given to magistrates and people, are promises of the gospel, and as such relate to the covenant of grace; for the moral natural law given by God essentially considered, has not one promise connected with it, its promises and benefits were all forfeited in the original apostacy of man, and the law in this form pours out nothing but curses on all those who are under it. And certainly no one deserving the name of Christian will contend that we are under the law in the first form, *as citizens*, and under it in the second form, as Christians, for if we are, in any sense, under the law in the first form, we are under the curse, and if under the curse in any sense, we are under it in every sense, for whatsoever the law saith, it saith to them that are under the law, Rom. iii. 19. Then if our good brother's philosophy be true, we, as citizens, are under the curse of the law in the form in which it was given by God in his essential character; but as Christians we are under the blessings connected with it in the form in which it is given by the God of grace! "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" It is certain there is an exercise of dominion in giving promises, and in bestowing grace to receive the grace offered and conveyed in them. Then it follows that men, in their civil relations, are under the dominion of Christ, for if those promises which are given to men in their civil relations, are not received by them *in those relations*, they cannot be received at all. It is as true that Christ enjoins duties on, and gives promises to kings, as it is that he does to fathers, and it is as true

that the performing of these duties, and the receiving and resting on these promises, in the one case, are parts of the Christian religion, as it is in the other:—what is commanded *to* the King must be done *by* the King,—what is promised *to* the King must be received *by* the King; in the same way, that what is commanded to the father, must be done by the father, and what is promised to the father, must be received by the father.

3. Christian magistracy, is a part of the Christian religion, because all the *mercies* which God bestows on Christian magistrates, and nations, are bestowed on them by Him, as the God of grace, and these mercies all flow to them through the Mediator, for God essentially considered, bestows no mercies on either magistrates or nations. But perhaps the good brother would contend that magistrates and citizens, as such, do not stand in need of *any mercy*, inasmuch as they, as such, have no sin,—do not transgress the law, and inasmuch as they have no guilt, *as such*; for he says that “Christ in the covenant of grace is not to be regarded as the representative of magistrates and citizens *as such*.” Why? Certainly because, as such, they are neither sinners, nor guilty, for if they were they would need a representative, they would need mercy. But the good brother’s allegation has no truth in it. Christ did represent magistrates and citizens, for he, in his estate of humiliation, was both a king and a citizen, he was a king on his holy hill of Zion, he performed the duties of a citizen—paid tribute.\* And now I cannot here forbear giving my good brother a piece of advice, which I am sure would be for his good, that is, lay aside his crude notions about philosophy, and take a few lessons on Theology, from his good neighbor, the author of *Divine and Human Rights*, for whose periodical he will have it that I am an agent.†

4. Christian magistracy is a component part of the Christian religion, because the duties of it are enumerated with other duties acknowledged to be Christian, 1 Pet. ii. 17. Here, love to the brotherhood, the fear of God, and honoring the king, are all placed in a catalogue, as a summary of all our duties, in every relation—social, religious, and civil; and these duties are all given and enforced by God in the same character,—as the God of grace, for these duties were all delivered by the Apostle, not as a messenger or minister of God essentially considered, but in the character of an “*Apostle of Jesus Christ*,” 1 Pet. i. 1. And, certainly, the divine law is administered by God, in the same character in which it is given and enforced, for to give and enforce law is to administer it. But Jesus Christ gives and enforces law about civil duties, therefore he exercises dominion over men in their civil relations. And it is not a dominion that is divided between Jesus Christ, and God essentially considered, Matt. xxviii. 18. “*All power* is given to me in heaven and earth.” I deny that God essentially considered, ever delivered one jot or iota of the Bible; I deny that he ever sent in this character a minister to fallen

\* Lest he should offend them.—Ed. Cov.

† It is proper for me here to state that my name was put on the list of his agents without either my knowledge or consent, and that some time after I received his periodical, I forwarded the pay for the first volume, and ordered its discontinuance. I never acted as a solicitor of subscriptions for that periodical. I did in a solitary instance, when solicited by a friend, not a member of my congregation, act as agent for the Armory, and would do so again, for it, or any orthodox Presbyterian paper.—J. M’A.

man, to reveal his will or execute his law: but God, as the God of grace, did send a messenger from Heaven to reveal his will, and execute his law,—clothed with all power in heaven and earth, even Him by whom “kings reign and princes decree justice,” by whom “princes rule, and nobles, even all the judges of the earth.” Prov. viii. 15, 16. Solomon here means the Mediator, for it is the same that “was set up from everlasting,” v. 23, by whom kings reign, &c. Again, when the God of grace sent this minister into the world, he commands kings and judges to receive wisdom and instruction from him, Ps. ii. 10, Col. ii. 3. God essentially considered never sent a minister or prophet to make kings and judges wise. He commands them in the same Psalm to “serve” him—Him who was set on the holy hill of Zion,—to “kiss” him, in token of submission to his authority. And it must be kept in mind that God, in his essential character, does not speak in the Scriptures.

5. Christian magistracy is *acknowledged* to be a part of the Christian religion, by all orthodox churches, because *it has a place in their confessions, or systems of religion*. A system of religion, without an article on magistracy would be manifestly defective. So, a civil constitution without an article on religion is equally defective: they are in this aspect perfectly homogeneous bodies.—The author and administrator of both, is the God of grace, the character of each is religious. Hence the duty of the Church to support a *scriptural* civil government, and testify against all corruptions, either in its constitution or administration, for it is a part of the trust committed to the Church to promote and maintain sound doctrine, concerning this matter, both in theory and practice. Hence again, the duty of all civil governments to profess the Christian religion, and as far as it is competent to them to support it, and oppose all false religions, for these are a part of the duties committed to civil rulers. It is manifest that the framers of the Larger Catechism considered magistracy a part of religion, for in pointing out, Ques. 108, 129, the duty of superiors to inferiors, they speak of the duties of all kinds of superiors *together*, and among those duties which belong to all kinds of superiors *alike*, they mention, “providing for them all things necessary for *soul* and *body*.” Thus the duties of the Church and State to acknowledge and support each other, are mutual and reciprocal. But wherever our good brother’s views concerning civil recognitions prevail, civil governments will always deny, instead of acknowledge—oppose instead of support, the Christian religion. It is impossible that it could be otherwise, than that a system of legalism would be an antagonist of religion, and it is because all nations are practising on his system of philosophy that they “give their power to the beast.” The doctrine that men in their civil relations are not under the law of Christ, is the doctrine of devils—a doctrine that an ungodly world has always drunk in with avidity.

6. Christian magistracy is a part of the Christian religion, because Jesus Christ *will judge* all kings and rulers at the last day. He even now “judgeth among the gods.” It is the God of grace, who in the lxxxii. Psalm, is said “to stand in the congregation of the mighty, and judge among the gods,”—who hath “committed all judgment to the Son,” and “who will judge the world in righteousness at the last day *by Him*, even by *that man* whom he hath ordained.” Acts xvii. 31. Here we see that Christ performs the highest act of administration, over all men, in every relation, and one which necessarily supposes the exer-

cise of every other act of administration, for he that judges by the law is the same that gave, and enforces it. Neither is the fact that the heathen have not the law given by the God of grace, and know not Jesus Christ, any reason why they should not be judged by him, for they are all apostates from the covenant of grace, and rebels against the authority of Christ, because they all descended from the family of Noah, who was both a preacher, and an heir of the righteousness of faith. All Noah's family knew Christ and were in covenant with him. Then if Christian magistracy be a part of the religion of Christ, and all heathen magistrates are rebels against Him, it is clear that they are all under his dominion, and that Christian magistracy has its origin in God as the God of grace. And if the heathen are under that kind of magistracy which had its origin in God essentially considered, it is because those of the descendants of Noah, who "did not like to retain God in their knowledge" have fallen from that kind of magistracy which had its origin in God as the God of grace; and have fallen in with the good brother's philosophy, in the same way that those who "are justified by the law, are fallen from grace:" in the same way that those who become offended at God's plan of salvation by grace, naturally fall in love with their own plan of salvation by works. It was their hatred of the covenant of grace that drove the great majority of Noah's family from it to the covenant of works, and provoked the Almighty to give them over to a reprobate mind to do those things which are not convenient, Rom. i. 28. It is just as plain that the philosophy of the Repository is a constituent part of natural religion, as it is that Christian magistracy is a part of the Christian religion. His philosophy concerning magistracy, relates to the same covenant that natural religion does—the covenant of works, natural religion knows no other covenant.

The Repository feels very certain my doctrines on this subject are opposed to a distinctive principle of the Secession Church. I deny the charge. Where is their testimony for the *truth* that the magistrate is not the deputy of Christ, and against the *error* that he is the deputy of Christ? Where is their testimony for the *truth* that the magistracy is bound *not to perform* the duties of his office in the name of Christ, and against the *error* that he is bound, &c? where is their testimony for the *truth* that both heathen and Christian magistracy have their origin in God essentially considered, and against the error that Christian magistracy has its origin in the God of grace? No, the Secession never had any *settled* or *distinctive* views about the subject.—JOHN McAULEY.

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#### THE PSALMS OF DAVID—SCOTTISH VERSION.

(From the Presbyterian's Armory.)

This is sometimes called Rouse's version, and it is represented in the title page as having been "translated and diligently compared with the original text, and former translations, more plain, smooth, and agreeable to the text than any heretofore. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families." This version is still used in all the churches belonging to the establishment in Scotland, in all the congregations belonging to the Free Church, in all the secession churches in Scotland, amounting to nearly six hundred. It is also used in all the Presbyterian churches in every denomination in Ireland, in all the Presbyterian churches in Nova Scotia and the Canadas, and in all the Scottish Presbyterian churches in the United States, not in connection

with either of the General Assemblies. It has indeed been excluded from most of the churches belonging to these Assemblies, but not by any special act, for so far as the writer of this article has been able to ascertain, it is still authorized by these Assemblies, and is still used by several congregations in connection with them.

It cannot, therefore, be denied that this "authorized version" is used by several very numerous and respectable denominations of christians. Nor can it be denied that in these denominations there are many men distinguished for their piety and learning—men, to say the least, as well qualified to judge of the merits of a Psalm-book, as the "Correspondent of the Christian Intelligencer," or "the editor of the Evangelist." To say nothing of that courtesy which is so becoming to Christians when speaking, or writing about their fellow christians, it seems scarcely consistent with decency to characterize as "doggerel," or "an abortive attempt at versification," a book that has received the approbation of men alike pre-eminent for their learning and taste.

This version cannot, with strict propriety, be called Rouse's, because although originally made by him, yet it was so often corrected, and so materially altered before it was allowed by the Assembly, that it may with more propriety be called the authorized or Assembly's version.

It is mentioned by Neal, in his history of the Puritans, that during the sitting of the Westminster Assembly, complaint was made of the obsolete version of the Psalms by Sternhold and Hopkins, and the Parliament desired them to recommend some other to be used in churches. They accordingly read Mr. Rouse's version, and after several amendments sent it up to the house Nov. 11, 1645, with the following recommendation: "Whereas the honourable House of Commons, by an order bearing date Nov. 20th, 1643, have recommended the Psalms published by Mr. Rouse to the consideration of the Assembly of Divines, the assembly has caused them to be carefully perused, and as they are now altered and amended do approve them, and humbly conceive they may be useful and profitable to the church, if they be permitted to be publicly sung." They were accordingly authorized by the two houses. *Hist. of the Puritans*, vol. 3, pp. 317, 318.

The book was two years under consideration, and great pains were taken in its correction before it was approved and recommended by the Westminster Assembly. In the meantime, as stated in Baille's Letters, the version was sent down to Scotland, by the Scottish commissioners, and there also it underwent a thorough revision. Many and extensive alterations were proposed and adopted. It was taken up for consideration in 1646, by the General Assembly of the Church of Scotland, and at their annual meeting in 1647 a committee was appointed for its revision and correction.\*

From the above documents it is sufficiently evident that the greatest care was taken to perfect this version of the Psalms before it was introduced and authorized to be used in the churches. The Psalms were first of all collated by a committee in 1647, from the English Psalms, the translations of Rowallen, Z. Boyd, and others. They were next revised and corrected by the various Presbyteries. Next they were reviewed by the General Assembly. Again they were reviewed by another committee, and finally, they were authorized by the commission, and sanctioned by Act of Parliament. When they came into use, they were sanctioned by the highest authority; as a very literal poetical translation of a poetical book, universally admitted to be a part of the canon of scripture. No translation, it is readily admitted, whether it be in prose or verse, is divinely inspired. But, so far as known to the writer of this article, this version of the Psalms of David in metre, is as much an authorized ver-

\* We have omitted here some Acts of Parliament and Assembly: as the substance of them can be readily gathered from the rest of the article.

sion as what is called the authorized version or translation of the Bible itself. This is probably more than can be said of any other collection of Psalms.

It will also be apparent, from the documents quoted, that this metrical version of the Psalms cannot properly be called Rouse's version. Mr. Francis Rouse was a gentleman of respectability. He was an esteemed member of Parliament, and also a lay member of the Westminster Assembly, but his book of Psalms was not received and sanctioned, till it was materially altered. Many entire Psalms were inserted which were not in his collection. It is also a notorious fact that Zachary Boyd was one of the principal versifiers of the Psalms as authorized by the General Assembly, and now used in the Scottish churches.

It has been matter of astonishment to many, why pious persons who have long used them, should cherish such a deep rooted attachment to these Psalms. This it is humbly conceived arises merely from their want of a correct knowledge of their beauties and excellencies, and the associations called up by their use. In the first place, many are strongly attached to them from their scriptural character. They were not written like many other metrical productions to please the ear and to amuse the fancy, but to inform the understanding and to enlarge the heart. Being as nearly, as a translation can be, the word of God, they are eminently calculated to awaken feelings of true devotion, more sublime than any flight of the imagination can excite. In this way the most exalted ideas have come to be connected with the use of this Psalmody.

It should also be remembered that these Psalms are intimately associated with the devotional feelings of those who have used them for a lengthened period. They are also the Psalms which the children of other times, at least, if not of the present time have treasured up in their memories. And they are the Psalms which many a hoary patriarch, now in the dust, sung with his children around him at the family altar.

If we go further back, we associate their introduction, with those stirring times when the friends of religion and liberty arose to break the chains of civil and ecclesiastical despotism. When the Church of Scotland had been relieved from the yoke of papal oppression, after a dismal period of calamity and persecution, these songs of Zion, were her songs of thanksgiving and praise. They were sung by the noble martyrs of the Presbyterian church, in caves, in deserts, and on mountains, when they resisted even unto blood the forms and ceremonies and persecutions of an Episcopal church. Those who can estimate the beauty and the force of divine truth, and the associations connected with the use of this inspired Psalmody, will be at no loss to account for the ardent attachment that exists in so many hearts to this authorized version.

As to the superior excellence of the Psalms of David, and their inestimable value as devotional exercises nothing need be said. Their exquisite beauties as poetical compositions, infinitely surpass all other Psalms and Hymns that have ever been written. They have formed the spiritual food of the faithful in every age, since they were given to the church. Nor is there a single condition in which a human being can be placed, but they will furnish him with the advice, the reproof or the consolation of which, from his situation he may stand in need. About the intrinsic excellence of the matter of the book of Psalms, it may therefore be presumed there can be no dispute.

As to the authorized version, notwithstanding the excellence of its matter, and the inspiring associations connected with the use of that version, it is readily conceded that no associations should reconcile us to its use, if it, in fact, be either inelegant or incorrect. Were the version in question really liable to this charge, then all prejudices in its favour should be given up, and all our early impressions should be forgotten, and every effort should be made to get a Psalmody that might be agreeable to the man of learning and taste as well as to the unlettered and less refined, that all



might harmoniously unite in this sublime part of devotion. But we strenuously contend that this version is by no means liable to the charge of want of elegance. Even in this particular it will bear a comparison with all other Psalm books now in use. It is not indeed held to be without defects, for what work of man is perfect? Nay, there are a few Psalms in this version that cannot be admired, and which it would be desirable to see altered and amended.

But while this admission is readily made, and while there is no objection to the Psalmody being revised provided it can be improved, truth and justice require that the high superiority of this version should be asserted. If any unprejudiced person would but examine this version of the Psalms, and contrast it with Tate and Brady, Watts's Psalms and Hymns, and Milton's and Montgomery's, it will gain by the comparison. Look even at Lord Byron's song of the captive Jews, and it will appear weak and insipid when compared with the beautiful Psalm, "By Babel's streams we sat and wept."

It is true this version of the Psalms was made in a comparatively remote age, but notwithstanding all the refinement of the present time, it may be well doubted whether any version that could be made, even in this age of elegance and refinement, would answer the same purpose of devotion. Many have made the attempt, and hitherto all have signally failed. One cause of the failure is thought to be, that the church has required that the Psalms of David must be rendered literally into measured lines, or verse, as it is called, without other aid or imagery further than the language of the inspired text may strictly imply. But poets of imagination scorn all restraints, and are ever ready to substitute their own ideas and flights of fancy, in the place of divine truth, and therefore must necessarily prove very unsafe guides of the devotion of the people of God. On the whole, as we have now got a very good version of the Psalms, it will be our wisest course to use it diligently, gratefully and devoutly, till we shall be furnished with a better, notwithstanding the slang about "doggerel," and "abortive attempts at versification." A. S.

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REPLY TO "STRICTURES" ON THE DUTY OF THE  
CHURCH TO ITS BAPTIZED MEMBERS.

(By REV. J. B. JOHNSTON.)

I. *Rules of honorable Christian controversy.*

1. That the object be for the glory of God—for the maintenance of truth, and for the edification of the Church. 2. That there be nothing discourteous indulged in; nor, if it can be avoided, replied to—nothing to alienate an opponent; but every thing to conciliate and gain to the truth, observing the divine suggestions, Pro. xv. 1. Rom. xii. 21. Eph. iv. 31–32. 3. Never make a false issue by misstating, or misrepresenting an opponent. 4. Never betray a personal contempt for an opponent as an unequal, nor appeal to party prejudices against him—but ever exemplify the good maxim—"Principles not men."

II. *Apology and Correction.*

We wrote an essay in unusual haste, and with no design of publicity. It was written, and read for the entertainment of a few friends, who occasionally meet for social intercourse. As correspondence with the Reformed Presbyterian had for some time been suspended, from circumstances over which we had not entire control, a communication was due, and as we presumed, expected. We forwarded to both Editors, to publish in whole, in part, or none—to alter, or amend, as they should

judge fit. When the November number of the Reformed Presbyterian came to hand, we discovered the *lapsus* in the paragraph in which there is reference to the church at Ephesus. We made corrections, and forwarded, as was hoped, in time for the January number. It was too late we presume, still all is right. Great good will grow out of "*this trifling occurrence.*"

The substance of our correction is to the following effect, and will make the sentence read, thus—"This whole business, with proper limitations, in the case of vacant congregations, will devolve upon the Eldership. Such we may infer from Paul, Acts 20: 17, 28. 'And from Miletus he sent to Ephesus, and called the Elders of the church', which *may be applied* to a vacancy, thus—"Take heed therefore." The reference was solely for the purpose of showing the duty of Sessions in vacant congregations: not to assert any thing respecting the character of the organization of the congregations of the Presbytery at Ephesus. This will appear by reference to the beginning of the paragraph, November number, page 258, where we introduce the subject of the elders having something to do with catechetical instruction of the youth—especially in vacancies.

Now, excepting what is included in the above correction, we join issue with the "Strictures:" And moreover, we observe, that we really desire to conduct our reply in accordance with the "rules of honorable Christian controversy." We desire to say nothing discourteous; while we would faithfully maintain the truth, and hold in filial veneration the hoary head of the author of "Strictures."

### III. *Defence against Strictures.*

We offer no defence against any thing *aimed at ourselves*—only against the "Strictures" where they are in contravention to the truth, and where they appear to misconstrue our statements to the prejudice thereof.

Our reviewer, after quoting two sentences which he charges with "a form of error—highly offensive," asks the question, "Does the writer mean to teach that *the whole business* of the pastoral office devolves, in a vacant congregation, upon the Elders?" page 335. We answer, no. Nor have we said so. Nor have we said one word even, about *the whole business* of the pastoral office! We have only specified *four things* which come under pastoral care in a settled pastoral charge, but which in a vacancy come under the *supervision* (with proper limitations) of the Eldership. Again, same page and same paragraph, he says—"He devolves the whole ministry of the word and *all else*," as sacraments, &c. We have only made *four specifications* which in accordance with "the meaning of words" need not be so expounded as to transcend the power of the Eldership: nor ought such a construction to be forced upon them. Can the Eldership of a vacancy take no oversight of the pastures? Cannot the Eldership, even where there is a pastor have an *oversight* of the pastures? What, if the minister teach error—contravene the standards—can they not, and ought they not to give private admonition, or caution and warn of the evil of persisting in such a course? Can they not in a vacancy open and close the pulpit in case of vagrant itinerants—demand credentials, and due certification of right to administer in the word to the flock vacant and under the ruling care

of the Eldership? Who has an immediate oversight of the pastures in this case, if the Eldership have not?

As to the *second specification*, all that has been expended by our reviewer is bald criticism. He knows very well the term in Acts, "*feed*," when applied in this connection, signifies *rule*. Let him turn to Matt. ii. 6. Rev. ii. 27. Rev. xii. 5. Rev. xix. 15, and to Parkhurst on *Poimaino*, and he will see that, elders are appointed to *feed as shepherds*. In our use of the term we have done no more than Paul, when addressing Elders *as such*. The other specifications are as easily disposed of: And while "Reformed Presbyterians know better" than to be led away by the views *charged upon us*; they will also "know better" than to identify our statement with that *made for us*. According to his own concession, page 336, Paul's address was to the ruling Elders "*as constituents of the Presbytery*," of Ephesus, as well as to teaching Elders. Why then, *not* apply the directions to Elders as far as can be applied to them, *as constituents of the Elderships* "with the proper limitations," without being exposed to the charge, grave indeed, of having made them ministers of the word? Hear too, the language of the Church of Scotland—"It pertains to the Eldership to take heed, that the word of God be purely preached within their bounds; and the sacraments rightly ministered, the discipline rightly maintained, and the ecclesiastical goods uncorruptedly distributed." Second Book Dis., chapter vii. Thus speaks the Church when her ecclesiastical organizations were very similar to the organization of the Church at Ephesus in A. D. 59 or 60.

To the copious extracts from the "Form of Government"—the instructive comment, and application, we have only to say—we believe every word of the "Form"—of all the parts of our standards—*Discipline and all*. We believe (and *we have so subscribed*) that there were at Ephesus several congregations—several ministers and a Presbytery. But does the "Form" say all these ministers were settled pastors in so many settled congregations, each having its regular Session? Does the "Form" refer us to one single text in Acts to prove anything about "*Congregational Assemblies*"—or Session—or particular pastoral changes? Not *one*. Who was the first bishop (pastor) installed at Ephesus? When and by whom the first Sessions (congregation?) organized there? How great the error had we said they were all vacancies *then*?—That all the ministers were unsettled, as to particular congregations?—That the Presbytery was the *only* Eldership then?—That the Eldership was the Eldership of a vacancy or vacancies in the modern sense—that is, without installed particular pastors? That the ministers among the Elders addressed by Paul, Acts xx. 28, were all laboring as itinerants promiscuously among all and the several, then imperfectly organized, congregations at Ephesus? I say, would all this have contravened the "Form" of Government? And is the author of the Strictures prepared to meet the position when taken?

The second item of animadversion embraces a more important subject: And though here our author has not brought down his stroke with so much apparent severity, yet truth, precious and important, demands a more prompt defence against his "Strictures." He says, page 337, "The writer is employed in an argument to prove the obligation of the Church to exercise her discipline on baptized members, who do not attend to the fulfilment of their baptismal engagements by

partaking of the Lord's Supper, and observing all the duties belonging to Church members: a discipline issuing in Church censures, such as suspension, public or private, &c." My argument is *misstated*—It is this. "Baptized members of the Church have a right to the *restraint* and *correction* of the discipline of the Church." Reformed Presbytery, 295. The "Strictures," as they evidently bear, represent us as saying that, *for* the *neglect, mere omission*, of the Lord's Supper, and other duties of professors *all* baptized members should be disciplined—even to excision! Now compare my proposition with my conclusion, in the closing paragraph, Reformed Presbyterian, 298, and a marked difference will be seen between my argument and the "Strictures." "Whether the refusing to make a public profession by coming to the Lord's table, should of itself *ever*, no matter how long delayed, be matter of any degree of discipline is a question—unsettled—and which we are not prepared to decide positively in the case"—Is this like "laboring in an argument to prove the obligation of the Church" to censure *all* her baptized delinquent adults *for* not partaking of the Lord's Supper? The question is about the duty of the Church to *such* members guilty of *scandal*; while the "Strictures" present a question; at most, merely incidental: Is this fair? State the question, thus—Youth of this class engage in lascivious plays, dancing, theatre-going, drunkenness, duelling or any such notorious scandals—Should the Church notice them by imposing *any restraint disciplinary whatsoever*? Or, is she to abandon her children, and treat them as she does the uncircumcised horde without her pale?

Again—page 338, after quoting part of a paragraph containing a mere hypothetical statement, introduced by—"if," he says—"I do not remember in all my life ever to have read so purely a bald and reckless tissue of assertions." My assertion lies quite back of his quotation, and is *this*—"It is very evident that, in the discipline of the Old Testament Church no provision was made for the distinction that now obtains among us, which exempts baptized members from discipline because they disobey the dying command."—Page 296. *This is my* assertion; On its truth conclusions hang. And moreover, we fearlessly *re-affirm* it; and we shall have, and hold the indubitable right to make and adhere to it till evidence is furnished from the Bible, that the King and Head of the Church has made and established "*the distinction.*" When this is furnished we shall yield—not sooner.

He still persists in making us assert reckless things: And like the rolling torrent, fed by its tributaries, accumulating as it flows, our assertions, are becoming more and more "reckless!" page 338-9. "Let the writer come forward—and prove—what—he has so boldly asserted; that the practice of God's ancient people, Patriarchs, &c—all concur in binding." As before, we say, our assertion lies behind all this. *Here it is*, with fair and logical deductions. Page 296. "It is very evident that—*no provision* was made for the *distinction*—*If such distinction was entirely unknown*—Then *if* we have the practice of God's ancient people, Patriarchs, &c." This is the sum of our "bold, reckless, 'positive,' array of formidable words—devoid of meaning!" Yea and "devoid of proof" too! After all, a mere *negative* assertion that any "*ignorant*" person would be liable to make—"no provision" for an *unnatural* "distinction" in a family of Christ.

Now this business of continual coasting—hanging about the margin,

and making little assertions for *us*, will never come to any thing—any thing good. Why not at once meet our assertion—grapple with it—say yea or nay to its truth? Tell us, where lies our error? In our major?—They are members of the family. Our minor?—One law common. Or our conclusion? The duty of the parent to restrain. 1 Sam. iii. 13. Had we a right to assume the minor? If there be an error in the series, it is here. Is this negative "assertion (assumption) reckless?" Did the patriarchal dispensation of the Church, of Divine right, admit in the family of Abraham "the distinction" which we *deny*? Had Abraham, Isaac, Jacob, two manner of laws in their families, by which they governed their children and their households—Had they? *Yea* or *no*?

A passing notice of a brief apostrophe, Page 338. "I can safely declare before——that I had rather my right hand had withered, than that it should hold up before his Church"—our assertion or doctrine, of course. In this and some other quotations we have omitted what is of no use to us—to the argument, or to the Christian eye or ear; believing it better in some cases to take the mantle, go backward and cover the nakedness of a venerated father. What effect, alas! upon the minds of our people, our youth especially, the committing to the "enduring page," in a matter of this kind, so solemn and uncalled for appeal to the sacred Name!

The last paragraph we notice, is that in which there is reference to Ishmael and Esau: the one which *seems* to look most towards our assertion, while it remarkably *overlooks* it. Did I assert that Abraham's family (alias ecclesiastical) discipline, was banishment from the household society—just that and only that? I said "if" in the discipline of the Old Testament, the distinction was unknown, then, the patriarchs practised discipline *without* that distinction. To this our father replies—"But unhappily, the first article of assertion falls before the *direct* and *unequivocal* evidence of the Scriptures." Page 338. *Direct* evidence? Yes! This is it—The Bible furnishes no record of the expulsion of Ishmael from the paternal roof of Abraham, nor of Esau from the hearth-stone of Isaac! (How many expulsions during the patriarchal dispensation are on record?—or had they any Church discipline in those days?) And this is *direct*! This proves positively "the distinction" for which I have asserted there was no provision in the code patriarchal! Still in the face of all this evidence, "direct," of the distinction, we are disposed to be unbelieving. It is still evident to us that, in the entire absence of all proof whatsoever, and of all reasonable probability even, the distinction in Abraham's family was unknown—quite as evident as that such distinction is now entirely unknown in any Christian family in all Christendom. "What infatuated ingenuity can torture" our minds, then, to the belief that it is the usage of Christendom in the present day to make in the family discipline, the distinction that would turn loose one part of the children from all parental restraints, while another is made subject? If this doctrine is shocking, as it must be to Christian ears, when applied to family government among members of the visible Church now, why not as shocking when applied to the family government of "the father of the faithful" who commanded his children and his household after him? The truth is, no man can persuade himself intelligently that such was the character of the patriarchal discipline. Then, the transition is easy—The Levitical dispensation

did not introduce the charge. Again, as easy—The Apostles made no change. Hence, the distinction is not authorized by the Head of the Church. Therefore, they are in error who plead for the distinction. And is our father prepared to declare with uplifted hand before his Maker, that he had rather his right hand had withered, than that it “should hold up before his Church” “the doctrine for which we plead?—That baptized members of the Church have a right to the restraint and correction of her discipline,” whether they have been admitted to the Lord’s table or not? Let him pause before he again in so solemn a manner commit to the “enduring page” such a declaration: And let him remember that he *has already lifted his hands before his Redeemer, over the symbols of his body and blood, to a contrary declaration!!*—Here are its *words*. “All Church members capable of committing such offences are liable to discipline, whatever station they may occupy in life; even minors after they shall have arrived at the years of discretion, or after having been admitted to the Lord’s table, are, in all respects, equally with those of more advanced years, subject to corrective discipline. As the criminal neglect of those young persons who do not choose to make an early profession of the faith, cannot invalidate the obligation of the divine law, and their own baptism, so it is not to prevent the application to them of that discipline which the Redeemer appointed in his family.” Book of Dis., Chap. iii. Sec. 3. Remarkable *words!* But they are *yours*, father! They repudiate your distinction, and your doctrine in your “Strictures.” Which is truth—your doctrine of October 1841, or your doctrine of January 1848? And to which will your Maker hold you when you hold up your hand to both? We live in an age of paper laws and paper creeds, alas! disbelieved, not practised, yea fiercely opposed by those who have in manner most solemn, and under sanction most sacred, declared them *theirs!* When shall the end of these things be? But it may be said, we are not bound by our book of Discipline—it is no term of communion—not even “*named*” in our “*terms*.” Ah! not bound by the First Book of Discipline—nor the Second—nor this last either! What next! Were it so that, on this subject alone, opposition to our standards is manifested, there need be less concern. But this is part and parcel of a system at work, it is to be feared, undermining the very foundations. We cannot say with our father, in the closing words of his “Strictures”—No; these “Strictures” are replete with awful “*meaning*.”—1. That, opposition to our Standards is rampant. 2. That, the best of men may write in a style inconsistent with themselves. 3. That, in heated controversy we may wrong our brother; and our *Mother* too. 4. That, some controversies betray a weak cause—little argument, and the usual substitutes.

In connection with our reply, it will be expected of us to furnish evidence to “prove before the whole Church” as called on formally—“Let the writer come forward.” Now, there is certainly a difficulty here. What will be taken in proof? Will the old law of the Church of Scotland be admitted in evidence? Will her Books of Discipline? If our own recently approved discipline will not settle this controversy, what will avail any reference to old musty records long since obsolete? If recent decisions of superior Courts, documented legislation in established discipline, form of government exemplified fully in the uniform practice of the Church of Scotland in her reforming, and *most* reformed times—(Neal. Puritans, vol. ii. p. 42, ed. 1844. Note from Rapin and

Bailies, Dissuasive. Pref. p. 7, 8: Rel. Mon. vol. viii. p. 734.)—if all fail in settling our faith and practice, to what source shall we go for proof on this and similar practical questions? Only let the Church live down in her practice any truth, law, discipline or form of government, and that fact is enough with many for the abolition entire, and for the full license to every form of opposition.

A few references, however, by way of proof, and 1, Ex. xii. 3, 4. This proves that the passover was eaten, as we have said already, *by households*—the household was required to eat, and the lamb was to be prepared according to the number of the household (communicants?) and without distinction. 2. Ex. xii. 15: This text proves that to neglect the passover by *any member* of the family, or to eat leavened bread, which was contrary to the provisions of the ordinance, was, without distinction, to subject "*that soul*" to ecclesiastical censure. See also, Ex. xii. 44, 50. 3. Num. ix. 13: "But the man that is clean &c." This text proves as far as any text can prove a negative, that all without distinction, all initiated adults on pain of censure, were required to eat the passover. The 14th verse shows that the distinction was made in favor of the stranger *only*. "And *if* a stranger shall sojourn among you, and *will* keep the passover—ye shall have one ordinance." Have we not the right to assume that it was the will of Christ that this provision of discipline should be faithfully carried out in the subsequent administration of the Church order and discipline, till He should by subsequent legislation annul in letter and spirit the previous enactments?

Before closing, we offer a few enactments of *our mother* that may give some light on this subject. 1. In the First Book of Discipline, Chap. xiii, sec. 2, of marriage it is said—"And first, public inhibition must be made that *no* person under power and obedience of others such as sons and daughters, and those that be under curators, whether men or women, contract marriage privately and without the knowledge of their parents, tutors, or curators; under whose power they are for the time; which if they do, the censures and discipline of the Church ought to proceed against them." Calderwood, vol. v. p. 403, Ed. Wodrow Soc. under year 1596.

2. An order given to ministers, that they with their Sessions exercise discipline upon many characters specified, and among others "disobedients to parents." Same, vol. iii. p. 423, under year 1578.

3. In an act respecting sending children abroad to Popish countries, after directing how to deal with parents, it is added, referring to children: "And that such as are of perfect age, whether already past, or that shall hereafter pass to said places, shall be charged to remove out of the same, under the same pain (excommunication) to be exercised against them; and if they disobey, to be excommunicated by the minister of the place where they remain, before they depart out of the country." Same, vol. iii, p. 452, under year 1579. It may be observed here that, in *all* the above references it is evidently taken for granted that the discipline is to be exercised whether *actual communicants or not*. The reason is obvious, they are among the cases in legislation where the *application* is as general as the *terms* of the law, since there is no "*proviso*."

4. Persons married by Popish Priests to "satisfy their particular assemblies." Same, vol. iii. p. 23, under year 1600.

5. It was declared in reference to those not communicating through

deadly feuds, and other light causes—"That they should compeer before the Presbytery to see and hear themselves advised to communicate," same vol. p. 172, under year 1602. Finally, ministers were directed to make trial "whether there be any non-communicants in their congregations." Not to multiply—these confirm our position, and accord with the Discipline, page 72, 73, Chap. III, Sec. 3.

We are done with "Strictures," but if spared, we are not done with this important subject.

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#### THE LOVE OF MONEY.

"The love of money, the spirit of accumulation for its own sake, or for the sake of worldly advantage and gratification, no sooner enters, but it takes possession of the whole heart, and leaves no place for the remembrance of God. The understanding cannot admit even a thought of him, it is so filled with worldly contrivances; the memory is so surcharged with worldly cares, that no trace of God can be either made or found in it; and the heart and affections are so entirely preoccupied with worldly treasures, that there is no room in them for this pearl of greatest price. Worldly men seldom embrace any distinct form or character of religion; and when they do, they are rather the dupes of an ingenious kind of hypocrisy, which deceives themselves, or they artfully assume it for the purpose of deceiving others; then religion and its profession, the inspiration and the work of Mammon, are no better than disguised atheism. Judas, "the son of perdition," was an atheist in his heart. Mammon allured him to the apostleship, that he might rob the poor, and betray his Master."—*Dr. Styles.*

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#### THE FIRST SIN.

"The first sin involved man in guilt of the most alarming extent. Singly regarded, it is a breach of only one positive precept; but it is, in fact, a violation of the great principle of all law, and strikes at the obligation of all government, and the foundation of all order. It was a single act, but it was the act that cut asunder the golden thread on which were strung, in beautiful connection and succession, the pearls which form the circle of order and law round the diadem of God: it cut the golden thread of authority, and the pearls, the precepts, fell scattered to the ground. One sin, as it is levelled against the divine authority, so would it dethrone the divine majesty."—*Dr. Styles.*

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#### DR. CHALMERS—HIS PHILANTHROPY, HOW DISPLAYED?

Not in phrases of ecstatic fondness—for though a citizen of the world he was also, a Scotchman—in the region of the softer feelings, sequestered, proud, and shy—and except the "my dear sir," of friendly talk, and the cordial shake of eager recognition, he was saving of the commonplace expressions of endearment, and did not depreciate friendship's currency by too lavish employment of its smaller coin. He must have been a special friend to whom he subscribed himself anything more addicted than "Yours very truly." Nor did his warmth come out in tears of tenderness, and the usual utterances of wounded feeling; for in these he was not so profuse and prompt as many. How did it appear?



On a wintry day, how do we know that the hidden stove is lit, but because the frost on the panes is thawing, and life is tingling back into our dead fingers and leaden feet? And it was by the glow that spread around wherever Dr. Chalmers entered—by the gayety which sparkled in every eye, and the happiness which bounded in every breast—by the mellow temperature to which the atmosphere suddenly ascended—it was by this that you recognized your nearness to a focus of philanthropy. How did it appear? How do we know that the huge Newfoundland, pacing leisurely about the lawn, has a propensity for saving drowning people, but just because the moment you playing child capsizes into the garden pond, he plunges after, and lands him dripping on the gravel? It was by the instinctive bound with which he sprang to the relief of misery—the importunity with which, despite his population and his pauper theories, he entreated for such emergencies as the Highland distress; and the liberality with which he relieved the successive cases of poverty and wo that came to his private ear and eye—it was because wherever grief or suffering was, there was Dr. Chalmers; that you knew him to be a man of sympathies.—(*Dr. Hanna.*)

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 PUSEYISM SELF-DEFINED.

What is Puseyism? To this inquiry, a partial answer is given in the following article from "The (N. Y.) Churchman," the leading Puseyite paper in this country. We say "partial," for the list of agreements with Rome, is defective. We could add, justification by works, the confessional with priestly absolution, monastic seclusion as an eminently spiritual state; prayers for the dead; and a pompous ceremonial. But without these, judging by their own acknowledgments,—are we wrong in saying that Puseyism and Popery are "natural allies," that the former is even more than Semi-Popery? In the great conflict between Ritualism and Spiritual Tyranny on the one hand, and Evangelical Religion and Liberty, on the other,—Puseyism arrays itself with the former. Says the Churchman,

"Our differences with the Church of Rome are not in regard to the essentials of the Christian faith; the errors which we charge upon its members may by consequence prove subversive of fundamental doctrines, but they do not expressly deny them. We agree with them as respects the foundation; we receive with them the ancient creeds; we agree with them that the scriptures are to be interpreted so as not to contradict the consent of the Catholic Church; that the heavenly kingdom, of which Christ is the Head, and the Holy Spirit the life, is visible on earth; that it is governed by those who derive their authority by an outward and visible succession from the Apostles of our Lord; that the Sacraments convey to worthy recipients the graces which they signify; that the Eucharist is a true and proper sacrifice, offered to the Father for "the remembrance of the sacrifice of the death of CHRIST:" and, to omit other points, that there is an intermediate state between death and judgment in which the soul exists, separately from the body, and that the consummation of the blessedness of the redeemed is reserved until after the Resurrection and the General Judgment. But these points of our agreement with the Church of Rome are denied by Protestants who have left the English communion. They deny the doctrine of the Intermediate State; they deny the Eucharistic Sacrifice; they deny sacramental grace; the Apostolic succession, and the visibility of the One Holy Catholic and Apostolic Church. And if they receive (as

some of them do) the ancient creeds, yet their unwillingness to be concluded by the interpretation of the Primitive and Catholic Church, and their subjection of the scriptures to private judgment, make the reception little more than nominal.”

A GOOD RESOLUTION.

“ *Resolved*, That Government fails to perform its most important function, when it only punishes crime, without striving to prevent it—when it imposes taxes, without attempting to remove, so far as possible, the cause of taxation; when it provides for the public support of the poor, without considering the causes of pauperism; when it seeks to educate without removing the obstacles that oppose its efforts in almost every school district in the State.”

The above, adopted by the New York State Temperance Convention, contains doctrines in relation to the appropriate functions of Civil Government, which we commend to special attention. It embraces the germ of the true, the Scripture principle, that Civil Government should encourage and foster all those efforts, and all those institutions—the Church particularly, whose aim and tendency it is to purify the social fountains, and so to render the exercise of the punitive function, unnecessary: to foster these, and to discourage the *opposite*. We are glad to see even so much, of this principle, set forth by so respectable and influential a Convention.

THE CHURCH—HER INFLUENCE.

The Louisville Examiner deals thus truly and plainly, with a recreant Church. We quote selections from an editorial of January 29th.

There are thousands among us who judge religion by those who profess it. There are hundreds of thousands who, when they see members of the Church, doing, or not doing, feel as if they were privileged to act as they act. What a responsibility! How careful all religious men should be to meet it! Yet who among them bravely lives up to the standard our Saviour set, and honestly bids the world follow it.

As one example, take the action of the Church on the sacred rite of marriage. This is a divine institution. So we are taught; so most of us believe. Yet here we are with thousands of human beings among us who do not, and who cannot, think this, or act upon it, simply because they are not wedded by the sacred sanction of the law. Suppose from afar off, some good missionary should write us, that he labored among a people who had unbridled lusts, who cared not for wife or daughter so these lusts were gratified, how the blood would come to our cheeks, and our hearts beat, as we should announce this fearful immorality? Yet here—right at home—the poor slaves stand, exposed to this very immorality, and not a church protests, not a christian body says manfully to people and legislature, “this must not be! legalize their marriages, and let not licentiousness spread: consecrate among them home ties, and let them not be cruelly and brutally broken!”

Could the Church effect a change in this respect? Who doubts it? Who does not *know* that it could? If the great churches of the State were to say it—to declare, as they might truly, that the law of God, and the true interests of man demanded such change, not a single session of the legislature would pass by, without having the necessary law passed.

What must the world say, how must on-lookers feel, and think, and act, when they witness men of God—his professing servants,—not only not protesting against this wrong, but neglecting, coldly and deliberately neglecting, to exert a power which would remedy it.

Often—every week—every day in the week—the holiest ties are sundered—mother is torn from child, wife borne away from husband, father severed from all. Suppose, again, a tale should be borne to us of some portion of the people of Great Britain thus acting, how the quick words of honest indignation would burn as they flew from our lips against so monstrous a wrong! Not a paper, not a man who reads one, that would not curse the iniquity and the doers of it! Yet here, from use, and that strange blindness to what is common among us, this injustice is constantly done, and not a church, not a christian body, says to people or legislature “let it cease! In a Christian land, this must not continue! We must purify it of the stain, or cease to be.”

Again the question arises, can this iniquity be stayed? Can the Churches and Christians of Kentucky prevent it? Not a man can doubt on this point! Not one single being doubt or deny their power to arrest it! If they were united, if Presbyterian, Baptist, Methodist, and all other sects, were to say openly and with decision, “a law must be passed taking away from masters the right to separate families,” the legislature would do it at once.

Now ask, man of God, pious professor! let your own conscience answer, what effect such conduct must have upon those who make no confession of sin, who do not repent, and who judge of religion by your conduct? What iniquity might not this example justify! What infidelity breed! What brazen and defiant irreligion create.

Every word true. The Church *ought* to be the “salt of the earth.” Shame upon her avarice and her cowardice, that she dare not speak out even against sins of the very deepest dye.

THE PAUL SYNOD—IRELAND.

This body of people have just opened a correspondence with the New Lights in this country. Their letter, which is published in the January number of the Banner of the Covenant, contains the creed of these people in regard to the national support of Christianity. They say:

“We apprehend that your views and ours harmonize with regard to *legislative enactments* and *endowments* for the support of religion;—and we take the liberty of submitting the resolutions on this subject, which we thought it reasonable to adopt at our late meeting.

“Resolved, That we, the members of the Eastern Reformed Presbyterian Synod, believe that to *force* men to support the religion of Jesus Christ, is a gross insult offered to our blessed Redeemer.

“That we consider this insult greatly aggravated, when solemnly sanctioned by Act of Parliament. It is iniquity established by law.

“That to force one denomination of Christians to support the religion of another denomination of Christians, we regard as religious persecution.

There is no mistaking this: it is intended both to renounce and to denounce, and at the same time to caricature, the doctrine that nations should recognize the Christian religion, and maintain its institutions from the national treasury. Yet these men call themselves Covenanters, and the Editor of the Banner calls this railing, the “taking a noble stand!”

THE NEW LIGHT MISSIONARIES.

The following, having been elicited, we have no doubt, by some remarks in our January number, we re-publish with some comments.

“*The Relation of the Missionaries of the Reformed Presbyterian Church to the General Assembly’s Board.*—In order that our readers and others who desire it, may possess correct information on this subject, we publish the following brief statement. The connexion of our missionaries with the General Assembly’s Board, is in no sense ecclesiastical. They constitute a *distinct Presbytery* in India, in subordination to the General Synod of our Church in this country, to which they are amenable in all relating to their doctrine, discipline, and order. They do not make use of the Confession of Faith in the form adopted by the Presbyterian church in the United States in the admission of members, and the Psalmody they employ, is the most literal poetical version they can obtain, several of the Psalms having been versified by one of our own missionaries. The Board of Missions of our Church operates in connexion with the General Assembly’s Board, by a provision made in perfect consistency with a distinct denominational standing, and honourable to them, while kind to us. The ecclesiastical connexion of our missionaries has, we believe, been distinctly mentioned in all the reports of the Presbyterian Board, except the last, where it was omitted, we presume, by an oversight. The intercourse of our Board with that of the General Assembly has ever been of the most friendly character; and while they have never appeared to seek either to disparage or change our relative position, they have always displayed the kindness, courtesy, and generous feeling which the true disciples of the LORD JESUS CHRIST may be expected to exercise towards their brethren.”—*Banner of Covenant.*

This is all over, a New Light explanation—that is, it increases the darkness. But if we can penetrate its disguises, it confirms all our conjectures. We never supposed that Messrs. Campbell, &c., ceased to be in any sense subordinate to the New Light Synod; but that they act, as the Editor of the Presbyterian has stated, “under the *direction* of the Presbyterian Board,” that they use the same symbols of faith, and the same Psalmody, as the Presbyterian Missionaries; and are, in fact, neither more nor less *in India* than Presbyterians. All this, the above, by direct statement and fair inference, admits. True, the Banner says that “they do not use the Confession of Faith, in the form adopted by the Presbyterian Church in the United States, in the admission of members?” No! nor in any other “form:” they admit members without any immediate reference to the Confession of Faith at all. But does the Banner deny that for whatever purposes they do use a Confession of Faith, they use the Presbyterian? Does it mean that its readers shall infer that they have a translation of the *Westminster* Confession of Faith, when it knows that they have not? and if so, how does it reconcile this with Christian integrity, at least as excellent a virtue as “kindness, courtesy, &c.?”

As to their Psalmody, it appears that it is chiefly the Presbyterian. Now, we are not prepared to make any positive assertions respecting its character, but we can infer upon good grounds that it is not that which is here contended for as a truly Scriptural Psalmody. We argue from the known principles of the Presbyterian Church on that subject. If they judge some modifications of the Scripture Psalms necessary *here*, much more we presume, would they do so *there*. And 2, The statement of the Banner amounts to an admission that the version used in their missions is not “literal?” That they could not have obtained a literal version in the course of twelve years, is hard to believe.

As to the “arrangement” with the Presbyterian Board, we have

nothing to say, for we know nothing of what it is; and we are inclined to believe, that in this respect we are as well informed as a large part of the New Lights themselves. That it is such as to warrant the Board in holding up Messrs. Campbell, &c., as *their* Missionaries, we have no doubt; for they have done so. But this we will say, that if it is all right and fair, why not publish it. Christians need have no concealments in their plans for propagating the "true light."

Disclaiming then, as we do, any design to disparage honest missionary efforts by whomsoever attempted, and rejoicing in the enlightening of the heathen in the knowledge of the truth, we repeat our assertion that it is somewhat singular to find men zealous, *apparently*, for the unmutated Westminster Confession, and the Scripture Psalms *at home*, while their missionaries use the Presbyterian Confession, and Psalmody *in India*: And so we dismiss the subject.

MISSIONARY INTELLIGENCE—HAYTI.

Just as our last Number was issued, we received a brief communication from Mr. Morton, dated, Port au Prince, December 28th. In this he says, "On the first Sabbath after our arrival, I preached one discourse, in English, to Mr. Judd's (the Baptist missionary's) congregation. Last Sabbath I preached twice in French, to a few poor mountaineers in our immediate neighborhood. I have besides, through the week, visited several families, and read the Scriptures, accompanied with such explanations as I could give. This is the amount of my *missionary* labor, properly so called."

Through the kindness of Mr. Dupuy, Minister of Foreign Affairs, all Mr. Morton's household furniture, and also the box of Bibles and Testaments, were admitted free of duty, which would, otherwise, have been heavy.

As to a place of residence, Mr. M. had succeeded in renting the house formerly occupied by Mr. Jones, and lately by Mr. Judd. It is in a very healthy and pleasant location, upon the mountain side, above the city. He expected to take possession early in January. He had not been so successful in procuring rooms suitable for a school, and for public worship. Such rooms are scarce.

Mr. M. and family enjoy "excellent health," and have been very kindly received. He speaks in encouraging terms of the success which has attended missionary efforts. The field does, indeed, seem to be "white to the harvest." May the "Lord of the harvest" command his blessing upon the labors of our brother.

Lays of the Covenanters, No. 2.

THE DEATH BED OF RUTHERFORD.

TREAD lightly thro' the darkened room, for a sick man lieth there,
 And 'mid the dimness only stirs the whispered breath of prayer,
 As anxious hearts take watch by turn beside the lowly bed,
 Where sleep the awful stillness wears, that soon must wrap the dead!

Hours hath he known of fevered pain ; but now his rest is calm,
 As tho' the spirit worn, distilled some healing balm ;
 It may be that his dreaming ear wakes old accustomed words,
 Or drinks once more the matin song of Anwoth's "blessed birds."*

Oh ! green and fresh upon his soul those blessed haunts arise,
 His kirk ! his home ! his wildwood walk !—with all their memories ;
 The very rushing of the burn by which so oft he trod,
 The while on eagle wings of faith his spirit met its God !

A smile hath brightened on his lips,—a light around his brow,
 Oh ! surely "words unspeakable" that dreamer listeth now ;
 And glories of the upper sky his raptured senses steep,
 Blent with the whispers of His love who gives His loved ones sleep !

But hark !—a sound !—a tramp of horse !—a loud, harsh, wrangling din !
 Oh ! rudely on that dream of heaven this world hath broken in ;
 In vain affection's earnest plea,—the intruders forward press,
 And with a struggling spasm of pain he wakes to consciousness !

Strange lights are streaming thro' the room,—strange forms are round his bed ;
 Slowly his dazzled sense takes in each shape and sound of dread,—
 "False to thy country's honored laws, and to thy sovereign lord,
 I-summon thee to meet thy doom, thou traitor Rutherford."

Feebly the sick man raised his hand,—his hand so thin and pale,—
 And something in the hollow eye made that rude speaker quail :
 "Man ! thou hast sped thine errand well !—yet is it wasted breath,
 Except the great ones of the earth can break my tryst with death !

"A few brief days or briefer hours, and I am going home,
 Unto mine own prepared place, where but few great ones come !
 And to the judgment seat of Him who sealed me with His seal,
 'Gainst evil tongues and evil men I make my last appeal !

"A traitor was *His* name on earth !—a felon's doom *His* fate !
 Thrice welcome were my Master's cup ! but it hath come too late ;
 The summons of that mightiest King, to whom all kings must bow,
 Is on me for an earlier day,—is on me even now !

"I hear ! I hear ! the chariot wheels that bring my Saviour nigh ;
 For me He bears a golden crown,—a harp of melody ;
 For me He opens wide His arms,—He shows His wounded side ;
 Lord 'tis my passport into life !—I live, for Thou hast died !"

They give his writings to the flames,—they brand his grave with shame ;
 A hissing in the mouth of fools becomes his honored name,
 And darkness wraps awhile the land for which he prayed and strove,
 But blessed in the Lord his death,—and blest his rest above ! P.

* Only I think the swallows and sparrows that build their nests in the kirk of Anwoth, "blessed birds."—Rutherford's Letters.

AFFAIRS ABROAD.

India.—If the amount and extent of opposition awakened, be the test of success in Missionary efforts, then have Dr. Duff and his coadjutors met with no small success in their endeavours to spread Christianity in India—particularly in Calcutta. Late accounts say that

“Such is at present the state of matters at Calcutta—that the whole city has been moved by recent events. The actual baptisms, and the anticipated conversions, have alarmed not a few, and thousands have met to pass resolutions against missions and Missionaries. Among other things, Dr. Duff’s life has been threatened, and he has been warned not to go abroad without a guard, nor to venture out after nightfall at all. In short, the accounts remind us of what we read in the Acts of the Apostles, and we trust, that by the blessing of God, the result may be the same.”

We have it stated that there are no less than 1200 scholars attending the Free Church of Scotland’s Schools in Calcutta, of which Dr. Duff has the principal oversight: A very large number, particularly when we recollect that many of them are prosecuting an enlarged course of studies in literature and in the sciences. We add the following encouraging item from another source:

“In the improving condition of education in that part of India, *the press* is an instrument of great power; and Bombay seems likely to be the chief place for printing and publishing books for all the surrounding country. Rev. Mr. Hume mentions the singular fact that fifteen periodicals, most of them weekly, are printed at Bombay, for the native population. Not to speak of printing-offices, whether European or native, in which type is employed, he says there are forty-five or fifty lithographic presses engaged in publishing native works, which obtain considerable circulation. The books issued by the mission are put in circulation more by sale, and less gratuitously, than formerly.

“It is a fact to be gratefully noted, that the entire scriptures, translated into the Mahratta language, are now in a printed form. This work was completed on the first of March last. All the scriptures which have been printed in Mahratta, with the exception of a single Gospel issued years ago, have been printed at the press of the American Board; and the New Testament, the Old Testament as far as 2d Chronicles, with the Psalms, were translated by members of our mission. The scriptures have also been printed at our press, in the Goojrattee language. These facts are mentioned with gratitude to the Lord of missions.”

Turkey.—Our readers are aware that the efforts of missionaries among the Arimenian population of Turkey, have been frequently interfered with, and that great obstacles have heretofore been thrown by the Armenian Patriarch, in the way of converts—that they have even been subjected to no little persecution. Nothing of this kind can occur in future. The Protestants have been exempted, as appears from the following extract, from a communication dated Constantinople, Dec. 15, from the jurisdiction of the Patriarch. The writer says:—

“The annual festival of the Turks, called *Cyurban Beiram*, or “Feast of Sacrifices,” was made memorable this year by the issue of an Imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks, and Latins. This is the first time since the Reformation that Protestant subjects of the empire have been recognized as existing as a distinct body. All those whom it immediately regards have been brought to a knowledge of the truth by American missionaries, and in civil respects this is the reward of the patient endurance of a few hundreds of persons against bitter persecutions from their clergy. Orders similar to this have been forwarded at the same time to the Pachas of Erzeroom, Trebizond, Damascus, Aleppo, and Nicomedia, in all which Pahalics there are Protestants, requiring them to obey it to the letter.”

This is a great point gained, and it is the more important as it is an

indication of the more liberal spirit which has begun to actuate the Mahommedan rulers.

Greece.—The Greek Church is in a state nearly as dead and hopeless as *its* western sister. A late writer, who has himself visited that country, says:—

“Perhaps no Church which calls itself Christian, is in a much lower state than the Greek Church. In point of efficiency and intelligence, it may be considered far below the Roman Church, although it has managed to preserve a somewhat purer creed. It discards the doctrine of purgatory, it does not pretend to infallibility, it worships only poor paintings, and does not admit sculpture into the Churches, or “any thing which casts a shadow.” It licences the marriage of the clergy, among the lower orders, and prides itself upon its spirit of salvation. But it is miserably weak, both in the intellectual character of its ministers, and in its influence over the popular mind. Its priests are more ignorant, but less vicious, than the Roman Catholic, and there being so much common ground still left in point of doctrine between the Protestant and Greek Churches, learned and pious men have thought that reform was possible without annihilation. The rites and superstitions, however, which accompany the present worship of the Greek Church, are so puerile and so monstrous, that they quite obscure the simplicity of its creed, and must be brushed away before even a single true feature of Christianity shall be revealed.”

The trial of Dr. King—charged with defaming the Virgin Mary, or the “All Holy” as they call her—was progressing at the last accounts in Athens. The Dr. has left the country, his return will depend upon the result of the trial.

Spain.—The condition of the Popish Clergy in Spain has been rather anomalous since the era of their revolution, say 1812. They have been deprived of most of their property—little regarded by the people, and of no influence in the government; and yet no others are tolerated. Popery is still the religion, if it have any at all—of Spain. The following, the latest account we have seen, contains some interesting facts. It is from good authority.

“There has been no (Popish) bishop consecrated in Spain for nearly fifteen years, so that more than one-third of the sees are now vacant. We observe that a concordat has at length been entered into between the Government and the Pope, by virtue of which thirty bishops are now to be appointed; we trust it may be the means of reestablishing a better state of things than at present exists. The estimation in which the clerical profession is now held may be judged of by two or three significant facts—we speak from personal observation. First, it is a comparatively rare thing to see a *young priest*; secondly, in the southern towns of Spain, the clergy seldom appear in the streets in their clerical dress, until it begins to grow dark; this, at least, was their practice until very lately; and thirdly, we have seen them begging, even of foreigners, in the streets. Such, at any rate, is the case in Catalonia and Andalusia, and we have reason to believe is not different elsewhere.”

In this connexion we may state the fact, that since the era of the French Revolution, when their property was greatly *curtailed*, the number of the Popish Clergy, &c., has undergone a very great diminution. A late French writer makes the following instructive statement:

“In this powerful body of men, signal changes have been wrought. Before the Revolution (of France,) it possessed the third part, if not the full half, of the landed interest (of the kingdom,) and shared with the nobility the rights of feudal lordship. In 1757, the Abbe de St. Pierre reckoned in France 40,000 *cures* (parish priests, with larger power than the class to whom the English give the name curates,) 60,000 other priests, 100,000 monks and 100,000 nuns, being a total of 300,000, or 1 to every 67 inhabitants. But in 1829 the clerical order comprised but 108,000 members, that is to say, but 1 to every 280 inhabitants.

“Causes, both many and various, have been in constant operation since the sixteenth

century, to reduce the number of the clergy. By casting up the columns of figures, we find that the number of ecclesiastics, in their proportion to the residue of the population, has diminished thus :

“At Rome, in 65 years, three-fifths. In Portugal, in 31 years, five-sixths. In Bavaria, in 28 years, twenty-two twenty-thirds. In Sicily, in 51 years, more than one half. In France, in 67 years, more than four-fifths. In Switzerland, in 37 years, one-third. In England, in 133 years, nearly two-thirds. In Russia, in 33 years, much more than one third. In Denmark, in 20 years, one half, and even more. In Sweden, in 60 years, one-third.

“The larger share of these losses has fallen on the Romish clergy. During fifty years, in six of the States of Europe, it has diminished to the amount of 855,000, priests, monks, or nuns.”

“The nests” have been “pulled down,” and “the rooks” have “flown.”

France.—The gospel is making evident progress in France. The intelligent correspondent of the Presbyterian says :

“During the last six months the work has increased exceedingly. Fifteen agents, of different descriptions, are now engaged in carrying the word of truth from house to house. Several religious societies, desirous of labouring in this metropolis of Popery, have met together in the most Christian manner, in this vast missionary field. The Evangelical Society of Geneva has directed six colporteurs to Lyons; the Foreign Aid Society has sent two others, the Edinburgh Bible Society also supports two; a lady in Scotland has conveyed a special donation for another agent; the Free Church of Scotland entirely supports the minister for the new chapel of the Croix Rousse.

“Tarare, near Lyons, is one of the most difficult stations in France, but for which our friends hope the more, as their faith is more tried. Most of the agents who have laboured in this mountainous district, have exposed their lives for the Lord Jesus Christ; and since the work commenced, three and a half years since, the disturbances that have occurred to drive the evangelists from the place, are innumerable. Hardly a week passes that divine worship is not disturbed by a mob; and the presence of a police officer at the chapel door, has been frequently insufficient to maintain order. The persons who have embraced the gospel are immediately deprived of their employment, or any other means of support which can be taken away.”

The Secretary of the Evangelical Society for France, thus writes :

“One of the members of our Committee, who has visited the departments of Haute Vienne and Charente Inferieure, has given us very joyful intelligence. In this last field of labour the work of Christ in the souls of men progresses in a manner truly admirable. At M—— and B——, the centres of two new Churches, there is a most interesting religious movement. The living members of the churches have formed an association for the evangelization of the environs; and the friends exhibit a zeal and activity which have produced the happiest results. The interest in evangelical preaching continues in the departments of Haute Vienne and Charente. Every where our colleague held meetings which were attended by a great number of silent and attentive hearers. On all sides, within two departments, there are opportunities for opening new places of worship. On all sides from the country surrounding the existing stations numerous populations address appeals to our evangelists, urging them to come, and to announce to them the good news.”

Another—an Evangelist, says—he is writing of conferences at Seus, in the Department of France.

“Our conferences continue—the church, the passages, are all full, and a deep silence reigns. The Roman Catholic clergy are deeply moved—they appear to be struck with a panic. On one day the two journals of the town attacked me, and have opened up a new way to the gospel, by being constrained to introduce my replies. For want of arguments, the priests call loudly for the secular arm. Two tracts against the meetings are announced. Perhaps I may wait for their appearance, to refute them both at once. As the priests distribute their writings gratis, I believe it will be necessary to do the same. In conclusion, public attention is turned towards the gospel, and thousands of souls hear Christ and his all-sufficiency proclaimed.”

Switzerland. 1. *The War.*—This has terminated in the entire submission of the Sonderbund. The Federal authorities have demanded heavy contributions from the religious establishments of the Popish Cantons. The Jesuits are all ordered out of the country, some of them it is reported, have come to the United States. 2. *The Canton de Vaud.*—The following account of the condition of the persecuted Christians of this Canton, is given in a letter to the Scottish Guardian.

“Since the last decree, which forbids all kinds of religious meetings except those of the National Church, the Free Church particularly being in view, it has become the object of a hatred perfectly atrocious. Public worship on Sunday has been suspended; in most places Christians have been unable to leave their houses; their doors have had a surveillance to watch before them, of the armed guard, paid by Government. Some of the demitted ministers have had their lives threatened. One of them escaped from being killed by a blow from the handle of a loaded pistol. As Christians ought to have social worship, they have been meeting in small groups, in different houses, and at different hours—some before daylight; however they have not been able altogether to elude strict search and insult.

“The same enmity is manifested in other places throughout Switzerland. Geneva, so celebrated by its respect for religious liberty, was, the other day, on the eve of being stained by like acts as those which have so long dishonoured poor Canton de Vaud. At the news of the armed expulsion of the Jesuits from Fribourg, a portion of the agitators of Geneva formed the plot of assailing the *Oratoire* belonging to the Evangelical Society. The police, informed in time, placed gendarmes in a hall adjoining the chapel, with a view of arresting the disturbers. The latter did not dare to appear. The Genevese Government understands its duties better than that of the neighbouring Canton. Will it be able long to keep in the populace upon whom it leaned for its advancement to power? At Berne, the evangelical portion of the population has become the mark of the same odium; a crisis is inevitable. The Government sets itself against faithful pastors, who wish to obey God rather than men. The Erastianism there is less hideous and foolhardy than in the Canton de Vaud; but it takes the same step. It is expected that, sooner or later, a Free Church will be formed there. At Zurich are the same symptoms, but in a weaker degree.”

This is a sample of what Evangelical religion may expect, when an infidel democracy prevails in Europe.

Germany.—Great movements are going forward in Germany, though for the most part, invisible to us. That our readers may have some conception of the present form of rationalistic infidelity, we select a few paragraphs from a letter by the correspondent of the Presbyterian on that subject.

“I have had occasion to mention to you a two-fold form, assumed at present by the negative and rationalistic spirit, which has so many partisans in Germany:—in Protestantism, the movement of the pretended *Friends of Light*, (*Lichtfreunde*;) and in Catholicism, that of the *German Catholics*, among whom all hope of an evangelical reform becomes increasingly faint. Some occurrences have recently taken place, which serve to make these two tendencies better known, and to show that they must at last melt into one.

“The Free Churches of Germany, (the ecclesiastical name assumed for some time by the *Friends of Light*) passed an act of union, at a convention held at Nordhausen, from the 5th to the 8th of September. They made a statement, I shall not say, of their faith, but of their negations.

“The first conclusion reached was, that the *idea* which animates the Free Churches, is the absolute liberty of the human mind, or its self-determining power, and the moral action which flows from it and leads to it; in other terms, the religion of all the Free Churches is real and free *humanism* (*menschenthum*), and by no means a dogma, or a person, or the Bible, or a creed. Again, the Free Churches are more or less clearly of opinion, that the absolute autonomy of the human mind annihilates the dualistic idea of the world, as taught by Christianity; that is to say, destroys the distinction between heaven and earth, between time and eternity (*entre l'en deca et l'au dela*) between a divine revelation and a human revelation, as well as every idea of reconciling these contrasts.

“They resolved upon a sort of Congregationalism, having an annual meeting for the sake of conference, to which they will likewise invite the German Catholics, and Jews of the new reform.

“A month later, things had made such progress, that the union of the *Friends of Light* and German Catholics, (admitted at Nordhausen to be impossible) was accomplished at one of the most influential centres of German science, at Halle. They themselves say,

“This Congregation is termed *Christian*, (1) because it acknowledges, as the sum and substance of Christian doctrine, the eternal principles of morality, truth, and love, in which the essence of the divinity is displayed in the most exalted and glorious manner; (2) because it is desirous of cherishing a grateful remembrance of Him, who first preached these doctrines, and exemplified them; (3) because it acknowledges the happy influence of Christianity on the actual civilization of society, and (4) finally, because it is resolved to preserve, as expressive and instructive institutions for spiritual development, the following Christian usages—meetings on Sunday, baptism, confirmation, the communion, and the religious solemnization of marriages.

“The Congregation is termed *free*, (1) because, in the matter of faith, it admits of no constraint, or confession, no binding authority, no creed (*symbole*) no ordinance of the letter, against which, on the contrary, it protests fully, and will never cease to protest; (2) because, searching every where for the free spirit of Christianity, the spirit of truth and love, it receives it from the Bible, after investigation, and likewise from all the monuments of antiquity, as well as from the universal sources of history and of nature; (3) because its union is based on this principle, that all the affairs of the Congregation will be regulated and conducted in a perfect spirit of independence, and, in particular, that the functions of preacher, or of teaching in it, will confer on those who discharge them neither distinction, nor pre-eminence.”

We ought to add that, while the enemies of true religion are thus organizing under the Christian name, there is at least, nearly equal activity among its friends. A great conflict is going on.

Italy. 1. *The Pope.*—It is doubtful, after all, whether the Pope is not, at bottom, a friend to the Jesuits. In a brief addressed lately to a Jesuit, who had dedicated to him a work on the conception of the Virgin, Pius IX, after eulogizing the work, speaks in the following laudatory terms of that infamous fraternity :

“Such merits do not astonish us in a member of that illustrious Society, which has reared within its bosom so many men who have been honored for the integrity of their lives, the glory of their sanctity, their devotion to the Catholic religion, by their various kinds of knowledge, by their services and benefits done to the Christian world, and to civilization in general.”

It may be that this is only *words*; but without this, we have evidence enough that Pius is no true friend to liberty: that *all* his movements have been dictated either by hatred of Austrian domination in Italy, or by a desire to accommodate, if possible, his supremacy, and the character of Popery, so far to the advancing spirit of liberty, so that they will be still the real arbiters of human affairs. 2. *The Italian States.*—The *European Times* presents the following sketch of the condition of Italy.

“The tranquillity of the continent of Europe continues to be still disturbed by alarms of insurrectionary movements in the Italian States. In addition to the late excesses at Milan, in Pavia there seems to have been considerable bloodshed, fifty persons having been killed or wounded in a collision with the Austrian soldiery. In the Sardinian States a wide-spread conspiracy appears to have been detected; and letters from Leghorn state that large sums of money have been expended to promote the intrigues of a foreign power to advance the cause of the representative of a fallen dynasty. In Sicily affairs appear to be in a frightful state. At Palermo the people are in actual rebellion. The streets are barricaded, and 60 of the cavalry have been killed. Women are said to have poured hot oil on the heads of the soldiers as they passed. On the 14th inst., 4500 sharpshooters sailed from Naples to Palermo, but it was doubtful whether these troops would be able to effect a landing. At Palermo the arms at the British Consulate were either pulled down or fell by accident in a scuffle with the soldiers who were attempting to enter the consul's house, wherein a

Palermitan nobleman resided. The insurgents seem to have been hitherto successful. By the latest accounts it is reported that a serious revolt had broken out at Naples. The Two Sicilies are in a state of insurrection. In the meantime, accounts from Vienna represent that vast military preparations are in progress for strengthening the Austrian forces in Italy; and the King of Sardinia is adopting similar measures to place his army on a war footing. Great enthusiasm prevails at Piedmont; and popular addresses pour in from all classes of society, offering to pledge their lives and property to his Majesty in defence of the country. In Rome the new Ministry has been completed. Cardinal Ferreti is created Prime Minister, and the department of Public Instruction has been assigned to Cardinal Mezzo-fanti. The new Ministry consists of five cardinals and five members of rank who are not necessarily in holy orders."

England. 1. *The Jews.*—The government proposition to remove the Jewish disabilities, and admit them to seats in parliament, appears to awaken comparatively little interest. 2. *The Bishop of Hereford.* The case of Dr. Hampden will, probably, be the means of bringing about some change in the laws respecting the appointment of bishops. Our readers are aware that the election of a bishop is the act of the Dean and Chapter of the cathedral of the diocese, but that they have really no volition to exercise. They receive a *congé d'elire*, or royal permission to elect, but the name of the individual whom they *must* elect, and that under the very severe penalties of the old statute of *pre-munire*, accompanies the *congé d'elire*. Again, one of the *forms* of induction is to call very solemnly, upon the persons present to offer objections, if they have any, to the induction of the candidates, under the penalty of being held contumacious. Some individuals endeavored to avail themselves of this form, at the induction of Dr. Hampden, and also at that of Dr. Lee, as bishop of Manchester, the latter being objected to on account of habitual drunkenness, but they were told, after much deliberation, that they could not be *heard*. The case of Dr. Hampden—who has the whole Puseyite interest, and a part of the evangelical arrayed against him, is to be taken before the civil courts. One good result of these movements is, that *all* see how completely the establishment is subjected to civil control, and what a farce the forms of election and induction are—many of the Puseyites it is affirmed, will unite with the Dissenters in procuring the separation of the Church from the State. 3. *Power of the Dissenters.* We have long wished to find an accurate comparison of the strength of the established and the dissenting interest in Great Britain. The following is, perhaps, not quite accurate. We give it as the best we can lay our hands upon.

"The clergy list of 1835 states the number of Established churches in England and Wales at 12,100—subsequent increase may have made them 12,500. But the authorized statistics of the several dissenting bodies show that there are 10,394 chapels in England and 2,340 in Wales, making in both 12,734, a greater number than all the churches in the Establishment—though it is probable that there are a larger number of attendants upon the former than the latter. In Scotland there are 1,583 non-conformists churches, and only 1,160 belonging to the Established church. In Ireland the disproportion is still greater; upwards of six of the eight million of inhabitants being Roman Catholics. In the whole kingdom there are about 15,060 places of worship belonging to the Established church, and 17,717 belonging to the non-conformist bodies."

☞ The Presbytery of the Lakes will meet in the Miami congregation, the third Wednesday of April, at 10 o'clock, A. M.

☞ Mr. A. McMilligan has received a call from the New Alexandria congregation.

THE COVENANTER.

APRIL, 1848.

RUTHERFORD ON THE DEACON.

The following article, which will be concluded in our next, it is too long to publish at once, is the 7th Section of Chap. VII. of Rutherford's "Due Right of Presbyteries," and contains his answers to fourteen objections to the office of the Deacon: these objections having been brought forward by the Episcopalians, and the half-instructed Presbyterians of England, during the early period of the Sessions of the Westminster Assembly, at which time this volume was written.

The publication of these answers will not only gratify curiosity, it will also, we are assured, be deemed highly seasonable. Rutherford was inferior to none of his contemporaries in learning, and to but one or two in acuteness; and that he had studied the subject of the diaconate with care, is evident from his familiarity with all the current objections, and his frequent reference in his answers to ancient authors. Indeed nearly every objection to the office of the deacon, as a standing and existing office in the Church, that has ever been devised by Independents, Episcopalians, or partially informed Presbyterians, was met and refuted two centuries ago by this eminently, learned and godly reformer. If any is wanting, it is that which, for want of a shorter name we may call the stab-under-the-fifth-rib objection. We refer to the kind of opposition, adopted by some of late years, who maintain, as they say, the scriptural authority of this office as a constituent part of the Church's organization, but at the same time deny that it is a matter of any moment that the officer be in her congregations! Indeed, judging by their practice, they not only think the deacon a useless appendage, but absolutely hurtful, for they not only make no efforts to have such officers ordained, but exert themselves with all their might to prevent it; and this notwithstanding their professed belief that the officer is a fixed part of the constitution of the Church! This objection, if it is not rather a rejection, Rutherford does substantially, perhaps it will be thought formally, answer under the 2nd and 4th objections; meeting it in its most subtle form, viz: that where there are no poor, or but few, there is no need of deacons.

The question as to the extent of the deacon's powers in pecuniary matters, Rutherford does not here discuss: it would have been beside his purpose. But, incidentally, he makes it abundantly manifest that his judgment and belief on this head, accorded with the doctrine of the Scottish Church, as contained in her Books of Discipline, which were at this time, (1644,) her only standards of Church government. Proof of this will be found in the answers to the 3rd and 4th objections. We quote from Lond. Ed. 1644, pp. 159—172.—(Ed. Cov.)

We conceive, according to God's word, Acts vi. that Deacons be of divine institution, because when some poor widows were neglected in the daily ministration, the Apostles appointed seven men of *good report, and full of the Holy Ghost*, to take care of tables and provide for the

poor, that the *Apostles might give themselves to the Word and Prayer.*

Object. 1. "There is not one word of Deacons, Acts vi. "not one word of the poverty of widows, and these seven were but civil curators and tutors of the widows, and not Church officers, for any thing that can be collected from God's Word."

Answer. The equivalent of a Deacon in name, is Acts vi. "there are those who are not to preach the Word, but to serve tables," διακονεῖν τραπέζας, and some did complain because their widows were neglected, ἐν τῇ διακονίᾳ τῇ καθ' ἡμέραν, if widows were neglected through the want of a daily Deaconry, the text must insinuate a Deaconry, and a want of a Table to these widows. Secondly, it is unknown divinity, that the twelve Apostles in a *Church assembly* do institute, and that with solemn prayer, and imposition of hands, officers merely civil to tutor widows. Thirdly, the daily ministration was the want of sustenance, as it is said, Luke viii. 3, "That certain women ministered to Christ of their substance," αἰτῶντες διακονοῦν ἀντὶ, Acts xx. 34. "Yea yourselves do know that those hands have ministered to my necessities." And is it like that the Apostles were civil curators to widows before this time?

Object. 2. "It is evident from the text that these Deacons were not of divine institution, but of a mere temporary erection, for the present necessity of the Church. First, it is said they were appointed, Acts vi. 1. "ἐν δε ταῖς ἡμέραις ταύταις." Secondly, they were erected upon occasion of the multiplying of the disciples. Thirdly, upon occasion of the poverty of widows, and therefore when there be no poor, there is no need of Deacons, and so it is but an office of a temporary standing in the Church."

Answer. These words (*in those days*) are not so much referred to the institution of Deacons, as to the order of the history. Secondly, to Satan's malice, who raised a schism in the Church, *when the number of Disciples grew.* And thirdly, are referred to the murmuring of the widows; and they do no more prove that Deacons are a temporary institution, and brought in, by the Church, in a prudential way for the Church's present necessity, than the Lord's Supper is concluded to be but a temporary and prudential institution of the Church, because it is said, "In the night that Jesus was betrayed, he took bread," &c. Secondly, 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 betwixt an occasion and a motive and cause; divers ordinances of God have both these. As the occasion of writing the Epistle to *Philemon*, was the flight of *Onesimus* a fugitive servant from his master, and his willing mind to return to him again, and upon that occasion *Paul* did write to *Philemon*; but that will not prove that the Epistle to *Philemon* is but a prudential letter, and obliging for a time, because the motive and cause why the Holy Ghost would have it written, was, that it should be a part of Canonical Scripture, obliging to the second coming of Christ. The like I say of the Epistle to the *Galatians*, written upon occasion of seducing teachers, who had bewitched the *Galatians*, and made them believe *they must be circumcised and keep the law*, if they would be justified in *Christ*: Yet hence is not proved, that the Epistle to the *Galatians* is but a prudential letter, and not of divine and perpetual institution; for the cause and motive of writing was, that it might be a part of the

Canon of Faith. So also the Covenant of Grace and the Gospel was made upon this occasion, by reason that the first Covenant could not save us, Heb. viii. 7: Rom. viii. 2, 3: Gal. iii. 21, 22: is therefore (I pray you) the Covenant of Grace, but a temporary and a prudential peace? Upon the occasion of the death of *Zelophehad*, who died in the wilderness without a male child, whose name thereby was in danger to be delete and blotted out of *Israel*, the Lord maketh a general law through all *Israel*, binding till the Messiah his coming. Numb. xxvii. 8. "If a man die and have no son, then shall you cause his inheritance to pass unto his daughter;" this was no prudential law. I might allege infinite ordinances in scripture, the like to this. Yea, most of all the ordinances of God are occasioned from our spiritual necessities; are they therefore but human and prudential statutes, that are only to endure for a time? I think not.

Object. 3. "But if the Civil Magistrate had been a friend to the Church, Acts vi. his place had been to care for the poor, for the law of nature obligeth him to take care of the poor, therefore did a woman in the famine at the siege of Samaria cry, help O king; and if this were done by Christian Magistrates, Pastors should be eased thereof, that they might give themselves to the word and prayer, and there should be no need of a divine positive institution of deacons for this charge."

Answer. That the godly Magistrate is to take care of the poor, as they are members of the Commonwealth, I could easily grant. But this is not now in question; but whether, or not, the Church, as it is an Ecclesiastical Society, should not have a treasure of the people's Evangelical free-will offering for the necessity of the saints, as Heb. xiii. 16: 1st Cor. xvi. 1, 2: 2nd Cor. ix. 5, 6, 7, 8: and consequently, whether or not *Christ* hath ordained, not the Pastors, but some officers besides, to attend this work? We affirm, he hath provided for his poor members, even their bodily necessities. Secondly, if this be true, that there should be no deacon but the Christian Magistrate, then were these seven deacons but the substitutes and vicars of the *Emperor* and *King*. Now certainly, if Apostolic benediction and laying on of hands, in the wisdom of God was thought fit for the vicars and deputies of the Magistrates, it is like that beside the coronation of the Roman Emperour, the twelve Apostles ought to have blessed him with prayer, and separated him by laying on of hands for this deaconry; for what Apostolic calling is necessary for the temporary substitute, is more necessary, and at least that same way necessary, for the principal. But that Civil Magistrates, *ex officio*, are to be separated for this Church office so holden forth to us, 1st Tim. iii. 12, I can hardly believe. Thirdly, I see not what the Magistrate doth in his office, but he doth it as the Minister of God *who beareth the sword*, Rom. xiii. 4: and if he should compel to give alms, then should alms be a debt, and not an alms and free-will-offering. It is true, there may intervene some coaction to cause every man to do his duty, and to force men to give to the poor; but then I say, that forcing with the sword should not be an act of a separated *Church-officer*, who, as such, useth no carnal weapons. Fourthly, the law of nature may lead to a supporting of the poor, but that hindereth not but God may ordain it as a *Church-duty*, and appoint a *Church-officer* to collect the bounty of the saints, 1st Cor. xvi. 3, 5: I see not how the Apostle, 1st Tim. iii. should not hold forth his canons concerning a deacon, to the king, if he *ex officio* be the *Church treasurer*, but the

Apostle doth match him with the Bishop, Acts vi. the appointing of the deacon is not grounded Acts vi. upon the want of a Christian magistrate, but on another ground, that the Apostles must attend a more necessary work than tables.

Object. 4. "But the occasion of appointing deacons was to disburden the Pastor, who was to give himself wholly to preaching and praying; Ergo, at the first the Apostles and so also pastors were deacons; if therefore the poor be fewer than they were at Jerusalem, Acts vi. where the Church did exceedingly multiply; this office of deaconry was to return to the pastors, as its prime and native subject; and therefore is not essentially and primarily an office separated from the pastor's office. And if the poor cease to be at all, the office ceaseth also."

Answer. 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 pastors as to the first subject, except you suppose the intervention of a divine institution to place it again in the pastors; as the power of judging *Israel* was once in *Samuel*, but upon supposition that *Saul* was dead, that power cannot return back to *Samuel* except you suppose that God by his authority shall re-deliver and translate it back again to *Samuel*. For seeing God by positive institution had turned the power of judging over from *Samuel* into the person of *Saul*, and changed the same into a regal and kingly power, that same authority who changed the power, must re-change it again, and place it in, and restore it to its first subject. 2. The fewness of poor; or no poor at all, cannot be supposed, Joh. xii. 8: *for the poor you have always with you*. And considering the afflictions of the Churches, the object of the deacons *giving and shewing mercy*, as it is Rom. xii. 8: cannot be wanting, *as that the Churches fabrick be kept in good frame*,* the poor, the captives of Christian churches, the sick, the wounded, the stranger, the distracted, be relieved, yea and the poor saints of other churches, 1st Cor. xvi. be supported. 3. Not only because of the impossibility that pastors cannot give themselves both to *praying and the word*, and to the *serving of tables*; but by reason of the wisdom of Christ in a positive law, the pastor cannot be the Deacon *ex officio* in any case. For 1. Christ hath made them distinct offices, upon good grounds, Act. vi. 4. 2. The Apostle hath set down divers qualifications, for the *Bishop*, 1st Tim. iii. i: and for the *deacon*, v. 12, 13. And 3. the Pastor who is to give the whole man to the preaching of the Gospel, cannot entangle himself with tables, 1st Tim. 4. 15. 2nd Tim. ii. 3, 4, 5: if we should say nothing, that if there were need of officers to take care of the poor, when there was such grace and love amongst the saints and Apostles able and willing to acquit themselves toward the poor, and when all things were common Act. ii. 44, 45, 46, 47: Act. iv. 31, 32, 33, 34: far more now is the office needful, when the love of many is waxen cold.

Object. 5. "But if there were a community of goods, and no man lacked any thing, Act. v. 34: there were no poor at all, and so no need of deacons."

Answer. This is to carp at the wisdom of God, who appointed seven men to serve tables; for justice might say, those who had nothing to

* Rutherford did not limit the office of the deacon to the care of the poor.—ED. COV.

give to the public treasury of the Church, should expect nothing thence, charity would say the contrary.

Object. 6. "Distribution of earthly goods is not such a thing, as requireth a spiritual office; for money given by a Church-officer hath no spiritual influence on the poor's necessity, more than money given by the Magistrate, or one who hath no Church-office."

Answer. I deny the consequence: for then the priest's killing of bullocks to *God* had no more influence, if we speak physically, than a bullock killed by another man. Now the Church's bounty and grace, 1st Cor. xvi. 3: being a spiritual offering to *God*, by virtue of Christ's institution, hath more in it than the common charity of an heathen, if it were but for this, that the wisdom of *God* in his ordinance is to be considered; and if we speak physically, the word of *God* hath no more influence when spoken by a pastor in public, than when spoken by a private man; yet if we look to *God's* ordinance, the one hath more assistance when it is spoken, than the other, *cæteris paribus*.

Object. 7. "The office of a deacon is not mentioned in the word, and what should be his charge is scarcely holden forth in scripture."

Answer. The scripture saith the contrary, 1st Tim. iii. 13. *They that have used the office of the deacon well, &c.* v. 8: *Likewise must the deacons be grave*, Phil. i. 1: and 2. The scripture holdeth forth to us, that he must take care that widows and the poor be not neglected in the daily ministration, Act. vi. 1: and therefore must he serve tables, v. 2. And 3, he must be appointed over this work, v. 3 and 4, look how far giving and shewing mercy, and how far singleness of heart and cheerfulness in these things extend, as far must the office of the deacon extend, hence all in poverty, want, captivity, bonds, sickness, are to be helped by him.

Object. 8. "But it would seem, that a deacon hath a higher employment than to distribute goods, and that he is to preach, as Stephen and Philip did: for 1, they did choose men, Act. vi. full of the Holy Ghost; now to be full of the Holy Ghost is a requisite in a preacher, and is not required in a man to distribute money; yea these who are least esteemed in the Church, 1st Cor. vi. 4: may judge in things pertaining to this life, Ergo, they may suffice to distribute τὰ βιωτικά, things which belong to this life."

Answer. To distribute in a civil and natural way requireth not a man full of the *Holy Ghost*, but to distribute in simplicity, and with the grace of heavenly cheerfulness, Rom. xii. 8: and with the qualities of a complete deacon, 1st Tim. iii. 12, 13, 14: requireth the *Holy Ghost*, though they may be good deacons who are not full of the *Holy Ghost*, but such were chosen, 1. because this was to be a rule to all deacons to the world's end, and the rule should be as straight and perfect as can be. 2. Because there were choice of such men as those in the *Apostolic Church*, and reason that *God* be served with the best of his own. 3. The *Holy Ghost* is required for sanctification, as well as for gifts of preaching, Luke i. 15: Matth. x. 20. 4. *Stephen* did no more ch. 7. in his apology than any witnesses of Christ convened before rulers may do who are obliged to be ready always to give an answer to every one who asketh them of the hope that is in them, with meekness and fear, 1st Pet. iii. 15: yea though it were a woman who yet may not preach, 1st Cor. xiv. 34: *Philip* was an Evangelist. 5. The Apostle, 2nd Cor. vi. 4: doth sharply check the Corinthians, for going to law

one with another, before heathen Judges, whereas the smallest amongst them might have supplied the bench of an heathen Judge in *matters of this life*, the loss whereof was nothing comparable to the great scandal they gave. But there is a greater grace required to the *Church-distribution*, and the official regulating of the conscience in a constant office of distribution, than in a transient and arbitrary act of deciding a matter of money.

Object. 9. "1st Tim. iii. 9. The deacon must hold the mystery of the faith; Ergo, he must be able to preach."

Answer. It followeth not, for there is a twofold holding of the mystery of faith: one for the preaching of sound doctrine recommended to *Timothy*, of this *Paul* doth not speak; there is another holding of faith for steadfast believers, and for an holy and blameless conversation; and therefore it is not said simply, *holding the mystery of faith*, but, *holding the mystery of faith in a pure conscience*. In which sense Christ saith to the Church of *Pergamus*, Rev. ii. 13: *Thou holdest fast my name, and hast not denied my faith*. And *Paul* saying of himself, 2nd Tim. iv. 7: *I have fought a good fight, I have finished my course, I have kept the faith*, meaneth not, that he kept so much of the knowledge of the sound doctrine of faith as made him fit for the ministry, and qualified him to teach: again, 1st Tim. i. 19: *holding faith and a good conscience*, which is meant of the grace of saving faith. But that the deacon is not to preach is clear, 1st, because *Paul* clearly differenceth the *deacon* from the preaching elder, 1st Tim. iii. 1, 2, 12, 13: and requireth that the preaching elder be apt to teach, but requireth not this of the deacon, and Act. vi. they are made two offices not consistent in one man; for if the deacon must be a teacher, he must either be a teacher as a gifted man, or he must be a teacher in office; he cannot *ex officio*, by his office, be a teacher as a gifted man, for the authors of that opinion hold that men are preachers that way as Christians, and so the deacon though he were not a deacon, he might be a teacher in that sense, though he were only a gifted *Christian*: Ergo, he cannot be such a teacher by his office: but neither can he be an official teacher as a deacon, for he who doth teach that way must also pray, for the one cannot be granted, and the other denied; if then the deacon, *ex officio*, by his office must pray and preach; he must pray and preach *ἐν παντί* in season and out of season, and give himself to it. But if he must give himself to praying and preaching by his office, then by his office he must give over the *servicing of tables*, as is said, Act. vi. 2: and if he must leave tables by his office, the deacon by his office must quit and give up his office, and it shall belong to the deacon by his office, to be no deacon. 2. Whoever by his office may teach, by his office may administer the sacraments, for *Christ* giveth one and the same royal patent and commission for both, Matth. xxviii. 19: 1st Cor. ii. 23: Joh. iv. 1, 2: but this is to be a minister by office, and so a deacon, as a deacon, is a pastor. 3. The deacon's office is to preach if he be thereto called by the bishop: hence the bishop is the principal and sole pastor; the preacher, elder, and deacon, none of them may preach or baptize, except they be called thereunto by the Bishop. Hence judge what a pastor that man is, who *actu primo*, and by office is a preacher, but cannot nor may not exercise his office, but by the will of a mortal man.

Object. 10. "The deacon must be the husband of one wife, ruling his

children and his own house well, 1st Tim. iii. 12. Ergo, he must be able to govern the Church well, no less than the pastor of whom the same qualification is required, v. 5, and so the deacon must be somewhat more than a carer for the poor."

Answer. The deacon is never called *ποροσταμενος* a ruler; nor is that same dignity of ruling the Church put upon the deacon, v. 12. which is put upon the pastor, v. 5. Nor are these same words spoken of both. Nor is it said that the deacon must rule the house of God; but the meaning is, he who cannot rule his own children and house, shall not be able to rule the hospital houses of the poor and sick; and this ruling is nothing but a caring for tables, and for the houses of the poor. Whereas taking care for the house of *God* is given to the pastor, v. 5, but if you give to the deacon the keys of the kingdom of heaven, he is higher than his first institution can bear, Act. vi. where he is expressly removed from all official meddling with *word and prayer*, and set to the *servicing of tables*.

(To be Continued.)

(For the Covenanter.)

IS IT PROPER THAT YOUTH DESIGNED FOR THE MINISTRY SHOULD STUDY THE GREEK AND ROMAN CLASSICS?

(BY. REV. WM. SLOANE.)

"*Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.*" 1 Kings v. 6.

It must be admitted that the above question is one of no little importance. Dr. Willson, I perceive, takes the negative. Rev. Thomas Houston of Ireland, takes the same side. Although there are no two ministers in the Reformed Presbyterian Church, for whose opinion I have a higher respect, yet, as I rather favor the affirmative, I hope you will permit me to assign my reasons for so doing.

The greatest objection against the classics is, that some parts of the poets are obscene. This being obviated by an expurgated edition, may be dismissed without further remarks. The Dr.'s 2nd and 3rd objections seem to me to be based on a false assumption. He reasons as if we set boys to learn the classics as a system of religion and morality. We know that this is not the case. What those may do that are heathens in a Christian land, I cannot tell: nor am I concerned with them at present. It is the practice of the Church which I wish to vindicate. Certainly, no Christian parent will put his son to study the classics, till he be well acquainted with the Bible.

So little are pious youth in danger of being fascinated with the gods of Homer, that I question, if the greatest libertine in Christendom feels the least respect for their character. 'Even Pope and Hume were far enough from being charmed with

'High thundering Jove
And all the rabble of the gods above.'

Hume observes, 'The sage Ulysses, in the Greek Poet, seems to delight in lies and fictions, and often employs them without any necessity, or even advantage.' Pope says of Homer's gods:

'Gods hateful, changeful, passionate, unjust;
'Whose attributes were rage, revenge, or lust.'

When such men speak thus of Homer's gods and heroes, I should think that pious youth are in little danger, of either worshipping or imitating them.

But the question returns, why then study such writings? To this I reply, (1) That we may know what was the Mythology of the Ancients; how far they were able to advance in the knowledge of God; what sort of characters their superstition was calculated to form; and how miserably they were groping in the dark, as to the concerns of the soul: and thus be able to fight the infidel with his own weapons; by showing how utterly inadequate the light of nature is to teach men the way of salvation. (2) We read the classics, because they are a storehouse of secular knowledge. (3) We read them, because they are models of excellence in every department of literature, poetry, history, eloquence, &c. (4) We read the Greek and Roman historians, that we may learn in what manner the ancient prophecies have been fulfilled. Jeremiah, in his prophecy, gives a very circumstantial account of the capture of Babylon by Cyrus; but it is from Pagan authors, we ascertain that the accomplishment exactly corresponded with the prediction. The prophecies of Daniel were all unfulfilled when the canon of the Old Testament was completed. A short time previous to the completion of that canon, profane history became authentic. To this, three remarkable events contributed, viz: The institution of the Olympic games B. C. 777, the building of Rome B. C. 754, and the era of Nabonassar, when the Babylonians began to record their astronomical observations, B. C. 747, Prid. Con. B. 1, chap. 1. For the vindication of his own faithfulness, God saw fit that the fulfilment of the various predictions respecting the four great monarchies, should be related, not by Prophets, but by Pagans. For these facts we are indebted to Pagan literature.

If even the expurgated editions of the classics must not be read in the original, neither must they be translated. Then we make a blank in history, from the end of the Old Testament till the beginning of the New; and render the xi. of Daniel altogether unintelligible.

The following anecdote will illustrate this subject:

Some thirty years ago, one of our divinity students let his fellows know, that he thought the knowledge of history not necessary for a minister. They took an opportunity to tell Dr. Wylie; the Dr. said nothing to him on the subject; but, at a convenient time, directed him to write an essay on the xi. of Daniel. The essay was never written; nor was he ever afterward heard to say, that the knowledge of history was not necessary for a minister.

Hallam, in his history of the Dark Ages, notices that previous to the overthrow of the Roman empire by the Barbarians, the Christian ministers had begun to consider it impious to educate the youth in Pagan literature. The classics were laid aside; and a taste for polite literature extinguished. This appears to have been one cause of the gross darkness of that period. During the siege of Constantinople, by the Turks, in the fifteenth century, some learned Greeks fled into Italy, carrying with them the classic authors: this event revived learning in Europe; and awoke mankind from the slumber of a thousand years.

Ecclesiastical historians, universally, mention the study of the classics as one great means of forwarding the Reformation from Popery. The good sense and elegance of those writings form such a contrast to the stupid legends of the monks, and the barbarous jargon of the schools.

So far have good historians been from condemning the study of the classics, that they have laboured to celebrate the great lights of the Reformation for their profound and extensive acquaintance with Greek and Roman literature.

But it is alleged that they produce a disrelish for the Holy Scriptures, and give a heathenish bias to the mind. To this I reply, the same is the case with all secular learning and pursuits. If we will learn only what tends immediately to the sanctification of the soul, our attainments will be very limited indeed, and in order to fit ourselves for the future world, we must render ourselves utterly unfit for this. Whatever ingenuity of reasoning may be employed against heathen literature, it is indisputable that it has been eminently blessed by the Head of the Church, as a means of preparing youth for the ministry.

It is alleged by those who would set aside the study of the classics, that we have finer specimens of every kind of writing in the Bible, than any which we can find in them. Admitted; but the language of scripture being inspired as well as the sentiments, it defies imitation. When gloomy winter has resigned his seat to cheerful spring, and I take a survey of our boundless *meadows*, clothed in their richest green, variegated with flowers of a thousand hues, undulating like the waves of the ocean, and stretching away till they are lost in the distant horizon, I feel an indescribable sensation of beauty and sublimity. But can I take them as a model for my farm or my flower plat? No; verily they too are inimitable. The basaltic columns of the Giant's causeway and of Staffa, are no doubt very sublime; more so than any that were ever reared by Grecian or Roman architect; but would they be equally adapted for supporting or adorning the front of a portico?

If we proscribe the reading of the classics, we must also proscribe D'Aubigne's History of the Reformation, M'Crie's Lives of the Reformers, &c., for they exhibit, as models for imitation, men who were deeply read in Pagan literature. It will be well, also, to avoid the writings of Rutherford and others, who preached before the long parliament; for they were in the habit of alluding to the classics, and even quoting from them. And when we have begun, we had better go on, and proscribe Paul: for he quotes from the heathen poets.

It is mentioned as one of the excellences of Moses, that he was *learned in all the wisdom of the Egyptians: Heathen literature*. Daniel and his companions were taught the learning and tongue of the Chaldeans: *Heathen literature*. Daniel does not appear to have regretted this, for he has written full one half of his book in Chaldee. Ezra, a ready scribe in the law of the Lord, has written a part of his book in the same language. This shows that they considered the knowledge of that language useful. It need not be objected, that Daniel and his companions were forced to apply themselves to such studies. Men who chose to be cast into a fiery furnace, rather than worship an idol, were not likely to be forced to sin.

We are commanded to go forth by the footsteps of the flock: now, we find that the Church in her purest times, has required her ministers to be acquainted with Pagan literature.

I have never heard of a pious youth injured by it: whenever men have been admitted into the ministry without a respectable knowledge of the *learned languages*, that ministry has sunk into ignorance and insignificance.

PRETENDED REFORMERS.

In their first efforts, it is often hard to distinguish the genuine Reformer, from the reckless Anarchist. In truth, they may both for a time, follow the same path. But not long: for the one, guided by fixed principles, remains, however prosperous, the same in character and heart, meek, humble, jealous of self, looking to God for light and help: the other, as he advances, grows in confidence, swells with pride, spurns the restraint of principles, boasts of his emancipation from all prejudice, and adopting his own fancy—perhaps baptizing it with the sacred name of the “spirit within”—as the only true guide, runs wild, and assails indiscriminately the true and the false, the sacred and the profane.

Some professed reformers of our times, evidently belong to this latter class. Not satisfied with the overthrow of acknowledged evils, they are organizing for the destruction of the very foundations of religion and morals, of social order and national prosperity. They aim at nothing less than the abolition of the Sabbath and the discarding of the Scriptures—of the Sabbath as a mere relic of Judaism, of the Bible as a book dangerous to liberty—and inimical to human progress!

We find in the *Liberator* for February 25th, in an editorial notice of Stuart on the Wine Question, many open avowals of infidelity and contempt of the Bible. Take the following:

“In one place, the learned author says—‘Nothing can be more certain to my mind, than that the decisions of Scripture always accord with the laws of nature.’ We should choose to write the sentence thus, rather—Nothing is more certain than that the interpretations of Scripture are made at last to conform to scientific discoveries, in order to save the infallibility of the book.”

And what are these instances? 1. Galileo, and Transubstantiation; as if the Bible could be affected by Popish folly, and as if every body, philosophers and all, do not still say as the Bible says, the sun “rises” and “sets.” 2. The age of the world as conjectured by Geologists, or the dreams of Sciolists—we call them all so, who pretend to know the structure of the earth, when they have merely scratched the surface—could disturb divine revelation! or as if these conjectures were universally admitted! 3. The “decisions of Scripture”—“the powers that be an ordinance of God” are in despotic countries against liberty—here we know the reverse.” Does he believe his own position? Is he so ignorant as not to know that despots, in Church and in State, have ever kept the Scriptures out of the hands of the people? Would they do so, if its “decisions” were in their favor? And besides, is he so stupid as not to know that government may be both the “ordinance of God,” and “the ordinance of man?”

We dismiss this matter with a few more quotations. They will show the spirit of the writer, and the character of those whose opinions this paper either expresses or forms.

“The truth is—if men would only perceive the truth—the ‘Scripture View of the Wine Question,’ in whatever light it may be presented, is a matter of secondary importance.”

“But an English translation of ancient Hebrew manuscripts may, and in many cases will undoubtedly, be very defective, even conceding that in the original language, nothing was taught, except what was in accordance with nature and truth. Man was before parchment—the spirit is above the letter. The Scriptures must conform to reason and natural law, not reason and natural law to the Scriptures. To determine whether their habits and practices were right, men have had no real

occasion to resort to any book, whether reputedly holy or otherwise. The witness is within them, and the facts are around them."

This is enough. The writer of that notice takes his place with Tom Paine and Voltaire. It is no wonder that the infidel clubs have disappeared from our cities, or, at least, only show themselves once a year in drinking themselves full in honour of the former worthy. Their work is turned over to other hands. They have long been trying to convince the world that that Book, which condemns all vice, and enjoins every virtue, which presents for imitation the most perfect examples of human excellence, which furnishes a complete mirror in which men and nations may see, on the one hand, the miserable end of the ungodly, and, on the other, the happy destiny of the righteous, which gives God the glory, and humbles the pride of man—that this Book is a bad Book! They have failed: and now, they have turned over the cause to other hands. Will *they* succeed? Nay! verily. As to the Sabbath, these pretended reformers profess to be actuated by a most benevolent design to reform public opinion in regard to the Sabbath, so as to have every day alike *holy*! And they claim to have some of the chief Reformers of the 16th century in their favor! They claim Calvin. How unjustly the following—which our readers will excuse us for quoting from a work so accessible as the Institutes—abundantly prove.

"First, under the rest of the seventh day, the divine Lawgiver meant to furnish the people of Israel with a type of the spiritual rest by which believers were to cease from their own works, and allow God to work in them. Secondly, he meant that there should be a stated day on which they should assemble to hear the Law, and perform religious rites, or which, at least, they should specially employ in meditating on his works, and be thereby trained to piety. Thirdly, he meant that servants, and those who lived under the authority of others, should be indulged with a day of rest, and thus have some intermission from labour." * * * * *

Having illustrated the first of these, he proceeds:

"There can be no doubt, that, on the advent of our Lord Jesus Christ, the ceremonial part of the commandment was abolished. He is the truth, at whose presence all the emblems vanish; the body, at the sight of which the shadows disappear." * * * * *

"The two other cases ought not to be classed with ancient shadows, but are adapted to every age. The Sabbath being abrogated, there is still room among us, first, to assemble on stated days for the hearing of the word, the breaking of the mystical bread, and public prayer; and, secondly, to give our servants and labourers relaxation from labour. *It cannot be doubted that the Lord provided for both in the commandment of the Sabbath.* The former is abundantly evinced by the mere practice of the Jews. The latter Moses has expressed in Deuteronomy, v. 14. Who can deny that both are equally applicable to us as to the Jews? Religious meetings are enjoined us by the word of God; their necessity, experience itself sufficiently demonstrates. But unless these meetings are stated, and have fixed days allotted to them, how can they be held? But if the reason for which the Lord appointed a Sabbath to the Jews is equally applicable to us, no man can *assert that it is a matter with which we have nothing to do.* Our most provident and indulgent Parent has been pleased to provide for our wants not less than for the wants of the Jews. Why, it may be asked, do we not hold daily meetings, and thus avoid the distinction of days? Would that we were privileged to do so! Spiritual wisdom undoubtedly deserves to have some portion of every day devoted to it. But if, owing to the weakness of many, daily meetings cannot be held, and charity will not allow us to exact more of them, why should we not adopt the rule *which the will of God has obviously imposed upon us?*" * * * * *

And finally showing how little sympathy he could have had with an Infidel Anti-Sabbath government,

“I am obliged to dwell a little longer on this, because some restless spirits are now making an outcry about the observance of the Lord’s day. They complain that Christian people are trained in Judaism, because some observance of days is retained. My reply is, That those days are observed by us without Judaism, because in this matter we differ widely from the Jews. We do not celebrate it with most minute formality, as a ceremony by which we imagine that a spiritual mystery is typified, but we adopt it as a necessary remedy for preserving order in the Church.”

These outbreaks of infidelity are always painful. They are particularly so, when they appear in connexion with really important efforts to accomplish reform. They are, however, but excrescences upon a great movement. We still look with a hopeful eye and heart upon that lively action and reaction of thought and feeling which, above all other things, characterises our age. We have faith in the truth. We believe in God. The truth *is* great and *will* prevail. “The things that cannot be shaken will remain.” As for other things, either in Church or State, we have no concern for them. These very excrescences moreover, while, in some respects, they hinder—and we wonder that this is not seen by those who raise them—will, in others, promote the work of genuine reform. In shaking them off, the grand movement will be both purified and strengthened. May we not hope also, that as one result, they will bring the Churches to examine the stumbling-blocks that they have thrown in the way by their tardiness *in*, and often most unholy opposition to, reform, and all, their obstinate support of unholy civil institutions?

THE HUGUENOTS—THE TUMULT OF AMBOISE.

A writer who signs himself “Chorepiscopus,” is publishing a series of articles on the Huguenots, in the Presbyterian. This is the second. They were a noble people. We know too little about them.—(Ed. Cov.)

Francis II. who, on his accession to the throne was only sixteen years of age, was under the control of the queen mother, Catharine de Medicis, and the family of Guise. The Guises sought to keep the chief power in their own hands by estranging the king’s nearest kinsmen, and filling up all offices of trust with their own creatures. The project on which they had set their hearts was the suppression of civil and religious liberty in France; to effect this, new edicts were set forth against the Huguenots, more cruel than any that were before. In these it was made a capital crime to attend a secret meeting for worship, every encouragement was given to informers, and the Pretor was authorized to hang and draw at his own discretion. For nine months the Huguenots were grievously afflicted, many were cast into prison, others banished, many murdered, and their houses and goods confiscated. At length they resolved upon resistance, and, if necessary, to take the sword in hand.

This is an epoch in the history of France. Roused to resistance, the Huguenots now assumed a political character, and resolved to achieve for themselves constitutional liberty to worship and serve God. The great body of the associated Huguenots were zealous, uncompromising, God-fearing men, though among these there were, doubtless, many who sought for civil liberty, but cared little about religion, and some unprincipled men, who were induced to join them by the hopes of ambition, or the desire of revenge. The first council was held in Lower Brittany,

under the cover of meeting at a marriage. The Guises were denounced as foreign tyrants, and the avowed determination of the associated chiefs was to remove them from power, and to call them to account for the recent persecutions. They solemnly pledged themselves that nothing should be done against the king, and to the utmost of their power they would defend the realm against the violence of foreigners. La Renaudie, a bold and zealous nobleman of Perigaud, who had for a long time resided at Geneva, among others whom tyranny had driven from their homes, was chosen chief of the enterprise. The time and place of meeting being appointed, they separated, to provide money and artillery, and to enlist soldiers. Many rumors of conspiracy had reached the ears of the Guises, but they could learn nothing of the plans and movements of the conspirators. Five hundred mounted gentlemen, and twelve hundred footmen had been gathered together; the great enterprise was on the eve of being successfully carried out, when the secret was betrayed by a lawyer of Paris, whom La Renaudie had trusted. Five thousand crowns, out of the king's treasury, was the traitor's reward. The king was removed from Blois to the Castle of Amboise, and the royal power was entrusted to Francis, of Guise.

Baron Castelnau, one of the Huguenot chiefs, lay in his castle with four other noblemen and a band of soldiers, awaiting the appointed day. Notice was given to the Guises that the Baron was one of the leaders in the plot, whereupon De Nemours was sent thither with an armed band. A herald summoned Castelnau to an interview, which, being granted, De Nemours demanded why they were in arms against the king. The Baron replied: "We have taken up arms to defend the king and the state of the realm against the tyranny of the Guises, who go about to destroy both king and kingdom." De Nemours persuaded them to surrender, on the conditions of personal security and free access to the king. They were carried to Amboise, cast into prison, and treated as traitors.

It had been agreed that the footmen should lie concealed in the woods near Amboise; but this plan having been betrayed, they were surrounded, many of them slain by the sword, others driven into the Loire, and the rest were taken prisoners. All the prisoners were executed the same day. On the 17th of March, at the break of day, La Renaudie came with the horsemen to the castle gate. A fierce struggle ensued, but not receiving that support which they expected from the footmen and from Baron Castelnau, the Huguenots were put to flight. Renaudie undaunted by this reverse, collected his scattered troops, and, in the determined pursuit of his purpose, he fell fighting at the head of his men.

The soldiers taken with Baron Castelnau were hung out of the castle windows. The Baron was put upon trial. During a long examination he displayed the most tranquil courage and self-possession. Once only, when threatened with torture, he faltered for a moment; but his judges smarted more under his stern rebukes, than the prisoner under their sentence of condemnation. When jeered for his profound knowledge of theology, he thanked God that he had been led to study the Holy Scriptures; but when accused as a traitor, he denied that he had even so much as meditated evil against king or state. Notwithstanding the compact for personal security, the five chiefs were all condemned, affirming their innocence, and committing their cause to God. The

court assembled in a gallery of the castle to witness their execution; gentle ladies, and even children, looked unmoved upon the horrid spectacle. There was one exception—the Dame de Este rushed to her chamber, prophesying that vengeance must fall upon the heads of her own sons.

This was the first of many terrible struggles extending through a long series of years; the deep traces of these civil wars may be seen in the constitution and character of the French nation unto this day. All that is free and noble, and good in the civilized world, we owe, under God, to the Waldenses, Huguenots, Puritans, and Covenanters. O for a double portion of their spirit—enthusiasm for gospel truth, determined opposition to the errors of Popery!—(*Pres.*)

SLAVERY—A POLITICAL EVIL.

Some of the facts in the following paragraphs, are familiar to our readers—some will be new: they all go to demonstrate the iniquity of the United States Constitution;—the arrogance of the South;—and the tame submissiveness of the North to slave-holding domination. We believe they are from the pen of Mr. Parker of Boston, and regard the political action of slavery in three aspects.

1. *In making our laws.*—By the Constitution of the United States, in the apportionment of representatives to Congress, five slaves count the same as three freemen. This is a provision unknown in former national codes, resting on a principle un-democratic, detrimental to liberty, and hitherto unheard of; the principle of allowing parts of a nation political power in proportion to the number of men which they hold in bondage. It would have astonished the Heathen Democracy of Athens long centuries ago. By this arrangement from 1789 to 1792, the South gained seven representatives in the first Congress; from 1795 to 1813—fourteen; from 1813 to 1823—nineteen; from 1823 to 1833—twenty-two; from 1833 to 1843—twenty-five. By the last apportionment bill, one representative is allowed for 70,680 free men, or a proportionate number of slaves. By this arrangement, in a House of only 225 members, the South gains twenty representatives on account of her slaves—more than one twelfth part of the whole. At present the North has 138 representatives for 9,728,922 souls; or 9,727,893 free men; one representative for each 70,680 free men. The South has 87 representatives. There are within the slave States 4,848,105 free men; they have one representative for each 55,725 free persons.

2. *In handling our money.*—But the South pays direct taxes for her slaves in the same proportion. A direct tax has been resorted to only four times since 1789 by the General Government, viz: in 1798, 1813, 1814, and 1816. The whole amount assessed is \$14,000,000. Of this about \$12,750,000 was actually paid into the treasury of the United States, though part in a depreciated currency. Of that, the South paid for her slaves, if the computation be correct, only \$1,256,553. In 1837 the surplus revenue of the Union, amounting to \$37,468,859 97, was distributed among the several States in proportion to their electoral votes. By the census of 1830, the North had 7,008,451 free persons, and the South but 3,823,289. The free States received \$21,410,777 12, and the slave States \$16,058,082 85. Each free man of the North received but \$3 05, while each free man of the South received \$4 20 in that division.

At that time the South had one hundred and twenty-six electoral votes, of which twenty-five were on account of her slave-representation. She therefore, received by that arrangement \$3,186,127 50 on account of the representation of her slaves. From that if we deduct the \$1,256,553 paid by her as direct taxes on her slaves, there is left \$1,929,574 50, as the bonus which the South has received from the treasury of the Nation on account of the representation of slaves—Southern property represented in Congress. To this we must add \$57,556, which the South received in 1842 from the sale of public land on account of her slaves, the sum is \$1,987,130 50.* *Mr. Pinckney was right when he said the terms were not bad for the South.*

3. *In securing most of the offices.*—Slavery has been said to qualify the free man for politics. As political matters have been managed in the United States in this century, the remark seems justified by the facts. Elections are not accidents. Of the eight Presidents elected in the nineteenth century, six were born in the South—children of the slave States. No Northern man has ever twice been elected to the highest office of the Nation. A similar result appears in the appointment of important officers by the President himself.—From 1789, to 1845, one hundred and seventy appointments were made of ministers and charges to foreign powers; of these, seventy-eight were filled from the North, ninety-two from the South. Of the seventy-four ministers plenipotentiary sent to Europe before 1846, forty-three were from the slave States. There have been fifteen judges of the Supreme Court from the North; eighteen from the South. The office of Attorney General has been four times filled by Northern men, fourteen times by men from the slave States. Out of thirty Congresses, eleven only have had a Speaker from the North. These are significant facts, and plainly show the aptitude of Southern men to manage the political affairs of America.

SLAVE-HOLDING—A MORAL EVIL.

~ Most, if not all, of our readers, believe that slave-holding is more than a social evil, and political—that it is sinful in God's sight. The following extracts from a speech delivered in the year 1792, by the Rev. David Rice, in the Convention at Danville, Kentucky, will refresh and deepen conviction on this subject—if any doubt, it *ought* at least, to satisfy them. We oppose slavery as a political evil—as a social evil; but chiefly as sin. We quote from a republication of Mr. Rice's speech in that excellent paper the Louisville Examiner.—(Ed. Cov.)

1. *It is unjust*—That a slave is bound to spend his life in the service of his master, no one will dispute; and that he is not indebted to his master, is under no obligations to him, is also evident. How can he possibly be indebted to him, who deprives him of liberty, property, and almost every thing dear to a human creature? And all he receives is the bare means of subsistence; and this not bestowed until he has earned it; and then not in proportion to his labor; nor out of regard to him, but for selfish purposes.—This bare support the master is not bound by law to give; but is left to be guided by his own interest or humor: and hence the poor slave often falls short of what is necessary for the comfortable support of the body.

* The most of this absolutely taken out of the pockets of the North: for it pays most of the revenue.—(Ed. Cov.)

2. *A state of war.*—The master is the enemy of the slave: he has made open war against him, and is daily carrying it on in unremitting efforts.—Can any one then imagine that the slave is indebted to his master, or bound to serve him? Whence can the obligation arise?—What is it founded upon? What is my duty to an enemy, that is carrying on war against me? I do not deny, but, in some circumstances, it is the duty of the slave to serve; but it is a duty he owes himself, and not his master. The master may, and often does, inflict upon him all the severity of punishment the human body is capable of bearing; and the law supports him in it: if he does but spare his life and his limbs, he dare not complain: none can hear and relieve him; he has no redress under heaven.

The slave is a member of society, who is, properly speaking, in a state of war with his master, his civil rulers, and every free member of that society. They are all his declared enemies, having, in him, made war upon almost every thing dear to a human creature. It is a perpetual war, with an avowed purpose of never making peace.—This war, as it is unprovoked, is, on the part of the slave, properly defensive. The injury done him is much greater than what is generally esteemed a just ground of war between different nations; it is much greater than was the cause of war between us and Britain.*

3. *Inconsistent with good policy.*—A slave is a member of civil society, bound to obey the law of the land; to which laws *he never consented*; which partially and feebly protect his person; which allow him no property; from which he can receive no advantage; and which chiefly, as they relate to him, *were made to punish him*. He is therefore bound to submit to a government, to which he owes no allegiance; from which he receives great injury; and to which he is under no obligations; and to perform services to a society, to which he owes nothing, and in whose prosperity he has no interest. That he is under this government, and forced to submit to it, appears from his suffering the penalty of its laws. That he receives no benefit by the laws and government he is under, is evident from their depriving him of his liberty, and the means of happiness. Though they protect his life and his limbs, they confine him in misery, they will not suffer him to fly from it; the greatest favors they afford him chiefly serve to perpetuate his wretchedness.

4. *Anti-Republican, and corrupting.*—Slavery naturally tends to destroy all sense of justice and equity. It puffs up the mind with pride; teaches youth a habit of looking down upon their fellow creatures with contempt, esteeming them as dogs or devils, and imagining themselves beings of superior dignity and importance, to whom all are indebted. This banishes the idea, and unqualifies the mind for the practice of common justice. If I have, all my days, been accustomed to live at the expense of a black man, without making him any compensation, or considering myself at all in his debt, I cannot think it any great crime to live at the expense of a white man. If I can rob a black man without guilt, I shall contract no great guilt by robbing a white man. If I have been long accustomed to think a black man was made for me, I may easily take it into my head to think so of a white man. If I have no sense of obligation to do justice to a black man, I can have little to do

* The Revolutionary War.

justice to a white man. In this case then, tinge of our skins, or the place of our nativity, can make but little difference. If I am in principle a friend to slavery, I cannot, to be consistent, think it any crime to rob my country of its property and freedom, whenever my interest calls, and I find it in my power. If I make any difference here, it must be owing to a vicious education, the force of prejudice, or pride of heart. If in principle a friend to slavery, I cannot feel myself obliged to pay the debt due to my neighbor. If I can wrong him of all his possessions, and avoid the law, all is well.

5. *Destructive to Chastity.*—The destruction of chastity has a natural tendency to introduce a number of vices, that are very pernicious to the interest of a commonwealth; and slavery much conduces to destroy chastity, as it puts so great a number of females entirely in the power of the other sex; against whom they dare not complain, on peril of the lash; and many of whom they dare not resist. This vice, this bane of society, has already become so common, that it is scarcely esteemed a disgrace, in the one sex, and that the one that is generally the most criminal. Let it become as little disgraceful in the other, and there is an end to domestic tranquillity, an end to the public prosperity.

CHOICE SAYINGS OF HENRY.

The comforts we sinfully anticipate, are justly delayed. Religion does not destroy, but improve good manners, and teaches us to honor all men. Decent civility is a great ornament to piety. We cannot expect too little from man, nor too much from God. It is true, that of two evils, we must choose the less; but of two sins, we should choose neither, nor ever do evil that good may come. Weeping must not hinder sowing. If we have the art of improving solitude, we shall find that we are never less alone than when alone. If we would obtain a blessing of our heavenly Father, we must come for it in the garments of our elder Brother, clothed with his righteousness, who is the first born of many brethren. Angry men have good memories.

ANECDOTES OF M'CHEYNE.

Passing an engine-house once in a stone quarry, he stopped to look in. The engineer had just opened the furnace door for fresh fuel. When gazing at the bright glow within, Mr. M'Cheyne said to the man in his mild way, "Does that fire remind you of any thing?" He passed away, and left the man, but the solemn question pierced his soul, and he was led to Mr. M'Cheyne's church, a hopeful hearer of the word.

This mildness of manner never forsook him.—His preaching was always tender and affectionate. Once when a brother minister told him that he had been preaching from that awful passage, "The wicked shall be turned into hell," he inquired with some emotion, "Were you able to preach it *with tenderness*?"

THE GREAT EXCHANGE.

"If one died for all, then were all dead," 2 Cor. v. 14. The expression "to die" as used in the holy scriptures, signifies not merely to be removed from this earth, but in another sense, to be removed fr

presence of God on account of our sins; in other words to suffer that curse with which the Eternal has threatened transgressors. It means to be delivered up to the power of sin and Satan, and sent to the abode of the damned. This is the death, which was the consequence of eating the forbidden fruit; for God had said "in the day that thou eatest thereof, thou shalt surely die!" This is the fearful death to which all of us were justly condemned, but which another underwent in place of us;—a holy, a blameless, and a righteous one. Christ gave himself up for us, or as is expressed in the verses following our text, was made sin for us. He was judged in our stead, condemned, laden with our curse, delivered up to the power of Satan, forsaken by God, and in agony and trembling subjected to the most ignominious death. All this he did in his people's stead, and in his children's name. How expressive and full of meaning the sentence now appears. "*If one died for all, then were all dead!*" (literally, "*then all died.*") They have all received the wages, and the reward which was due to their misdeeds, in the person of their deputy; the cup of bitterness has been drained to the dregs by their crucified Lord; the punishment which they deserved has been borne by him to its fullest extent; and thus they have no longer to fear the righteous anger of their eternal Judge. He did not permit only some of their sins to be reckoned to him, but he bore them *all*; and his righteousness, his obedience, and the whole sum of his virtues were ascribed to his redeemed ones, in most wonderful exchange, and become as their own.—*F. W. Krummacher.*

TRUE KNOWLEDGE OF CHRIST.

"*Yea though we have known Christ after the flesh, yet now henceforth know we him no more,*" 2 Cor. v. 16. After the Apostle had comprehended the great mystery, according to which, one having died instead of all, all died in Him, he no longer knew any one after the flesh—neither Christ, nor the brethren, nor himself. What is it that is signified by knowing Christ after the flesh? It means to know him in the ordinary and human manner of regarding Him, as an individual existing altogether apart, and only for himself. That philosopher knows Him only according to the flesh, who laments so pathetically "that such a beautiful manifestation as that of Jesus Christ of Nazareth had only been seen once upon earth!" The historian knows Him only according to the flesh, who regards the Son of Mary in the light of His historical importance, and considers Him but an extraordinary production of that peculiar age,—having no idea of his mysterious connexion with the invisible Church. The moralist knows Him only according to the flesh, who admires the blamelessness of His life, and views Him in no other relation to Christians than in that of a master to His disciples. No, no; Paul views the Lord Jesus in a totally different light; the eagle eye of his faith has learned to contemplate Him in the high, spiritual, and mysterious relation in which he stands to His people, as their Head and Representative, and their Second Adam. Ye say to Christ, "how beautiful Thou art!" but Paul says, "how beautiful I am in Thee!" Ye say, "Christ was obedient;" but Paul says, "I was obedient in Christ." Ye say Christ suffered, died, rose again, and ascended into heaven; but Paul says, "I suffered in Gethsemane, I died on the cross; the Father beheld me justified on the third day, and transformed me

through Christ into a heavenly being." In looking on Christ, ye merely feel your distance from that which is holy: Paul, on the contrary, rejoices at his union with it. Ye say, "Christ sits on high triumphing;" but Paul says, "I sit on high, and triumph in the person of my Head." Ye look upon Jesus as a third person; but Paul beholds himself as one with Christ. Ye make a distinction between Him and yourselves, but Paul on the sunny height of Gospel illumination, drops all distinction, and believes that he praises himself in praising Jesus. Ye tremble in the presence of perfect holiness and righteousness; but Paul thinks "Ought I to tremble when I behold my own holiness? For what Jesus is, that are we also!" Thus it is in an entirely new and blessed light that Paul views the great Mediator; and he no longer knows him according to the flesh.—*F. W. Krummacher.*

Lays of the Covenanters, No. 3.

GALLOWAY.

I SAID my harp should sleep for aye—flung by—a useless thing:
 I said that thou, my joyous muse, must curb thy eager wing:
 I said that I must onward press, my pilgrim path along,
 Nor cheer me, as in days gone by, with the glad voice of song.

Vain thought for him who strays alone o'er this wild, martyr land!
 I feel a spell upon me here I may not dare withstand.
 If on these scenes that stretch around mine eye unmoved should look,
 The murmuring streams would speak to me with sadly mild rebuke.

For still they seem to whisper, as they sweep their pebbled bed,
 The names of those who here, of old, for Jesus lived and bled;
 And still they seem to image, in their pure and peaceful flow,
 The holy lives of those who dwelt beside them long ago.

Each rock and cave, each woody holm, preserves their memory still;
 There stands for them a monument in every rugged hill;
 And yet along the mountain side a lingering echo floats
 Where oft of old their song of praise sent up its joyful notes.

The old familiar voices upon the breezes come,
 And while all Nature speaks aloud, shall man alone be dumb?
 Ah! no; nor is his voice unheard; the same rejoicing strain
 That gladdened once the wilderness, is thrilling there again.

'Tis heard by Renwick's simple tomb, amid the green Glencairn;
 'Tis heard amid the heathy wilds of lone and drear Carsphairn;
 'Tis heard beside the silvery Ken, and by the banks of Ayr,
 Where Welch and Guthrie raised of old the voice of praise and prayer.

'Tis heard where lie the bones of him* who lived to preach and pray,
 And died with prayer upon his lips amid the bloody fray;

* Cameron, of whom it was said that he "lived preaching and praying, and died praying and fighting."

'Tis heard where pours the winding Nith, and sweeps the placid Dee;
It mingles with the voice of streams, and with the sounding sea.

'Tis heard beside the rude gray stones,* where oft, in days of old,
The holy convocation met, the sacred feast to hold:
Green Anwoth's† heights have heard afar the same triumphant song,
And all the echoing rocks around, the hallowed strain prolong.

'Tis heard where'er the memory lives of those whose blood was shed
Like water in the glorious cause of Christ, their living head:
'Tis heard where'er a Christian's heart to Christ's high call responds,
And shakes from off his fearless soul the world's debasing bonds.

'Tis heard from thousand voices now of steadfast men and true,
Where once the scattered remnant met, the faithful but the few.
And still more loud that strain shall swell, though hand should join in hand,
From moor to hill, from hill to shore, to drive the dauntless band.

Vain thought, that they whose breasts are warmed with blood of martyred sires,
Whose song of praise unsilenced rose, mid tortures, chains, and fires,
Should shrink because the tempest-gloom hangs louring o'er their path,
Or quail before the ruder storm of man's relentless wrath!

Vain thought, that they whose eyes are fixed in confidence and love
On Him who deigned to leave for them his glorious home above,
And for the joy before him set, such bitter anguish bore,
Should fear to tread the roughest way which He has trod before!

Ah! no: where'er the Shepherd leads, the trusting sheep will go—
Rejoicing still to follow Him, because His voice they know;
And pleasant is the path to them, though rugged oft it be,
Where yet the footsteps of the flock are traced along the lea.

(Rev. J. S. Small.)

NOTICES OF CONGREGATIONS.

THE CONGREGATION OF PINE CREEK, UNION, & C.‡

This congregation is situated in the western part of the State of Pennsylvania, some twenty-five or thirty miles N. E. of Pittsburgh, and north of the Kiskiminitas, and on the Alleghany river. When Mr. now Dr. Black, was ordained in the year 1801, the present limits of this congregation were within the bounds of his widely extended, and, then, thinly populated charge. There was however, at that time, but *one family* residing in these limits. In the year 1806, the Ohio congregation—so our correspondent says Dr. Black's congregation was styled—was divided into three—the Pittsburgh, the Canonsburgh, and the Ohio. In the following year, the late Rev. Matthew Williams was ordained pastor of that portion of Mr. Black's original charge, lying north of

* The Communion Stones at Irongray.

† Where Rutherford was for some time minister.

‡ We are indebted for most of the facts embodied in this notice, to Mr. John Crow, a resident and member in that bound, since the year 1801. The phraseology of the article we are responsible for.

Pittsburgh, and up the Alleghany, and extending along some of its tributaries: his congregation consisting of eight Societies, and of course, very much scattered.

As this country was then fast filling up, Mr. Williams's congregation grew rapidly, and in the year 1815 or 1816, was again divided:* Mr. Williams retaining the pastoral relation to Pine Creek, Camp Run,† &c. Their pastor having become unable, in consequence of bodily infirmity, to perform ministerial duties, the congregation being, by the blessing of God upon the labours of a faithful servant, in a highly prosperous condition, made out a call, in the year 1827, for Mr. Thomas Guthrie. Mr. G. accepted the call, and was ordained among them. The relation, however, terminated in the year 1833, Mr. Guthrie having made defection with those who at that time, abandoned the testimony. This was a trying and sifting time in this congregation, as it was in nearly all parts of the Church. About one half continued to adhere to their profession and vows: the remainder followed Mr. G., and he still ministers among them. Left by this event, without a pastor, they sought and received supplies from the Presbytery, until the year 1835, when the late "beloved and much lamented" Rev. Hugh Walkinshaw, was upon their call, ordained to the pastoral charge over them. Through the divine blessing upon his abundant and faithful labours, the word of the Lord and the cause of Christ's testimony "grew and prevailed," so that in a few years, the congregation was amicably divided, each division wishing to have the undivided labours of their pastor. He chose the congregation of Brookland, North Washington, &c.,‡ as the most southern division is called, leaving Pine Creek and Union, which, with two other Societies, form the congregation of that name.

This congregation, after remaining again a vacancy for some time, without stated ordinances, presented in the year 1843, a call to Mr. John Galbraith. He accepted, was ordained, and still ministers, with acceptance, among them. There are two good meeting houses in the bounds of this congregation—one at Pine Creek, the other at Union: a third nearly finished, has been erected by the Bull Creek and Freeport Societies.

Our correspondent mentions, and we would call attention to the fact, that "a great number of widows have remained faithful to the covenanted cause," while so many in 1833, and some since that time, have made defection. Two of these widows are now very aged, Mrs. Margaret Cunningham, and Mrs. Peninah Glasgow. The former was examined for admission to the Lord's table, by the late Mr. Williams, when a student of divinity; the latter, by ruling elders, Zaccheus Willson, father of Rev. J. R. Willson,—and John Anderson, grandfather of Mr. Joseph Hunter, now student of divinity. Our correspondent adds, "the above-named women, with others, have been very useful instruments in the hand of the Redeemer, in social meetings, and in families, in the instruction of others in the doctrines of salvation."§

* In this year 1816, the late Rev. John Cannon was called to Greensburg.

† Now, and since the year 1834, under the pastoral charge of Rev. James Blackwood.

‡ Now, and since 1846, under the pastoral charge of Rev. O. Wylie, Mr. Walkinshaw having been removed by death in the year 184—.

§ In this connection, we take the liberty of saying that, so far as our knowledge extends, there are few, if any, places in our Church, where females are as useful in

The elders of the congregation are John Dodds, James Campbell, Thompson Graham, and Robert Dodds. The number of communicants we do not know.

(For the Covenanter.)

SYNOD'S RELIEF COMMITTEE.

Report of the Treasurer of the Irish Relief Fund.

		Dr.
Andrew Stevenson, in account, &c. &c.,		
1847.		
June 3,	To John Dodds, Butler County, Penn.,	\$4 00
"	" Mrs. Margaret M'Kinney,	3 00
"	" Miami Congregation, Rev. J. B. Johnston,	24 22½
"	" Utica Congregation, Rev. A. McFarland,	4 00
"	" Rev. John Middleton,	5 00
" 14,	Craftsbury Cong. Vermont, Rev. R. Z. Willson,	11 13
July 12,	New York Second Cong., Rev. A. Stevenson,	100 00
" "	" Rochester Cong., Rev. David Scott,	67 69
" 13,	New York First Cong., Rev. Jas. Chrystie,	75 62½
Aug. 27,	Philadelphia Second Cong., Rev. S. O. Wylie,	194 80
" "	" Monongahela Cong., Rev. John Crozier,	13 00
" "	" Bloomington Cong., Ind., Rev. Jas. Farris,	42 00
" 31,	St. Louis Congregation,	20 00
Sept. 6,	John M'Lean, Delhi,	1 00
" 14,	Phila. Cherry st. Cong., Rev. Jas. M. Willson,	150 00
Oct. 4,	Kortright Cong., Rev. S. M. Willson,	18 00
" 6,	Coldenham Cong., Rev. Jas. W. Shaw,	7 50
" 7,	Beach Woods Cong., Rev. R. Hutchinson,	25 00
" 8,	John Boyd,	5 00
" "	" Mr. Johnston,	} Per Mr. Roney,
" "	" Brookland and Piney Society,	
	Rev. O. Wylie,	18 00
" 13,	Lisbon Congregation, Rev. John Middleton,	24 00
Nov. 9,	Old Bethel Cong., Ill., Rev. James Wallace,	16 00
Dec. 1,	North Washington and Manchester Societies,	
	Rev. O. Wylie,	11 25
" 6,	Sandusky,	50
		Amount, \$841 72
Contra,		Cr.
July 13,	By bill of exchange for sixty pounds sterling,	\$294 66
Aug. 30,	Ditto for fifty-one pounds,	249 90
Sep. 14,	Ditto for thirty-four pounds fifteen shillings,	170 27½
Oct. 27,	Ditto for twenty pounds,	98 00
March 1848,	Ditto for the balance £5,10s.	27 00
Aug. 27,	Discount on Indiana money,	84
" "	" Postage,	1 04
		Amount, \$841 71½
ANDREW STEVENSON.		

advancing public interests, as the word of God evidently warrants, and consequently, requires. It is worth while to inquire, whether, in avoiding one extreme, we have not pushed too close to the other.—(Ed. Cov.)

AFFAIRS ABROAD.

Sandwich Islands.—It appears that there are no less than seventeen popish priests on these islands. The number of Protestant ministers is twenty-six, not including seven preachers, and other native assistants. After all the efforts of the missionaries, the traffic in ardent liquors is still carried on: no less than eleven stores being engaged in the wholesale traffic. The missions there are beginning to sustain themselves. The following from the pen of one of the missionaries, furnishes some interesting statements on this point, and also in reference to the pecuniary circumstances of the natives. He says:

“I am now able to speak with more definiteness concerning the contributions of my people to benevolent objects. They have paid, for these two years past, the entire salary of Mr. Andrews, in cash, that is, five hundred and fifty dollars. Besides this, they have contributed in the same time not less than two hundred dollars for missionary purposes at monthly concerts, besides somewhere about one hundred dollars in cloth for the poor. Those who know that this church consists of more than seven hundred members, will not think the above sum large. But it should be kept in mind that the people are poor and destitute. The great majority of them have not a sufficiency of food and clothing, and live in houses unfit for the residence of man; while the remainder are in but little better circumstances. Besides a mere living from hand to mouth, our most enterprising men do not, on an average, lay up ten dollars a year.”

Under these circumstances the efforts of these poor people are highly creditable; and give encouraging evidence of the genuineness of their profession. The schools appear to be in an improving condition. We are surprised and pained to learn that the leading men among the natives have lost much of their zeal for the gospel.

Turkey.—The late edict tolerating the Protestants of Turkey, was obtained—so the edict itself states—by Lord Comley, the British Minister to that power. The Protestants are greatly encouraged. A late account says:

“A native pastor had just been ordained over the Protestant Armenian churches in Nicomedia and Adabazar. The ordination took place at Nicomedia, in the presence of about 100 persons, nearly all Protestant Armenians, the Armenians of the Church having been threatened by their priest with excommunication and temporal inflictions, if they presumed to attend the ceremony. The occasion was one of the deepest interest and solemnity, and filled the heretofore persecuted Protestants with the utmost thankfulness and joy. The communion was administered to the church, on the afternoon of the day of the ordination, and at least ninety persons partook. Four persons had been recently admitted to the church at Adabazar. There are now three Protestant Armenian churches in Turkey, and two ordained native ministers.”

It is feared that in the remote provinces, the edict will not be found an entire protection.

Austria.—This empire is becoming an object of interest. The Emperor of Austria is the representative, if there be one, of the old Roman Emperors. The Austrian empire is unquestionably the stronghold of Popish despotism on the continent. Late accounts say,

“The affairs of this country are every day becoming more critical. The army of Italy alone now amounts to 150,000. Before the commencement of the present agitation the Austrian Government had no money to spare. What must be the state of the treasury now? Some time since the house of Rothschild was reported to have replied in these terms to an intimation from Prince Metternich that he might have occasion for their assistance, “We will advance no more money for war purposes.” The cost of the army assembled in Lombardy is enormous. Turin letters assert

positively that a "treaty (offensive and defensive it may be termed) has been concluded between Austria, Parma, and Modena, by which Austria binds herself to come to the assistance of the other parties in the treaty whenever required, and by which they guarantee to her a free passage through their states for any number of troops she may desire to expedite to other portions of Italy."

In the meantime, England has declared, in the most explicit terms, that any armed interference by Austria with the reforms of Pius IX. will be held as cause of war. This all looks threatening.

Italy. 1. *Naples.*—The insurrection in Naples and Sicily has been completely successful. The obnoxious ministry have been dismissed, a liberal administration formed, and a constitution established resembling very much that of France since 1830. No religion, however, is to be tolerated except Popery. And we presume, that the liberty of the press guaranteed by the new constitution, will not be found to embrace the liberty of printing and circulating Bibles, or any other Anti-Popish book. Still, it is something gained, even to the general interests of religion, or rather on the side of opportunities to propagate it as well as to human liberty, that the principle has been, in any shape recognized, that the press should be free. 2. *The Popish States.* There is nothing new occurring in the Papal dominions. A spirit of inquiry is being awakened, and some even among the priests are seeking after the truth. Indeed so many have been the converts, that the committee of the Malta Protestant College have determined to provide an asylum for such priests in St. Julian's College. Dr. Achilli, lately an eminent ecclesiastic in the city of Rome, who was himself converted merely by the reading of the Scriptures, is now Professor of Divinity in this college, and has under his tuition no less than fifty ex-priests: He also conducts a periodical, *L'Indicatore*. We give some extracts from its columns. Of Italy he says:

"Thanks be to God, all Italy are not Papists; no! nor all in Rome itself! I can assure you that there is a religious awakening in Italy, at the present moment, among all classes, beginning with the clergy; they already see the falsehood of their system, and are seeking for some way to get out of it. These are the men that need help, and I say this from my own experience."

Again, speaking of their plans:

"Malta is the spot I have chosen for the evangelization of Italy. Its position and constant intercourse with other lands, renders it a great point for operations. From thence we can introduce into Italy Bibles, tracts, and all that we need. Italians arrive in Malta every day. The island itself is Italian, in language, manners, and, above all, in religion. It is, therefore, in every respect a good station for our mission, but from thence the work must be carried round the Mediterranean, wherever the Italian language is spoken, and intercourse with Italy exists. The Island of Corsica is in the same position as Malta, as far as language and vicinity to Italy are concerned. In Switzerland, too, we have the Cantons of the Grisons and of Ticino—where the Italian is spoken under free governments. All these are points of interest to our mission, and, with the help of God, we propose to occupy them all."

He concludes by saying that he is "full of hope for the conversion of Italy." These are cheering facts.

Switzerland. 1. *The Popish Cantons.*—These have all been subjected to the payment of fines for the liquidation of the Federal expenses in conquering them. Two of them have not yet expelled the Jesuits, but measures have been taken by the Diet which cannot be evaded. It has come out since the submission of the Sonderbund, that France was all along encouraging and aiding the Popish Cantons. The Jesuits who

had returned from Switzerland to Vienna, have not been allowed to remain there. 2. *The Canton de Vaud*.—The persecuting edict against the Free Church, is strictly executed. To a petition from Glasgow requesting him to interfere, Lord Palmerston has replied that as it is an internal affair of the Canton, he can do nothing officially. He undertook, however, to forward the petition to the British minister in Switzerland, with directions to use his influence with the Government of the Canton on behalf of the sufferers. 3. *Geneva*.—The following account of the religious condition of Geneva, presents a more favorable view than we were prepared for. The opening of the theatre on the Sabbath, is a very unfavorable circumstance, but may, probably, be traced to the influence of French infidelity, even more than to Geneva rationalism. The writer says:

“I can safely say that, both in what is called the National Church, and among Dissenters, I met with many who exhibited in their language and deportment all the proofs that I could expect of solid, deep, unaffected piety. We might differ on some points—and I had, in fact, some tough debates with one or two of them—but in general, the orthodoxy that I met with, far exceeded my expectations. As to the keeping of the Sabbath, there is, no doubt, much profanation; but still, you do not see people working in the streets, as on other days, as in France. The shops are all shut, with the exception of druggists and cigar-sellers; but these last have their doors only half-open. I saw in the streets small groups, whose object was evidently amusement; but when I came up to them, I found uniformly that they were Germans or French. In the afternoon, I attended a German service, and the number of hearers was larger than I expected. As I had not time to return to my lodgings before the evening French service, I went upon the ramparts, and saw very few people strolling in the fields. A young man and woman went up at the same time, apparently waiting the hour, like myself; and I never heard a more spiritual conversation in my life. I must however, observe, that it was only one quarter of the city that I saw, and that only one Sabbath, and I cannot answer for the rest. The theatre was open in the evening, but I cannot say by whom it was attended. In a word, if I was not altogether convinced of the religious character of the mass of the people, my conviction of their prevailing impiety was very much weakened. I was at three services on that day; and I cannot think it possible for the truth to be announced in a place with so much faithfulness, simplicity, and earnestness, without producing a beneficial effect upon many who do not feel its saving power.”

France. 1. *Its Political State*.—This is rather threatening. The opposition made up of Republicans, and Reformers take little pains to conceal their hatred of the present dynasty. In the chambers, they are very bold and denunciatory. Out of the house they use the press, and until lately, when the government has declared them illegal, they met at “reform banquets.” The prospect ahead, according to some accounts, is rather ominous. The *Journal des Debats*, after alluding to Robespierre, the revolution, the guillotine, &c., adds:

“They tell us that these times will not be renewed. Without doubt, they will not be renewed, provided France does not suffer herself to be hurried into the faults which ruined the generation of 1789; but to imagine that we could permit ourselves to relapse into the same faults, without fearing to relapse into the same miseries—ah! that is a too palpable delusion. . . . It seems as if it might be to caution us against this fatal delusion, that Providence, for some months, has caused to pass before us, as if in review, all the phantoms of the revolution. They are all ready: they wait only for a moment of forgetfulness, or error, to unchain themselves anew. If the moral of this spectacle could be lost on France, they would recommence those times; and we should deserve a double punishment, for we have not the excuse of inexperience.”

This is partizan language, but is in the main true nevertheless. 2. *French Catholicism*. The intelligent correspondent of the Presby-

terian, has devoted a large space, lately, to the elucidation of the present condition of Popery, and its adherents in France—a very important subject. We present some pretty extended extracts, all going to show that Popery has, in a sense, revived, but that as one might expect, this revival has accomplished nothing, of any considerable moment, towards the restoration of a sound morality. Popery is becoming more popular.

“Men, eminent as statesmen, writers, orators, in both of our Chambers, assume openly the defence of the Roman Church. A few rare and isolated cases excepted, this Church is in favour with our Ministers, our Prefects, our Mayors, and our Judges. Religion occupies, in the attention and (at least the apparent) respect of men, a place which was formerly denied it. The sale of religious books, images, and all the objects of Roman worship, has sensibly increased.”

It is becoming bolder. They begin to fulminate excommunications against Protestants.

“Not satisfied with excommunicating M. Buite, ex-priest of the village of La Chapelle, the Bishop of Mont Auban, threatens with excommunication all those of his former parishioners who have a hand in the establishment of Protestant worship in their locality. I copy the very terms of the determinations which he takes against them. “All those who have invited, or caused to be invited, Protestant ministers to La Chapelle, and particularly those who have signed petitions for that purpose, or who may have given countenance to the ministers, shall be subjected to the *major excommunication*, if after having been publicly and canonically notified, they do not hasten to return to the bosom of the catholic, apostolical, and Roman Church, &c.”

Its votaries are becoming more zealous.

“In Roman Catholic families, there is something at work analogous to that which is operating among us. This and the other person or family, formerly strangers to the faith and ceremonies of their Church, profess now great zeal for the former, and still more for the latter. They see, with much pain and ill-humor, any of their relations joining the Protestant Church. This religious movement is more particularly observable in families belonging to the upper classes.”

From these facts, this writer concludes that,

“It cannot justly be denied, that there is *an undoubted revival*, (I use the word in its widest acceptation,) in the Roman Church, both in France and elsewhere also. But what is the nature of this revival? Is it in any degree spiritual? Has it, at least, any thing of a truly religious character? and does it consist in a sincere return to the distinctive doctrines of Rome?”

To these inquiries he replies, with some explanations in the affirmative—asserting that there are some instances in which there appears to be real spiritual awakening. And this not confined to the laity. His own words are,

“It gives me particular pleasure to be able to add, that there are some priests among these truly interesting members of the Roman Church. I know one of them, for example, who after having for a long time based his judgment of Protestantism on the sermons and writings of a heterodox pastor, was filled with joy on learning that this was not the Protestantism of the Reformers; who now reads with much interest and edification the sermons of M. Gaussen, and of others, animated with the same spirit; and who having recently gone to hear one of our evangelical preachers, in a large city in France, certified him, without giving his name, through the medium of a common friend, how profoundly he sympathized with him.”

But after all,

“There is, in this great and glorious nation, to which God has confided so important a part in the destinies of the world, and the character of which has features so interesting, an absence of religious, and even of moral principles, which is heart-rending, and which seems to be on the increase.”

With regard to the government, including in his remarks all parties, he says:

“Notwithstanding the respect with which I ought and wish to speak of it, and notwithstanding the honourable qualities, which people agree in admitting to exist in some of its members, it is a matter known to the whole world, that it is not guided by a religious sentiment; that its complaisance to the priests is the more deplorable, because it is destitute of all conviction; and that their disastrous efforts are seconded warmly, by this and that man of elevated station, who is inwardly and utterly separated from their principles.”

This same writer gives large extracts from a letter written and published by a popish priest, abounding with statements which go to prove what is most probably the truth—that after all, French Catholicism is only outwardly revived: that the people are atheistical rather than anything else, that there are few, very few—who partake of the “sacrament of the altar”—and that even the priests have at best “a negative belief.” In the mean time, the friends of evangelical religion are active, and by various means, are endeavouring to win that nation to the side of the truth.

Belgium.—Rev. Mr. Auquier, Superintendent of the Evangelical Society’s operations in Belgium, mentions the consecration of a Chapel in S——, at which about a thousand persons were present. He says:—

“The Vicar of S——, who has recently been converted to the truth, together with two hundred and fifty of his parishioners, entered the pulpit, and with great simplicity and earnestness addressed the assembly, which filled the church and the adjacent streets. His discourse was truly remarkable; I have great confidence in this new convert. Our chapel is filled every Sunday. A fortnight ago, some three hundred persons assembled to hear the Gospel at a marriage ceremony which I was called upon to perform. Many exclaimed as they were leaving: ‘That is the way to sanctify a marriage. Here is life, and the power of the Gospel, teaching the husband and wife their duties.’ The work at V—— is no less prosperous. When I first opened a chapel at that place, I feared lest I should find only a curious and fickle people; but my fears on this point have been removed. Our meetings are always well attended on the Sabbath.”

England. 1. *The National Defences.*—Government is about to embody a militia force of 200,000 men, and to increase largely the materials of war, as a protection against invasion! Since the introduction of steam, Great Britain is no longer insulated. France is the expected assailant. 2. *The Jew’s Bill* has not yet, but will undoubtedly, pass the Commons, and as some even of the bishops have declared in its favor, it will probably pass the Lords also. This, taken in connexion with similar events upon the continent of Europe—is a sign of the times. What does it portend? Will there be a reign of infidelity? Or does it portend the speedy conversion of Israel? At all events, Great Britain should cease to call herself a Christian nation. So soon as Jews become her legislators, she may with the same propriety be called a Jewish, as a Christian nation. 3. *The New Bishops.* Dr. Lee of Manchester—one of the new bishops, has been inducted and consecrated. If he is a drunkard, as his accusers say, he will add little to the strength of the evangelical party—to which he belongs. In the case of Dr. Hampden, the Court of King’s Bench, was equally divided—two were for ordering him to be tried before consecration, two against—of course the motion to try him was lost, and his consecration goes on. The death of the Archbishop of Canterbury, lately deceased—will furnish an opening for more changes, and it may be, for more wrangling: the

parties are fairly roused. It is remarked by the *Edinburgh Witness*, that the pleadings before the English Court were very similar to those before their own Court of Session in the non-intrusion cases. It is certainly very remarkable that so many events are taking place—all exposing the unscriptural *subjection* of the Church to the State in that empire.

Ireland. 1. *Its Social State.*—This is, if possible, worse than ever in the south and west. Courts have been held under the new law, and sentence to the extent of the law, passed upon murderers, &c., in great numbers. 2. *Food.* The famine seems to be nearly as great in some districts this year as last. For various reasons, the ground was left unplanted, and hence the misery. A letter writer says :

“The cry of famine—now that the Commission trials are over—from the remote South and West is loud and heart rending. Every where the numbers of the destitute are almost incredible, and the Poor-rates oppressive. In Dublin, for instance, there was a rate struck in September for 1s. 3d. in the pound for three months ; at the end of which period there was another, for a similar time, for 1s. 6d., thus making 5s. a year—or one-fourth of the rental ; and the number of sick—1,900—in hospital is equal to the whole number of poor in the house, before the famine. Still, by an economical struggle, and in hope of better times, the people get on, the rate is paid, and the poor are supported. But in the Unions of the far West and remote South, the rates are not paid at all to an extent proportioned to the shoals of poor that flock to the work-houses ; and then the giving of relief is made ancillary to “Clearances”—the surrendering up of the cabin being a condition of obtaining it ;—when it is immediately demolished ; and the wretched inmates sent to wander, and starve, and die. And to add to the misery—last year, on the day on which I write, there were 750,000 occupied on public works, with wages averaging a million sterling a month,—supporting, at least in part, five persons each, or 3,750,000. Now, there are no works and no wages.”

3. *The Pope's Rescript.*—The story of altar denunciations leading to assassination, and of other misdeeds of the priests, arising from their intermeddling with politics, has reached the ears of Pius IX., and as the first-fruits of this knowledge, he sends a rescript—calling for information, expressing his sorrow, warning offenders, &c. &c. It is easy to see that O'Connell is dead. While he lived, the Pope governed by him, now, he must show himself in *propria persona*. But how degrading to the British Government—for the rescript was sent at the solicitation of Lord Minto, the “great *unsent*” Ambassador to Rome—that it has to go “begging to Anti-Christ, to keep its own subjects” in order ! If Parliament would shut up Maynooth, and put the priests out of the country, it would do itself and the country, and true religion and morality, a service. They are the source of most of the trouble : not forgetting however, the oppression of the British aristocracy.

The Cholera.—This plague is still in Constantinople—but we find no accounts of it having as yet, come further west.

AFFAIRS AT HOME.

Unitarianism dying out.—The decline in Unitarianism in Boston is thus affirmed by the Rev. Mr. Fosdick, on the occasion of his resigning the charge of a Unitarian church in that city :

“The truth is, that throughout the city the wealthy class, those on whom it has been said Unitarianism here most relies, have been lately dying out. The rich resort to the suburbs, or the remoter country, determined to escape the din and discomfort

which business has created, and is continually increasing in this prosperous but crowded community.—There can be no question that Boston is fast losing its character as a city of Unitarians. The population which departs costs Unitarianism more than is compensated by that which enters.”

This is good news, and undoubtedly true: all parties give the same testimony. Not many years ago, there was but one Orthodox congregational church in Boston, at the present time, they equal, if they do not exceed, the Unitarians in number. Nor are they growing elsewhere. In their last report, they claim but 244 congregations in this continent—206 of these in the New England states. And in Great Britain they claim only from three to four hundred.

Slavery in the District of Columbia.—Sometimes a narrative is better than any amount of argument. Who can read one like the following without indignation and shame? And what hearts have men who can vote down inquiry, as the present Congress has done, into cases like these. This account is from the pen of a member of Congress. He is writing to a friend, and says:

“You will recollect Henry, the colored man who waited upon the table at your boarding house, while you were here during the second session of the twenty-eighth Congress. He was a stout, athletic fellow, tolerably intelligent, and had bought himself of his owner, a Mrs. Wilcoxon, who lives at the Navy Yard. His wife is named Sylvia, and your lady will recollect her as a faithful and attentive servant. The terms on which Henry bought himself, were, to pay some three or four hundred dollars at stated periods. He had reduced the whole amount, as is said, to eleven dollars, which yet remain due. Six of this he had obtained, and he and his wife were looking forward to another week or two, which was to set him a freeman, or a chattel converted into a human being. They appeared cheerful and buoyant with hope and expectation for the future. Last evening, they were both in the lower room of the house, when three ruffians, in the shape of human beings, entered, seized Henry, and threw him down. One of them seized him by the throat to prevent him making a noise, when the others placed hand-cuffs upon his wrists, and then drawing their pistols, drove the servants and family back, and marched their victim to the slave-pen, which, you recollect, stands on Maryland Avenue and Seventh street.

“I was out on an evening’s walk at the time, in company with other gentlemen of the mess, and was ignorant of what had transpired until about six o’clock, when we returned. We found the family in deep distress and consternation. Poor Sylvia was overwhelmed with grief. She at once looked to us for relief, with an apparent hope that we might bring back her “affectionate husband,” as she called him. Our landlady, I think, would have suffered no greater grief, if death had entered her family.—The first wish of my heart was, that I had been present to witness the outrage; but I am glad I was not. My friend Mr. ——— declared that his feelings prompted him to raise a party, and at whatever hazard, to prostrate the hated “negro-pen.”—On reflecting, we found ourselves perfectly powerless. We were in a barbarous land, controlled by barbarous laws. The ruffians had done no more than the laws had authorized them to do. Henry’s owner having received from him the full amount which he was to pay, but eleven dollars, and seeing that he was soon to be free, had sold him to Williams, the infamous slave-dealer, for five hundred dollars—a man by the name of Wilkinson, a member of the Methodist Episcopal Church, South, acting as the broker, to make the contract, receive the money, &c.; and having purchased the human chattel, this dealer in human flesh had the privilege, by law, to seize him, choke him, and put him in irons in the presence of his wife and friends, and march him off to drag out the remainder of his earthly existence in the cotton fields of the South.

“But we could not sit down quietly in the midst of so much distress. Your old friend Mr. ——— and myself started for the slave-pen. The evening was not precisely cloudy, but the moon shone dimly through the smoky atmosphere. You know the building. It stands removed some distance from either road. As we approached, I could not but reflect that within its gloomy walls were yet retained all the horrid barbarity of the darker ages; yea, worse than this. The Slavery of Egypt, into which Joseph was sold more than four thousand years ago, was freedom compared with the Slavery of this District. The slave-trade of the Ishmaelites bore no comparison to the barbarous slave-trade of Washington city.”

The Mahoning Presbytery.—We should have noticed at an earlier period the Constitution of this Presbytery, which with the presbyteries of Ripley and Hillsborough, forms the “Free Presbyterian Church of America.”

They have issued the following declaration.

I. “God has made of one blood all nations of men, consequently, all human beings endowed with rationality, have an equal right to freedom.

II. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers, and consequently one of the greatest evils that can be inflicted upon human nature, highly immoral, and entirely inconsistent with Christian character, and profession.

III. No person holding slaves, or advocating the rightfulness of slaveholding, can be a member of this body.

IV. That no Church, Presbytery or Synod, tolerating slaveholders, or the advocates of slaveholding, in its communion, can be a constituent part of this body.”

In connexion with this declaration they have issued an address, from which we take an extract in reference to the nature of the Church as an organized body.

“The Presbyterian church is not an association of individual churches upon the Congregational or Independent system. The whole church is a *unit*—one large congregation extending over the whole country, yet for the sake of convenience and edification under the care of different Pastors and sessions.—(See Form of Gov’t, chap. 12.) This was the plan of the apostolical churches, and it is an admirable trait in the character of Presbyterian church government. If properly understood and appreciated, it is the secret of a high standard of holiness in the church; for it makes every man the keeper of his Christian brother, and responsible to a great degree for his holy living. As, then, a husband in Pennsylvania is the husband of his wife in Georgia, although a thousand miles separate them, so also a Presbyterian in Pennsylvania recognizes his Presbyterian brother in Georgia, because they are *one* in their church relations. The articles of their faith are one; their terms of communion are one, they owe allegiance to the same authority, and have equal rights and privileges. By sitting down at the Lord’s table with slaveholders, who, we believe, are guilty of grossly violating the plain principles of the Bible, we are, from the very *nature* of church communion, extending to them the right hand of fellowship, and giving our sanction to their crime. It is no matter whether such a man sits ten feet from us, or ten miles, or a thousand, he is in our communion, and by our act we say that his public and known character is such as becomes the Gospel of Christ. Suppose a slaveholder should have removed into the bounds of one of our churches leaving his poor slaves to be driven by an overseer on his plantation in Virginia—and suppose he should have brought with him a certificate of good standing and asked for admission to communion—could the session have refused him? By no means. The General Assembly of the whole church has declared that slavery “*is no bar to Christian communion*,” and the session is bound by their ordination vows to obey that decision. Should they refuse the slaveholder admission, what is it but one part of the church *nullifying* the acts of the *whole* church. A single Session sets up terms of communion not recognised nor allowed by the whole church, and if each congregation has such a right, what becomes of the *unity* of the church, the *subordination* of the lower courts, to the higher, the doctrine that the *majority* must rule, and that church government is really *government*, and not merely advice? A Session in Pennsylvania debarb slaveholders from communion: another Session in South Carolina debarb abolitionists. A Session in Virginia admits dealers in lottery tickets to communion; another Session in New Jersey debarb such characters. A Session in North Carolina debarb as incestuous those who marry a deceased wife’s sister; another Session in New York admits such characters. In this case, the Presbyterian church would be a mass of independent organizations, each having terms of communion to suit itself, and the whole conjoined, forming a perfect Babel of discord—allowing every thing and forbidding every thing, holding nothing in common, yet professing to be one while without any bond of union. Such a church, it is not too much to say, would be the laughing-stock of all Christendom.”

Emigrants from Holland.—We find in the Evangelical Repository a very interesting account of some two hundred Hollanders, now settled in Marion county, Iowa. The writer, who visited their settlement says:

"It appears that about ten years ago, Mr. Scholte and a number of other ministers were cast out of the national church of Holland on account of their faithfulness in preaching and testifying against her corruptions. Rationalism and Socinianism, so prevalent in the Protestant churches of continental Europe, had pervaded the church of Holland. These ministers endeavored to maintain her original principles, and thus giving offence to the authorities, were ejected. They still continued, however, to exercise their ministry, and about 10,000 of the people adhered to them. The government endeavored to suppress them, and in order to this a law was passed prohibiting more than nineteen of them to assemble together. This was designed to prevent their assembling for public ordinances. But the people, acting on the principle that "we ought to obey God rather than man," continued to meet in violation of the law, and in consequence had to pay very heavy fines. They succeeded, however, after a number of years, in obtaining the repeal of this law.

"But there was another difficulty—They erected schools among themselves, in order to instruct their children in the true principles of religion. This the government would not allow, but required them to send their children to the government schools. This they would by no means do, because, as Mr. Overcamp said, they would either receive no religious instruction, or be taught the corrupt principles of the national church. They therefore kept up their own schools, and in consequence had to pay one heavy fine after another, constantly. After using every effort in vain to have this law repealed or modified, they determined to emigrate to America for the sake of liberty of conscience.

"As respects their principles, they are sound Calvinists. Mr. Overcamp said, there was no difference between the doctrines which they believe and profess, and those of the Presbyterian churches of Scotland. With the history of these churches he seemed quite familiar. He was well acquainted with the Westminster Confession of Faith, and when asked if they agreed to it, he said that the doctrines contained in that confession were their doctrines, with some exceptions. But these exceptions proved to be no other than we make ourselves, viz.—those relating to the power of the civil magistrate in the church.*

"In their worship they use only the psalms of scripture. The church of Holland, which they left, used hymns, in which are embodied the erroneous sentiments of that church. These they left behind with all their other corruptions. I did not ask Mr. Overcamp whether the national church of Holland makes any use of the scripture psalms or not, but I have been informed since, by a minister of the Congregational church, that the version which these people use (and which is a literal one) was prepared since their separation by a committee of their number. The reason given by Mr. Overcamp for rejecting the hymns of the church of Holland, was, that they were not according to truth; but it is hoped that they will see the propriety of adhering to the use of inspired songs alone for another reason, namely—that we have *authority* for using no others.

"In church government they are rather Congregationalists.† They differ, however, from the Congregationalists of this country, in having, besides the ministers and deacons, a ruling eldership. But as these people have but one teaching elder among them, and as they are out of reach of any of their brethren, Presbyterian church government seems at present impracticable. Their church affairs are conducted by a consistory, consisting of the minister, the ruling elders, and deacons, but the people are allowed to be present and to vote in the transaction of church business. The duty of the elders is to prepare business for the consistory, to exercise a general oversight of the people, and they are allowed also, if they choose, to speak in the assembly and exhort. They have also a classis when their ministers are living in proximity, which corresponds to a presbytery; but it seems to have little, if any judicial power. They are godly people in their walk—very strict observers of the Sabbath, and punctual in performing the duties of family religion."

Public Affairs. 1. *Congress.*—The present Congress seems to have done little so far. They have provided all the supplies necessary for the war, notwithstanding all the Whig outcry against it. They have opened relations with the Pope, having furnished some \$18,000 for the expenses of a *Chargé d'Affaires* to his Anti-Christian majesty. The

* The writer is a Seceder.—(Ed. Cov.)

† This accounts in part, at least, for their rejecting the doctrines of the Confession as above. Besides they probably, misunderstand them.—Ed. Cov.

debate on this item was highly exciting. 2. *John Quincy Adams.*—The death of this great man, and able statesman, is a public calamity. In him, the interests of liberty, have lost a vigilant guardian. He was, by profession, a Unitarian. When in Washington, of late years, he worshipped in a Presbyterian church. 3. *The Peace.*—By the peace, as ratified by the Senate, the United States acquires New Mexico and Upper California, at an expense of \$20,000,000, to say nothing of some \$150,000,000, and 20,000 lives lost in the war. These provinces are not received as States, nor even as territories; and we find that in the estimation of some public men, it will be thirty years before they can become entitled even to territorial government: that is, if *now* made territories, they would by their own act, exclude slavery: in thirty years, there may be a sufficient slaveholding influence established to secure “the institution:” and this is republicanism! To deprive thousands of civil rights which they now enjoy, and that because they hate slavery!

O B I T U A R Y—M R S . M A R Y J A M E S O N .

Departed this life, June 21st, 1847, MRS. MARY JAMESON, in the 66th year of her age. She was for many years a member of the Reformed Presbyterian Church, in which she remained until death. She was the mother of fourteen children, nine sons and five daughters. In the evening of life she was encompassed with many infirmities, which she bore with christian patience.

The last Sabbath but one previous to her death, she attended public worship five miles distant from her place of residence. Although very weak and apparently unable to stand the fatigue, she said she “would go to preaching that day, for it would be the last,” as it was. Returning home in the evening, she was caught in a shower of rain. She took a severe cold which terminated in inflammation of the lungs, which proved fatal. The Monday evening following, she was taken with a heavy chill. After the chill subsided—being sensible she was near her latter end—she prayed fervently for the church, and all the ministers of Christ: for Sandusky congregation, of which she was a member, for the pastor, for her children and grandchildren, and then most fervently for herself. Although her physical strength failed very fast, yet her mind was strong and active. During her illness, which lasted but seven days, she conversed much about heavenly and divine things; she spoke with much assurance of her salvation. Being asked how she arrived at so full an assurance, she answered—1st. From the kind providences of God towards her during her pilgrimage journey through the world. 2d. From direct answers to prayer when in trouble, and mentioned several instances. 3d. From the fact that all doubts and fears with regard to her salvation were removed. Being asked if she had any doubts, fears, or temptations, she answered no. Although, said she, a little cloud has intervened, but God will soon dispel it. I know, said she, whom I have believed, and that he will keep that which I have committed to his trust against that day.

Being told that there were hopes of her recovery, she exclaimed, “is it possible that God is going to sustain me a little longer under my great weakness?” and added—

And now, O Lord, what wait I for?
My hope is fixed on thee;
Me free from all my trespasses,
The fool's scorn make not me.

She then called one of the family to pray for her. After prayer she commended herself, with all her concerns, to the guardian care of the Lord Jesus Christ. Her strength failed so that she became unable to speak, but still her lips moved in prayer until within three hours of her last. She has left numerous friends and relatives to mourn their loss; but they mourn not as those who have no hope. She was respected and beloved by all. She had an amiable disposition, and possessed that charity which thinketh no evil; always esteeming others better than herself. Her profession was not *wordy*, but in her shone brilliantly that excellence of Christian character which argued much for the principles she espoused. She longed to depart and be with Christ, which for her, we have reason to believe, is far better. Let us live the life of the righteous that our latter end may be like theirs.—(*Reformed Presbyterian.*)

THE COVENANTER.

MAY, 1848.

(Concluded from page 265.)

RUTHERFORD ON THE DEACON.

Object. 11. "The Deacon by his office is to serve tables, Act. vi. 2, that is, to administer the sacraments, at least he is by office to baptize; for Jesus himself baptized not, but his Disciples, Joh. iv. 2: and Christ sent not Paul to baptize, but to preach; therefore the Apostles baptized by others, by Deacons, and by others, whose ministry and help they used in baptizing, Ergo, the Deacon's office is not only to care for the poor."

Answer. I yield that the Deacon is to serve at the communion table, and provide the elements, and to carry the cup at the table: but that is no ways the meaning of *serving tables* in this place, Acts. vi. 2: because the serving of tables here, is such a service, as was a remedy of the widows *neglected in the daily ministrations*, for of this neglect they complain v. 1, but they did not complain that they were neglected of the benefit of the Lord's Supper, for the Apostles do never think that the administration of the Lord's Supper is a burden which they put off themselves as inconsistent with the preaching of the word and prayer, and which they devolve wholly over to Deacons. Its not so, saith the sixth council, and *Chrysostome* seemeth to teach the same; and because a table signifieth an Altar, (as *Salmeron* saith) therefore some papists say that Deacons served at the Altar; and so saith *pontificale Romanum*, *oportet diaconum ministrare ad altare, Baptizare, and prædicare*: and *Salmeron* saith, *to serve at the altar is essential to the Deacon, but to preach and baptize agreeeth to him by commission and of necessity*. The Apostles in the text, Acts vi. do denude themselves, *of serving of tables* in an official way, or, as *servings of tables* was a peculiar office imposed upon *seven men of honest report, and full of the Holy Ghost*, with apostolic benediction, and *laying on of the hands of the Apostles*, and do manifestly make it an office different from their pastoral charge, which was *to give themselves continually to prayer, and to the ministry of the word*, v. 3, 4, for baptizing cannot but include praying and preaching. Mat. xxviii. 19, or at least must be necessarily conjoined in one and the same Church-officer; for where doth the word of *God* hold forth to us such a rare and strange creature, who by office is to baptize, but by office is neither to preach nor pray? now the text doth clearly difference the office of *servings tables*, and the office of continual praying and preaching, as not consistent in one person v. 3, 4, 5, 6.

Object. 12. "Paul, 1 Tim. iii. requireth that the Deacon v. 10, should first be tried, and thereafter use the office, so he be found blameless;

Ergo, the Deacon must be ordained with imposition of hands, as the presbyter, and so must be, by office, some more eminent person, then one who serveth tables only; for grace was given to Timothy, by the laying on of hands, 1 Tim. iii, 14, and Chrysostome observeth that Stephen did no miracles; nor did he speak with wisdom that the adversaries were not able to resist v. 8, 9, 10, till first he was appointed a Deacon, by imposition of hands, which evidenceth to us more than a poor office of giving alms to the poor."

Answer. There is need that Deacons be tried; and it is said, they must be found *ανεγκλητοι*, blameless in conversation, not *διδασκαλικοί*, apt to teach, which is required in a teacher, 1 Tim. iii. 1, for these who are to shew mercy with cheerfulness, and to give with simplicity, as Deacons must by their office do, Rom. xii. 8, must be of approved and tried blamelessness, lest they defraud the poor. 2. It is not said that Deacons were ordained with fasting and prayer, Acts vi. as the elders are chosen in every Church, Acts xiv. 23, and as hands are laid upon Paul and Barnabas; Acts 13, v. 3, 4, but simply that the Apostles, Acts vi. 6, prayed and laid their hands on them. Which seemeth to me, to be nothing, but a sign of praying over the Deacons, and no ceremony, or Sacrament conferring on them the Holy Ghost; and Stephen his working of miracles, and speaking with wisdom irresistible, was but the fruit of that grace and extraordinary measure of the Holy Ghost, abundantly poured forth on all ranks of persons, in those days, when the prophecy of Joel was now taking its accomplishment: Acts. ii. 16, 17, 18, 19. Joel, ii. 2, 8, 29, which grace was in Stephen before he was ordained a Deacon, by the laying on of hands, Acts. vi. 3, 4, 5. And the text saith not that Stephen did wonders and signs amongst the people by virtue of imposition of hands, or of his Deaconry, but because he was full of faith and power, v. 8, else you must make working of miracles a gift bestowed on all those who serve tables, and are not to give themselves to continual praying, and the Ministry of the Word. I think papists will not say so much of all their priests; and we can say it of none of our pastors, nor doth Chrysostome say that Stephen, as a Deacon, and by virtue of the office of a Deacon wrought miracles; but only that his miracles and disputing was a mere consequent of laying on of hands. Farther, laying on of hands was taken from the custom of blessing amongst the Jews, Christ laid his hands upon young children and blessed them, yet did he not, thereby, design them to any office. The fourth counsel of Carthage saith, Deacons should administer the Sacraments; but times were growing worse then: and two things in ancient times made the office degenerate. 1. The laziness of pastors who laid preaching and baptizing on the Deacon. 2. The Deacons having in their hands *ævarium Ecclesiasticum*, the Church treasury, as the Church became rich, the Deacons were exalted; and then came in their *Archidiaconi*, Archdeacons and Deacons, and so some Deacons were above pastors, whereas Acts 6, in their first institution they were inferior to pastors; this moved Spalato to tell us of two sorts of Deacons, the Apostolic Deacons, which we assert, and the Ecclesiastic Deacons, popish of the newest cut; which we disclaim.

As concerning the perpetuity of Deacons, I conceive that Deacons must be as permanent in the Church, as distribution and showing mercy on the poor.

Object. 13. "How do those words Acts. vi. ver. 7, and the word of God

grew, and the number of disciples multiplied in Jerusalem greatly, &c., follow upon the institution of Deacons v. 2, 3, 4, 5, 6 : if Deacons were not, according to their primitive institution and office, ordained to be preachers of the word, by whose pains the word grew?"

Answer. The cohesion three ways is good. 1. Because the Apostles being exonerated of serving Tables, and giving themselves to continual praying and the ministry of the word, v. 2. Through the constituting of the seven Deacons the word thereby did grow. 2. Satan stirred up a schism between the Grecians and Hebrews, which is prejudicial to the growth of the Gospel and Church, yet the Lord being superabundantly gracious, where Satan is exceedingly malicious, will have his Gospel and Church to flourish. 3. These words v. 7, do cohere kindly with the last verse of the foregoing chapter, v. 41. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ and ch. vi. ver. 7. And the word of God increased, &c. God blessing the labours of his persecuted Apostles, and the story of the ordained Deacons is cast in by Luke upon occasion of the neglected Grecian widows, and the growth of the word could not arise from the appointing of such officers who were not to labour in the word and prayer, but employed about tables, to the end that the Apostles might labour in the word and prayer.

Object. 14. "But doth not the faithful administration of the Deacons office, purchase to the Deacon a good degree, that is, doth it make him fitter in a preparatory way to be a Pastor?"

Answer. The word of God, 1 Tim. iii. and elsewhere setting down the qualification and previous dispositions of a teacher, doth no where teach us, that none can be a minister, but he who is first a Deacon. 2. Didoclavius saith, many are faithful deacons who are never teachers, nor apt to be teachers, and many in the ancient Church were, of lay men, made teachers. *Ambrosius heri Catechumenus, hodie Episcopus*; and *Estius* granteth, many good Deacons can never be teachers, because of their ignorance.

Hugo Cardinal saith, this is only against these, *qui subito ascendunt in prelationes*, who suddenly ascend to prelacies, Cornelius a Lapide saith, *ut promereantur altius promoveri in sacerdotia*; they are to serve so, as they may deserve to be promoted to higher places; but this doth not infer that none can be presbyters who have not first been Deacons. As Chrysostome saith, we use not to place a novice in an high place, *antequam fidei suæ et vitæ dederet documenta*, before he have given proof of his faith, and good conversation. And Cyprian writing to Antonianus, commendeth Cornelius that he came not by a leap and suddenly to be a Bishop, *sed per omnia ecclesiastica officia promotus*, being promoted by degrees to all Church-offices; and Bernard followeth the same meaning. *Lyra, merebuntur quod fiant sacerdotes, acquirunt altiorum gradum*, saith Salmeron. Now it is clear that the fathers and papists could extort no more out of the text; but that he who useth the office of a Deacon well, doth deserve of the church, to be promoted to an higher office; but there is no ground for papists or others to make the Deacon's office a necessary degree, without the which none can be a teacher. Sozomenus saith the Deacon's office was to keep the Church's goods. *Epiphanius, Diaconis in ecclesia non concreditum est, ut aliquod mysterium perficiant, sed ut administrent solum and exequantur commissa*; then they might neither teach nor

baptize. Eusebius saith, the care of the poor and the keeping of the Church and the vessels thereof were committed to the Deacons.* Ruffinus saith, Deacons disputed in Synods; and Athanasius, when he was a Deacon, helped his Bishop Alexander at the Nicene council; but this came (as I suppose) because about the fourth century, they were admitted to be scribes in Synods. Ambrose saith at the beginning, Deacons did preach and baptize, but after the Church was well furnished with officers, they dared not presume to teach. The canon of the council of Nice saith; *Diaconi ne sedeant in concessu presbyterorum, aut illis præsentibus Eucharistiam dividant, sed illis agentibus solum ministrent*; if there was not a presbyter present, Ruffinus saith, then the Deacon might distribute the elements.

I conceive, the place 1 Tim. v. saith, that widows were in the Apostolic Church, both poor aged women, who were to be maintained by the Church, and also auxiliary helps, for mere service to help the Deacons in these hot countries. Both is apparent from the text, honour widows that are widows indeed, that is as Hugo Cardinalis expoundeth it, who want both the comfort of an husband and of children to maintain them; and so also Chrysostome, before him expounded it; and Hugo Cardinalis, the honour that is due to them, is, say Chrysostome, Theophylact, Anselmus, that they be sustained by the oblations of the Church. *Ecclesiæ oblationibus sustententur*, say Salmeron and Estius; and Cornelius a Lapide, saith, as (honour thy Father and thy Mother) doth include (*honorem sustentationis*) that children are to give the honour of maintenance to their indigent parents, no less than the honour of obedience and reverence, so are widows to have this honour. 2. It is said, if any widow have children or nephews, let them learn first to show mercy at home, and to requite their parents; Ergo, the children or grand children of these widows were to sustain them, and not to burden the Church with them, and so they were poor widows; and this. 3. The text clearly holdeth forth, while the Apostle proveth that the children who are able, are to help the parent being a desolate widow; because v. 8, all are to provide for these of their own house, and to maintain them in their indigence, else they be in that, worse than infidel children, who by nature's love, do provide for their poor parents. 3. This is clear from v. 16, if any man or woman that believeth hath widows, let them relieve them, and let not the Church be charged, that they may relieve them that are widows indeed; Ergo, these widows called also, v. 3, widows indeed, did some way burden the Church with their maintenance, and they were not to be laid upon the Church's stock, to be maintained thereby, except they were desolate and without friends.

But some may object, if these widows had a charge, and did any work or service to the Church, (as it is clear from the text, v. 9, they did) in overseeing the poor, and the sick, were not wages due to them for their work? for the labourer is worthy of his hire; the Scripture saith not, if a preacher have a father who is rich, and may sustain his son; let not the Church be burdened with his wages, but on the contrary, the preacher is to have his wages for his work, as an hire; *ad modum debiti, non ad modum eleemosynæ*; as a debt, not as an alms. I

* These quotations with other passages of his own, show clearly enough, Rutherford's views of the extent of the office.
(Ed. Cov.)

answer, the reason is not alike of the preaching elder, and of the widow; for the pastor's service requiring the whole man was of that nature, that it was a work deserving wages, as any work-man, a dresser of a vineyard deserveth wages, 1 Cor. ix. 7. or a plower, or one that thrasheth v. 10. Therefore the preachers wages is so wages that its debt, not alms: but a widow of sixty years being weak and infirm, cannot acquit herself, in such a painful office as doth merit poor wages, and therefore the reward of her labour was both wages and an alms.

Again, that this widow had some charge or service in the Church, (I mean not any ministerial office, for she was not ordained as the Deacon, Acts vi. with imposition of hands) I prove from the text. 1. Because this widow was not to be chosen to the number or college of widows, except she had been sixty years, this is a positive qualification of a positive service, as if it were an office; for else what more reason in sixty years, than in sixty-one or sixty-two, or in fifty-eight or fifty-nine if she was a mere eleemosynary and an indigent woman? or can godliness permit us to think that Paul would exclude a widow of fifty, or fifty-nine or fifty-six years, from the college of widows, who were desolate and poor? nor 2. Would Paul rebuke the widow taken into the society of these widows, because she married an husband, except she had entered to this service, and had vowed chastity, nor is marrying the second time which is lawful, Rom. vii. 1, 2, a waxing wanton against Christ, and a casting off of the first faith; as the marrying of these widows is called, v. 11, 12, therefore this widow had some charge and service in the Church. 3. The word *καταλογεσθω* let a widow be chosen of such an age, and not younger, and with such moral qualifications, as is required in the Deacon, &c., doth also evidence that it was an election to some service or charge, as if she be of good report, if she have brought up her children; if she have lodged strangers; if she have washed the saints feet; which qualifications not being in a widow poor and desolate, cannot exclude her from the Church's alms, and expose her to famishing for want: this also doth Ambrose, Augustine, tract 58, in Joan Chrysostomus, Theophylact, Hieronymus observe on this place. It is not improbable to me that Phœbe called a Deacon, or servant of the Church of Cenchrea, was such a widow, seeing she is Rom. xvi. 1, expressly so called: how she came to Rome, if she was a poor widow and now sixty years old, I dispute not, seeing God's Spirit calleth her so. We can easily yield that widows of sixty years entering to this service did vow not to marry again; so teach Cyprian l. 1. epist, *ad Pomponium*, *Hieronym*, *contr*, *Jovian*, *Epiphan*. 48.

The last Canon of the council of Nice (as Ruffinus l. 1. c. 6. saith) denieth widows to be Church-officers, because they were not ordained with imposition of hands. Hieronimus in c. 16. ad Roman saith, *Diaconesses in the Oriental Church had some service in baptism*. Epiphanius l. 3. tom. 2. Heres. 79: saith, they were in the Church, *non ad sacrificandum, sed propter horam Balnei, aut visitationis—quando nudatum fuit corpus mulieris*. Constantine placed them amongst the clergy, to govern the corpses of the dead; but Papists then have no warrant for their nuns.

(For the Covenanter.)

THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

(BY REV. JOHN B. JOHNSTON.)

The point may be viewed as settled, that the subject to which this essay turns our attention is important. Some importance has already been attached to it from a quarter not designed. Opposition to the truth, especially, when pushed to a great extreme, and when accompanied by a covert, as well as an avowed design, will, if there be life and love of truth in the Church, rouse a spirit of inquiry; and will at the same time throw an importance around a subject, which might otherwise have been unlooked for. One consideration, in addition to the fact alluded to, will present this matter in a light still more important—the present *sinful neglect* of the Church in a matter of *acknowledged* and *professed* duty to her baptized children.

It is not the least of the sins of our Church, that she throws out before the world in her paper creed one thing, and in her practice another; and, in many respects, a very different thing. It is high time the friends of truth should awake and inquire after the “*old paths.*” The spirit of the age is a spirit of innovation—of breaking down and turning into disrepute—too often, alas! into ridicule, almost every thing that had a place in the Church in any age before our own. How little did all our fathers know who never saw the light of the nineteenth century! Rather, is not our weak vision confused by the glare of the floating meteors—the *ignis fatui*, deceiving and leading about the ignorant and unstable, ever fond of novelty, and ever eager to seize the new and gilded toy?

A brief review of the ways of our covenant fathers on this subject, in addition to what we have given in the close of our last number, may be both interesting and profitable. We ask attention to some of the old land marks of the covenanted Church, not yet lost, in relation to her youth, the records of which are yet found on the pages of her history. “In the Assembly holden at Edinburgh in July 1570, it was ordained that ministers and elders of kirks, try and examine all young children within their parishes; which are come to the 9th year of their age: And again when they come to the 12th year; and the third time when they come to their 16th year, that it may be known how they have profited in the school of Christ from time to time, and that their names be written up by the ministers and the elders of the parishes.” Calderwood, Wod. ed. vol. iii. p. 3. What a monument to the faithfulness of the Church, her ministry and her eldership, in better days! “A monument more durable than brass,”—one too, which ought to put to the blush, if blush we can, the ministry and eldership of this age. In the light of the zeal, the toil, the vigilance of our covenanted fathers, how far from justly and fairly against us does the charge lie—“Dumb dogs, that cannot bark; sleeping, lying down, loving to slumber?” What now in our Church any where, in all our congregations, is to be found any thing like the course of painful training set forth in this act? nothing:—and moreover, let it be remembered, it was not characteristic of the Scottish Covenanted Church, to burden her standards and statute books with *lumber, mere dead letter*, which never found a place in her practice. Her enemies,

and her recreant sons may so represent; but let them remember they stand answerable for the slander.

Again—"That there shall be a weekly catechising in some part of the congregation, that the families shall be catechised at home by heads of families, of which duty the ministers shall take account, assisted by an elder." Assem. Ed. Aug. 1639, Acts of Assem. p. 89. This shows that the Church relaxed nothing during the lapse of 69 years, in her zeal for the interests of this class of her members, nor of the labors imposed on her ministry and eldership. How perfectly unlike this order is the practice now, even in our large city congregations where, from their compactness, it could, and from the actual need of the youth in such congregations, it should be observed. But alas! while cold water is thrown upon the zeal of the Church in almost every thing of this kind laudable—and while levity is countenanced in our youth—yea, worse, while a premium is offered to "revellings and *such like*," in some quarters, Zion must mourn, and our children grow up in ignorance; and, if grace prevent not, in contempt of the authority and discipline of Christ, and eventually enter upon the highway to profligacy.

Further—"That the children of ex-communicants are to be received to baptism from a faithful and obedient member of the kirk." Cald. Wod. ed. vol. ii. p. 541. This shows the views held at that time (1569-70) in relation to the right of children born in the Church; and the duty of the Church to all such. Was this view changed after 76 years experience? No, verily—rather confirmed. The rights of children born in the Church, and *consequently members*, were still fully recognized and provided for at a later period of the Church; and in a case, by some perhaps, more doubtful. At least it has, by friends of modern innovation, been not long since, treated rather rudely. "The child to be baptized, after notice given to the minister the day before, is to be presented by the father, or (in case of his *necessary* absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized." Act of Gen. Ass. 1645, Directory, Con. p. 540. These acts were not a dead letter. They were *believed* and *practised*, the reckless assertion to the contrary notwithstanding—"Reformers never admitted this; and they never will, while they continue faithful to their testimony." Anti-Deacon, p. 39. Our Reformers understood the rights and secured the privileges of the children of the Church on the ground of the Abrahamic covenant. They know that children of members of the Church were themselves by birthright members; and *because members* were entitled to the common and *inalienable* birthright of all the seed of the Church—of which birthright nothing but death could deprive them. How sacred they viewed this class of rights; and how carefully did they hedge them about! Here was their starting point. No power on earth can rob the child of a Church-member of the right of baptism—neither the "*necessary*" absence—the *apostacy*, nor the *death* of the parent. Being a child of the Church, "though both parents should leave" it an orphan on her, she, in the name of her Head took it up and nursed it at her side as the rightful mother, giving it all its birth-right inheritance, and when at the age of nine years, she brought it before her Sessions, causing it to pass under the rod of the Shepherd, in common with the other lambs of the flock. Then, after all were capable of acting for themselves, they were called to account for disobedience to their parents, or any other offences or scandals—as the

following will show: "The Session took cognizance of *all* open violations of the moral law, not only unchastity, but non-attendance on religious ordinances, profane swearing, Sabbath breaking, undutifulness to parents and other relations, neglect of the education of children, &c." McCrie's *Life of Melville*, p. 278-9. They evidently proceeded upon the principle that, as parents are bound to train up their children in the nurture and admonition of the Lord, administering discipline, even after adult years,—and that in case of their decease, or otherwise they fail, the Church is bound to take them up and have them trained as the natural parent was bound to train them. But every natural parent is bound to administer restraint and correction, whether the child make a public profession or not: and so, the Church taking up the child, is bound to all the duties of the natural parent in the case supposed. Now, if such be the duty of the Church to youth of this class cast upon her, she is also bound to the same duties in relation to all her children, for they are all cast upon her care, and she is answerable for all the discipline due children from their natural parents, as also, directly and in addition from herself. Like Superior Ecclesiastical Courts, having original as well as appellate jurisdiction, the Church Courts have a superior control and jurisdiction over both parents and children, in all cases where the rightful and moral authority of the parent extends to the child; else why censure children for disobedience to parents, or parents for neglect of the discipline of their children? No satisfactory account can be given of this matter on any other ground, but that the Church ever understood the truth as axiomatic—that all her baptized youth are members—that being members, the law is common law, binding *all* members—and that the relation subsisting by birth, by baptism and by the original claim of the moral law as regulating all moral relations and claims, lays the foundation for the reciprocal obligations of parents and children, and of the judicatories of the Church and all her youth as members, by which she is bound to hold all her baptized members as the proper subjects of her discipline.

Dr. M'Leod's ecclesiastical catechism, though not law in the Church, may yet be received as an accurate exposition of the law and duty upon this subject. In answer to question 171, "who are the proper subjects of Church discipline?" He answers—"sinners without the Church may justly be reprov'd with faithfulness and prudence by private Christians, and by the ministers of the gospel: but the proper subjects of the ordinance of Church discipline, are *church members*, including children." Here the Dr. gives us *two* classes, and *only two*, "sinners without the Church," that is, *all without* the Church, and *all within* the Church—"Church members, including children." Of the latter class, as "the proper subjects of Church discipline," he gives us two subordinate classes, one of which he styles "children." These must mean either little children not of an age to be in their own proper persons accountable to the discipline of the Church; or those children who have passed their 14th year, and are therefore answerable for themselves to the Church Sessions. The latter is evidently the class designed. The former cannot be the *proper* subjects of Church discipline at all; only through their parents, and that in cases only where the offence is allowed by the parents; while in all cases disallowed and disciplined by them, censure cannot lie. The next question is also to the purpose: "Is a person who hath lived a scandalous life before he

joins himself to the Christian Church, a subject of discipline, on account of crimes committed before his admission?" He answers so as not to be mistaken! "Heathens who evidence repentance, are not to be censured after having joined the Church, for crimes committed before their conversion; but those who have been baptized, and have received a Christian education, and came afterwards into scandal, are not to be received into Church fellowship, without adequate censure:" Could Dr. M'Leod, consistently with these views, have turned loose from the authority of the Church, and from her discipline, all her youth contemplated to roam at pleasure with the uncircumcised heathen, unrestrained and fully licensed to indulge in all manner of scandalous excess, unrebuked and without admonition from their ecclesiastical fathers? Or is he to be understood as proceeding upon the *ex post facto* principle? We had thought where there is no law there is no transgression—no penalty where there is no subjection to law and discipline.

In concluding our remarks, we must notice in a few particulars, the desolating evils resulting from this unnatural and anti-scriptural theory which we oppose; as also, some of the advantages of the contrary, as presenting a scriptural and consistent practice.

As a result of the doctrine opposed, the children of the Church grow up under the impression that their relation to her is in no material respect different from the relation in which the world in general, or those without her pale stand to her. Inferring, as they, aided by their natural corruptions, the temptations of the devil and the allurements of the ungodly world, most certainly will, that, inasmuch as the Church presents no claim upon their obedience and subjection to her laws and discipline, they are therefore at liberty to choose their company and their course: and as the result of these views, superinduced by the theory in question, they, without the restraints of grace, naturally assimilate in their dispositions, feelings and habits, to the company around them. Soon all sense of distinction between them and the world is lost—corresponding impressions, baneful indeed upon their moral feelings and habits are made, and they of course, mingle with the world as with their own kindred spirits. They soon learn to say, (because they think and feel so—and they think and feel so, because induced by the influence of a false theory and practice) "they are not members of the Church, and the Church has no control over them." Again, this example by the Church exerts a powerful and hurtful influence upon parents in the training of their children. Following the wake of the Church gliding down the current, they imperceptibly relax discipline in the family, and because the Church to which they look for example, treats discipline as an obsolete thing, they very naturally adopt the modernized system of training by moral suasion, lay aside the rod and treat it with contempt as unbecoming refined Churches and refined Christian families; and so follow in the footsteps of good old Eli; having at the same time every prospect of reaping the good fruits (!) of such sowing. Nor is this all; children soon begin to feel and act towards their parents as they are *taught* to feel and act towards the Church. The transition then becomes easy and perfectly natural—they glide into neglect and contempt of parental authority, then into apostacy from the faith of the Church—then from the practice of all religion, and at length, when this heresy has done its desolating work upon the youthful mind, they fall into open and confirmed profligacy. And that this is not always the case with

all the youth of the Church, is, blessed be God! owing to other and counteracting influences remaining in her.

When all restraining and correcting discipline in the family is abandoned, children must be expected to grow up for Satan; so, when the Church abandons them in the same way, they may be expected certainly to walk in the way they should not go.

To confirm the truth of this view, we have but to receive and apply the doctrine of Prov. xxii. 6: "Train up a child in the way he should go; and when he is old, he will not depart from it." This promise, involving a most solemn and important injunction laid upon parents, is not confined to natural, but, with all its moral force, rests upon ecclesiastical parents, also on the Church. And will it be maintained that moral parental training is confined to "*moral suasion*" exclusively? For a refutation of this monstrous though rampant error of this dissolute and licentious age, we heartily recommend every reader to the article of our esteemed father J. Douglas, Refd. Pres. v. xi. Jan. p. 322. The coincidence is remarkable—this wholesome instruction is found in the same number with an article of a very different character. May it be the means of happily neutralizing the poisonous effects of its neighbour! Alas the day! when all our families, and all our schools, and all our Churches too, shall abandon corrective and restraining discipline. Too bitterly do we now reap the wormwood fruits of the usage prevalent in most parts of the Christian Church. We have reason to be thankful, in so far as we are not, in our congregations and families, realizing its painful results.

Let all our youth who do not make a profession, be abandoned to their own way without law, then, how naturally will this operate as a strong temptation to their companions, brothers and sisters, who make a profession. The dancing party, the night revel, and play of licentious tendency are all of easy access, and open to the unrestrained children. How will the restraints of the Church sit upon the other branches of the same family, and of the same congregation? How can parents restrain whom the Church restrains not? And, giving loose rein to one half of the family, and that part too, the one in greatest need of restraint, how can the firm rein be drawn upon the other? It is easily seen how, by little and little, latitude can be given to all the children of a family, and all the children of a congregation, to take wild range, and go over to the devil and with the world *en masse* in all the shameful excess of promiscuous dancings and plays, more hurtful to religion and to the youth of the Church, than gambling or horse stealing. The one is insidious and ensnaring, yet sure and deadly. The other shocking, alarming and repulsive; overshooting itself, it loses its aim.

We would call attention to another whelming vortex, yawning for the destruction of the children of the Church—spreading wide by this modern theory, its sweeping circle. The devil has his agents employed to watch and decoy the seed of the Church, Rev. xii. 4: away from God and from the company and influence of the godly. Let a class of youth be detached from the ranks of those who are under the watchful guardianship and discipline of their ecclesiastical parents; and no sooner are they singled out as thus unprotected, than some subtle agent will court their sympathy and association. Come with us; you are not in danger of the discipline of the Church—they can't touch you—no one will inquire after you—you will never be called to account by the

Church for any excess committed while you are under no law to which there is any penalty—where there is no law there is no transgression—when you want to join the Church, none of these indulgences can ever be thrown in your way—there is nothing in your relation to the Church making it inconsistent to come with us—come then, this once, for you belong to our class! Thus Satan's agents reason with those poor youth of the Church, left by her voluntarily, to "stand in the way of sinners," Ps. i. 1.* How powerful the affinities in such case and under such circumstances! How irresistible the attraction, when the maternal arms of the Church are withdrawn unnaturally from her silly and unguarded children!

Better let the Church return to her old paths—better let her respect her own published discipline—better let her discard forever with abhorrence, the God-dishonoring and Church-ruining business of accumulating paper creeds and paper laws, while they are, in mockery of conscience and conscience-binding oaths, permitted to be a dead letter, and to be fiercely opposed by those sworn to maintain and practise them. And may we not add? Better that all should turn their inquiring attention to the government and discipline of the Church, Jer. vi. 16: that we may find rest and peace as in the days of old.

Let the time come which thou hast set for Zion's favor, when thy servants shall take pleasure in her stones, and shall favor her dust, Ps. c. 13-14! †

* Let none say—"Discipline of members not professing, will do harm only." This is unbelief—it is infidelity. It flatly gives God's word the lie. Prov. xix. 18: Prov. xxii. 6, 15. The rod of correction *shall* drive it far from him! What child recognized by God's word, in *any* moral relation is excluded here? Let bold infidelity say! But let not Christian lips profanely attempt the daring affirmation! Rather, let every believer say as he *does* believe—*none!* Then let ecclesiastical parents use the ordinance and exercise faith in the infallible promise, and *their obedience* shall not be in vain in the Lord. Let God be true, and unbelief a liar.

† The following extract from a late article on this subject in a contemporary Presbyterian Magazine, will serve to show that, whatever be the merits of the question, it is exciting attention in other quarters. We copy from the columns of the Christian Intelligencer.

Ed. Cov.

"AN INQUIRY.

"MR. EDITOR:—The above caption has reference to a real inconsistency on the part of those who maintain and practice *Pædo-Baptism*. Through your columns, I request its publication, hoping the interrogatory may elicit a well-written article from some one of your able contributors, setting forth the duty of those Churches who recognize infant membership in a clear and forcible light, and urging a more faithful performance of *all* the obligations devolved upon the officers of Christ's house, recognizing this privilege.

"The inquiry is as follows: 'Do Pædo-Baptist Churches exhibit consistency, in neglecting to *discipline* baptized children as if they were members of the Church?'

"By discipline, we mean, of course, the exercise of church government. Most evangelical churches are exemplary in indoctrinating in the principles of the gospel, their baptized children, while all (so far as my knowledge of their practice extends,) come infinitely short of their duty in *administering the censures of the Church* to those who, dedicated to God in infancy, seem to regard so little at maturity the obligations they thereby incur. The mournful consequences of this neglect are too obvious to escape the notice of any who love the prosperity of Zion. The baptized children of professing Christian parents, instead of feeling their subjection to the rules and authority of Christ's house, very naturally look upon themselves as no more amenable to Church Courts—as bound by no more solemn responsibilities than those who are 'aliens from the commonwealth of Israel, and strangers to the covenant of promise.' Not being called to account for opinions or conduct inconsistent with the principles and

HEATHEN LITERATURE.

It might be supposed that the question, whether some years of our brief life should be devoted to the study of *Heathen* literature, could be at once, and unanimously answered: that all, learned and unlearned, would unite in rescuing the precious years of youth, and ripening manhood from so deplorable misappropriation. However, when we consider the extent and antiquity of the evil, and the multitude of prejudices and interests involved in the present system, we do not wonder that a movement towards reform should appear to some fanatical, to others perilous. Change is often no improvement. Changes embracing wide scope and far-reaching, ought not to be lightly made. Our purpose at this time, is not to enter upon the direct argument against the use of the Pagan classics in the instruction of youth, but merely to furnish the outlines of a reply to the arguments in their favour offered in our last number by an esteemed father in the ministry. This defence is able, as able as the subject admits of. If we can meet his arguments, our work is done. We remark then,

1. That no one imagines that we "set boys to learn the classics as a system of religion and morality." Nor has our *design* any important bearing *pro* or *con*, upon the question. The point at issue is, what

practice of the gospel, and never reminded that they are liable to the Church's censures, as well as under her fostering care, they too often run a career of sin and folly, and unrestrained, are ensnared by the blandishments of an ungodly world, and led captive by Satan at his will.

"Thus prosperous churches languish and decay—their glory departs with the generation who are pillars in the earthly temple—Christian parents lament over the defection of their children, and the garden of the Lord is converted into a howling waste.

"While the writer is free to admit that some incorrigible youth would persist in their 'pernicious' ways, despite the Church's greatest vigilance and her most solemn rebukes, he is not slow to believe that a *faithful* and *consistent* performance of this duty would prove to thousands the 'savor of life,' and secure to them the choicest blessings of her exalted Head. The following extract from p. 49 of the able treatise of Dr. Miller on 'Infant Baptism,' is much to the point, and contains the substance of the above inquiry. 'If, says he, the children of professing Christians are born members of the Church, and are baptized, as a sign and seal of their membership, nothing can be plainer than that they ought to be treated in *every respect* as church members, and of course, if they act in an unchristian manner, a bar ought to be set up in the way of their enjoying Christian privileges. If this be not admitted, we must give up the very first principles of ecclesiastical order and duty. Nor is there obviously anything more incongruous in suspending or excluding from church privileges a young man, or young woman, who has been baptized in infancy, and trained up in the bosom of the Church, but has now no regard for religion, than there is in suspending or excommunicating one who has been for many years an attendant upon the Lord's table, but has now forsaken the house of God, and has no longer any desire to approach a Christian ordinance. * * * * Every baptized child is, undoubtedly, to be considered as a member of the church in which he received baptism, until he dies, is excommunicated, or regularly dismissed to another church. And if the time shall ever come when all our churches shall act upon this plan; when infant members shall be watched over with unceasing and affectionate moral care; when a baptized young person, of either sex, being not yet what is called a communicant, shall be made the subject of mild and faithful Christian discipline if he fall into heresy or immorality, when he shall be regularly dismissed by letter from the watch and care of our church to another; and when all his spiritual interests shall be guarded by the church as well as by his parents, with sacred and affectionate diligence; when this efficient and faithful system shall be acted upon, infant baptism will be universally acknowledged as a blessing, and the Church will shine with new and spiritual glory.'"—*Chris. Mag. South.*

effect the study of Pagan morals and religion is likely to have—what effect it does really have upon the moral and religious character of children and youth? Now, can it be conceived that no injury will result from an intimacy with corrupt Pagan idolaters, of years—and these too, years of intense mental exertion? With regard to their gods, we are perfectly aware that the decent moralist in Christian countries, and perhaps in some respects, even the libertine, looks upon them with disgust; but, in *other aspects*, and in many connexions, they exhibit attractive, and consequently ensnaring, attributes. Even Venus, the goddess of sensual impurity, appears in the *Æneid* of Virgil, in the amiable light of a watchful and affectionate mother. This combination of good with evil, tends to conceal the latter, or at least, veil its most repulsive features. We speak for ourselves, when we say that it requires some effort to dismiss these same deities as mere figments of reprobate minds and debased hearts. *There is danger to youth* in these studies.*

2. There is no need to study the classics as school-books, for any of the four reasons which our respected father has assigned. 1. As to learning the “mythology of the Ancients,” if this must be done, a small

* The April number of the *Evangelical Repository*, contains a good article on this subject. It thus sums up the character of the authors of our school-books, and their heroes, &c.

“Lycurgus, the Spartan lawgiver, authorized sodomy and theft. Socrates abounded in profane swearing, and prostituted his wife for gain. Plato was a notorious liar, and taught the lawfulness of exposing children. Cato killed himself. Cicero cried out, I hate the gods. Seneca encouraged Nero to murder his mother. Cicero and Seneca pleaded for self-murder. Demosthenes, Cato, Brutus, Cassius, carried with them the instruments of death. And what was the Roman government but the horrid monster described by Daniel and John?—And what were the republics of Greece, but the combined conspiracies of a few to trample upon the rights and liberties of the masses?—And who were these classic authors? Cæsar, a land pirate and scourge of offending nations. Horace, a drunken sycophant of Mæcenas. Cicero, a demagogue and braggadocio. Virgil, a parasite of Augustus. What claim such states and statesmen, such authors and their sentiments, possess to be retained in perpetual remembrance, and rescued from merited oblivion by Christians, is not in my power to declare. Now when we consider the utter destitution of moral principles, and the horrid licentiousness, which teems through these productions, shall we say that it is possible for a youth to drink at these corrupt fountains and his soul not experience their deadly influence? ‘Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned?’ Expurgate these books as you please, mark every line with a note or an asterisk, and it is impossible to divest them of their diabolical tendencies. There is more than sufficient left to leaven all our schools of learning with the spirit of the prince whom these historians, and poets, and orators served. No pious parent would intrust his child in a common school, where the class books taught lying, swearing, drunkenness, pride, ambition or revenge—or taught them to revile the Deity, mock at religion, to deny the soul’s immortality, or a future state of rewards and punishments. And are these instructions the less dangerous because communicated in a college? or because the youth has grown a little in age and stature? There is no doubt but many youths, who were once the pride of their families, having imbibed vile sentiments from these class books, go forth from the college, to be pests in society. I know not upon what other supposition to account for the fact, that though there are some thousands of colleges and schools of learning in our country, and though young men graduate by thousands every year, the church of Christ every where complains she is destitute of labourers. Why! she has corrupted the fountains of learning, she has rejected God’s counsel—and therefore he is blasting her efforts. Her doctors teach their pupils polytheism six days, and on the seventh try to indoctrinate them with the knowledge of God.”

We are glad to see this article. The subject is attracting attention.

volume in English will contain its outlines—enough of it to answer every purpose. We may *read* of it, but not *study* it? Have we not in existing Pagan nations, facts enough with which to combat the infidel? In China? In Hindostan? In every part of the earth, even in Protestant lands? 2. As to the “secular knowledge” of which these authors are in some respects, a “store-house,” can we get it in no other way? What is there in mathematics, in Geology, in Natural Philosophy, in the science of mind, or in any other department of secular knowledge, that we cannot get improved a thousand fold, in the writings of Christian authors? Will any advocate, however zealous, of heathen literature, pretend to say that in any *one* department of knowledge, the Pagan writers of the schools, are equal to the moderns? 3. We admit that they contain admirable models of style. We admire the polished simplicity of Homer, the sustained elegance of Virgil, the faultless arrangement, the skilful appeals, and sublime oratory of Cicero. But are they inimitable? Have we no models of style good enough among Christian authors? Chrysostom, although not equal to Demosthenes, was an accomplished orator. Lactantius has been deemed by many superior to Cicero. Why not study *them*? Or, if we *must* have Demosthenes and Cicero, or run the hazard of sinking into a “barbarous jargon,” let them be read, not as school-books, but *as* models of style. This argument is the main fortress of the advocates of Pagan literature, but who can believe that with the Bible, with specimens of eloquence and taste at our command in a dozen languages—who can believe that these writers are so essential to the preservation of good taste and polished composition, that without them we would lose all? Two or three Pagan authors, the grand preservatives of a finished style of writing and speaking in the Christian Church! *Credat! Non Ego*. Our doctrine is that if one quarter of the labour that is employed in the study of the classics, was spent in making pupils familiar with *English* models, and in the *practice* of composition and speaking, we would have far more good writers and public speakers. 4. As to the knowledge of history derived from these writers, we grant it. But *it has been derived*. They have served their day. Few ever resort to them for this purpose. We read Prideaux, we never or rarely consult his authorities. Yet we could consult them still, for we would not throw away the languages by banishing these books as school-books.

3. The argument from the monks before the incursion of the Romans, &c., is of no weight. If the monks had substituted the Bible, and learned and polished Christian authors or Pagan books, they would have done good service, and no such consequences would have followed as Hallam records. As to the revival of learning in the 15th century through the instrumentality of the learned Greeks from Constantinople, we have only to say, that it has no bearing on the question before us. That it was overruled for good, in breaking up the crust of ignorance and puerility that had contracted and enfeebled the European mind, we readily admit, but what of that? Is Pagan literature necessary to maintain the full glow of mental energy, we again ask, notwithstanding Bibles, printing presses, &c.? We trow not.

4. That these writings have “been eminently blessed as a means of preparing youth for the ministry,” we cannot, in this unqualified form, admit. We do admit that mind has been often highly cultivated by the study of the classics—mind that the head of the Church has employed

in his own immediate service in the ministry. But that it has been blessed *quoad* pagan—that it has been so peculiarly and signally blessed, as that in rejecting pagan books, we would be running contrary to the divine will expressed in this form—and this is the argument, if there be any in this reasoning—we cannot admit. We believe that a more eminent blessing will rest upon the study of a course of Scriptural and Christian literature. Nor would we confine the course of study to such matters only as tend *directly* to sanctify the soul. No, we would have due attention given to mathematics, to the natural sciences, to the philosophy of the mind, to history, political economy, &c. What we wish, is to have the Bible the basis, and *nothing* introduced whose tendency is to interfere with the due effect of Bible truth.

5. The Bible is imitable, generally, in its style. Our Father has read the Pilgrim's Progress, and knows well the history of its author, and has heard of the remark of Owen, that he would give half his learning to be able to preach with the point and pathos of "the tinker." Bunyan's was, pre-eminently, a Bible style. The Scripture style is highly imitable. It is so because it is eminently natural: free from the false taste and other corruptions which are so apt to disfigure the writings of the uninspired. The great British Orator, Charles James Fox, though an irreligious man, read and re-read the book of Job, as the best method of keeping up the pitch of his eloquence. The Bible can be imitated—it cannot, indeed, be equalled. That is a different matter. We should imitate Christ, we will never equal him. We are surprised at this argument.

6. As to proscribing those who quote, or even recommend the classics, we cannot see that this follows. We do not object to classical quotations, we object to making pagan authors our school-books.

7. And this we think by far the strongest argument adduced in the article before us. Moses and Daniel studied "Heathen Literature." Admitted, but what then? God designed both these men, with Daniel's companions, for important service among the very people whose learning they acquired. Moses was forty years in the court of Pharaoh, but is that any reason why the Jews, when settled in their own land, should have sent their youth to Egypt to acquire the same knowledge? Or have invited some Egyptian literati to abide in Judea for the purpose of instructing their youth? Or finally, any reason why they should establish schools of Egyptian learning in Palestine, instead of directing all their efforts to making them proficient in their own literature? As to Daniel, we may say the same, and besides, he was designed to be the chief ruler over the realm, and was, providentially qualified for the station. These are extraordinary cases, and no argument can be drawn from them. It may be right for missionaries to study the Shasters of Hindostan, that they may refute the Brahmans, but we need not, and ought not to set our youth to study them.

8. As to the footsteps of the flock, we are not willing to admit that this is one of those things in which we are divinely instructed to "go forth by the footsteps of the flock." If so, then throughout the millennium *every* nation must read Homer, &c. &c. If so, and this has been the designed path of the flock, then, in India, the missionaries must either introduce Homer, &c., or retain the ancient Sanscrit writers!* Is

* The Sanscrit is as complete and copious a language as the Greek, and even more so.

Mr. S. himself willing to go this consequence? We think he will not, we certainly will not. Allowing Eastern Christians the liberty of repudiating the Shasters, we claim the right to repudiate Homer.

9. That no "pious youth" has been made either a pagan or an infidel by such studies, is undoubtedly true; but who can tell how many unconverted, and finally lost, have stumbled over this stumbling-stone? As to the ministry sinking into ignorance and insignificance, "without a respectable knowledge of the learned languages," we are perfectly willing to admit it—we maintain it. And we would have, if possible, a more enlarged and thorough course of literary instruction preparatory to an entrance upon the ministry. But we would have it without any, or, at least, very limited resort to heathen writers, and that in the end of the course. We would have the Bible read in Hebrew and in Greek. We would have a well selected course in Christian authors. We would not diminish the *amount*, we would alter the *kind*. We would make the Bible the basis, and the centre of all operations. And with the whole course in foreign and ancient tongues, we would have a far richer infusion of our own. Under such a system, instead of "sinking," we feel assured the ministry would rise.

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THE WORLD'S OUTCASTS—AN EXTRACT.

The mother will not let her own child want: but she cares not how long her step-bairns be both naked and starving with hunger, because she is a stepmother. So the world is a stepmother to Christ, and all his children; it cares not to see them naked, poor, and hungry, persecuted and heart-broken.

I like it not, when the world handles you as her own children, and casts a piece to you when you weep. Better be God's sons, and the world's step-bairns, than the world's dainties, (favorites.) I love it not ill that all God's children get a hard bed, and ill cheer in this world. *Christ* had not a house among them: they would not give him a drink of water, in his thirst: they would not welcome him and his doctrine; they gave him but cold cheer when he came to the house of his friends. *David* was once that he could neither get bread nor water in the wilderness, and said, he was a sojourner as all his fathers were. *Abraham* dwelt in tents, and *Jacob* was a herd to Laban, a broken stranger and was glad to lodge in the fields, with a stone under his head for a pillow. *Israel* lodged forty years in the wilderness, like the beggars, not two nights in the one place. *Moses* wanted both father and mother to bring him up. *Christ* and his disciples could not get lodging in Samaria. No—worth *Esau*, but the world plays him a slip, and makes him sell his birthright for his breakfast. I think all God's children may call the world an uncouth Inn; but they must e'en take it as they get it, as their master before them did.

Let us carry ourselves, like the good natured stanger, who resolves never to quarrel nor fight with his host. Howbeit his meat be ill and his reckoning dear, and he have to sleep on a straw bed, he says, What the matter, for all my time, I will never make a noise about it; I am but to stay for a night. Surely *Christ* and his spouse, got but a cotter house and a straw bed here. See ye not how all the wicked have their horns out, against him and his silly lambs, they are chasing them from one kingdom to another, and hunting them out at the town's end; just as if

ye saw a poor man going through a town, sad, weary, and hungry; this blackguard and that blackguard hound their dogs at him; the poor man is glad to get away with a whole skin. Christ and his dear children are going through this world, sad, weary, and heartbroken, and the indwellers of this city send out all their dogs after them. O if ye were at home: O fly! sleep not in this dear Inn. I dare say Cain, Saul, and Judas, have not reason to speak good of it. *Esau* may say I lost my soul for a breakfast in it. *Judas* may say wo, worth it, for I lost my soul in it for thirty pieces of silver. All men may say, we got a crack in our conscience for our pleasures, and all was but vanity; a broken tooth, a snowball, a feather. Alas! that we love it so well, make it our darling, and sit down upon it. *Elijah* was a heartbroken man, and would fain have been out of the world. *Job* was in it like an old ship, that gets a dash on this rock and on that rock, and would fain have been hidden in the grave. *Daniel* was a poor persecuted man, and a captive under the enemy's feet. And what should I say of the rest? They all got ill cheer in the world. See Heb. xi: 38, "of whom the world was not worthy; they wandered in deserts, and in mountains, and dens, and caves of the earth," and there had no light. *John the Baptist* lived in the world a friendless man, and at last they took off his head.

It is good if the old ship were in at the port ere she be driven all to flinders. If a man was riding through his enemies, and every one shooting at him, he would spur his horse fast till he came into his own ground. I think the believer's poor soul is like a ship among rocks; it gets dash after dash. O that we were in Christ's good sea-room, then we should defy them all.

*Samuel Rutherford.*

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#### CHRISTIAN DECISION.

If the word of God be true, submit yourselves to it in all things, even in those which are ever so opposed to our corrupt nature and wayward desires. Believe it heartily, both in its promises and threatenings. Neither attempt to compromise between God and the world. If Christianity be of God, decide for it with body and soul; embrace the cross; be willing to suffer affliction with the despised people of God; forsake the pomps, pleasures and vanities of the world, and employ all your endeavors to promote the kingdom and glory of Christ. Do not waver between the righteousness of Christ and your own. Which of the two will avail you in the judgment? If it be only the righteousness of Christ, then value yourselves no longer on your own supposed virtues. Neither be undecided as to the choice of your friends and associates; for "he that is not with me," saith Christ, "is against me, and he that gathereth not with me, scattereth."—*F. W. Krummacher.*

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#### HAPPY PENITENCE.

No sooner was *Elijah* favored with the still small voice, than he wrapped his face in his mantle. This is an emblem of the Christian's state of mind, who veils his face with humility and overwhelming self-abasement before God. The law fills him with apprehension, the knowledge of sin casts him down to the ground; but the holy shame, the deep and silent contrition, which is so pleasing to God, begins to be

felt when the Lord has come with his still small voice. "Behold," it is said in Ezekiel xvi. 62, 63: "I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." O yes, when such a whisper of the most unmerited mercy breathes upon us, our high looks are lowered—our lips are silent—we are overwhelmed with shame. But it is shame without distress, it is a trembling without slavish fear; it is a humiliation replete with love and blessedness; O how well pleasing is it to the Lord!—*F. W. Krummacher.*

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FAITH IN DARKNESS.

Believing in darkness, on God's bare word, where nothing like a fulfilment of the promise is to be seen, is certainly a great and glorious thing by which God is honored, and O that such a faith were more frequently found amongst us! Alas, even where true faith really exists, it is but too generally in a state of conflict, and seldom triumphant and perfected. You find yourself, for instance, in a critical situation; the cares of this life and domestic embarrassments press you down; you can see no outlet—every human prospect of help is vanished. You now get an insight into the promises of God: "I will never leave thee, nor forsake thee." Fear thou not, I am with thee. Behold, I have given thee upon the palms of my hands! You know that He who thus speaks addresses *you*, and that His word is truth. You take the word as a staff in your hand; you hope the best where, to all outward appearance, there is nothing to hope; you believe in the dark. This is believing the word of God. But have we generally such a faith as this?—*F. W. Krummacher.*

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THE EVANGELICAL REPOSITORY.

We are noticed in the last number of the Repository in the following terms:

"It is unnecessary to make any remarks in relation to the treatment of our friend of the Covenanter, admitting articles containing serious charges against an editor who has always treated him, (whatever may be the difference of views between us) with respect and courtesy, and then refusing to insert any defence. We shall only say that it is worthy of the individual who handed to the editor of the Armory, and that too without the knowledge or consent of the author, a certain article which the editor of the Repository declined publishing, and which he, at the request of the author, transferred to him for publication in the Covenanter,—an article, the direct object of which was to present the editor of the Repository in an unfavourable light, and which afforded the Armory a theme for several pages of abuse and vituperation."

As to the first charge, that we refused to publish the Editor's article in reply to Mr. McAuley, we admit it; but what are the facts? They are these: Our friend published in the Repository a series of essays, called "The True Issue," *inviting a reply*. Mr. McA. wrote a respectful reply—argumentative throughout, as our readers know, containing no personal imputations upon the author of the True Issue. The Repository *refused to publish it*, and Mr. McA. sent it to us. And then, because we refused to occupy our pages with his reply—or in other words, refused to take the controversy between Mr. McA. and his opponent,

from the Repository where it began, and where it ought to have been allowed to continue, and transfer it to the pages of the *Covenanter*, he accuses us of doing him injustice. Whether we have done our brother any wrong in the premises, we leave to the judgment of our readers.

As to the second charge, which relates to an article written by "Old Paths," we say: 1. If the article was injurious to the Editor of the *Repository*, this was not our fault, and moreover, it seems he would not have objected to its publication in the *Covenanter*, where it would have had a much larger circulation than in the *Armory*; and besides if it were injurious, it was injurious in the same sense that strictures upon *published* opinions and *public* acts, may always be termed "injurious"—it contained no *personal* defamation.

2. Having been handed to us at the request of the *writer*, the disposal of it was our own concern, and whether we should publish it, or hand it to another editor, or burn it, was entirely a matter between us and the author: the *Repository* has no right to take a supervision of our editorial concerns. 3. As to the writer, we have reason to *know* that he was satisfied with our course: and, we repeat, *he* was the only individual with whom we had to deal.

We have in neither of these matters, done any wrong to our brother—we have done nothing which we would not do over again under the same circumstances. As to whether Mr. McA's. articles have been *since* refused, is an affair between him and the *Repository*. When he sends us a good article, we will publish it, even if it does bear pretty hard upon the doctrines of our friend of the *Repository*.

In the same number of the *Repository*, the Editor after referring to George Gillespie's doctrines in reference to Christ's Headship, and stating that he speaks of the advocates of our favourite doctrines of (?) the mediatorial dominion as "anabaptists," "liars," and adds: "But the readers of the *Covenanter* don't know this, and it is very well that they don't, for it might excite in their minds a suspicion as to the orthodoxy of their creed on this subject."

Now, we say, 1. That Covenanters do not pin their faith to even the skirts of Gillespie: they follow the Scriptures. 2. They *do* know that Gillespie held serious speculative errors in regard to Christ's Headship. 3. Does not the *Repository* know? we know,—that Gillespie's doctrines as a whole, were, after all, very far from being its doctrines—that Gillespie, in spite of his speculative errors, gave his assent to all those parts of the Confession of Faith, which embody the principles of the Reformation in regard to the power of the magistrate *circa sacra*? We assert that *practically* he was entirely with *us*, while in *some* of his doctrines, we admit that he was with it.

The *Repository* mistakes, if it supposes that Gillespie, or any other man, is Pope among Covenanters. Why then, in every article, put him in the forefront of the battle? We repeat what we once said on the same subject, take the *whole* of Gillespie's system, and we will have little disposition, or none, to quarrel with you.

THE NEW LIGHT MISSIONARIES.

We ask the indulgence of our readers but this once, while we *dispose* of two matters relating to the operations of the New Light Missionaries

in India, and 1. *Their relation to the Old School Presbyterian Board.* On this subject we find the following paragraph in the April number of the Foreign Missionary Chronicle :

“The relations of the Rev. Messrs. Campbell and Caldwell to the Board are, we believe, well understood by our churches. Their union with our brethren is a missionary, and not an ecclesiastical one—formed under the Western Foreign Missionary Society. It has proved to themselves and the other missionaries a pleasant, and we doubt not a useful connection in the Lord’s work. And the Reformed Presbyterian Church, of which they are worthy ministers and missionaries, has evinced a great degree of liberality and Christian spirit in contributing to their support and that of their important work.”

That is—and we have no further concern with this matter than that it should be understood—these missionaries are in all their missionary operations controlled by the Presbyterian Board—remaining subject, just as missionaries from the bounds of the Presbyterian Church do, to their own presbyteries in all that belongs to personal department, and ecclesiastical standing: the Board being considered bound to make up, and actually making up, any deficiency in the contributions of the New Light Churches, so that they are supported jointly by the New Lights, and by the Presbyterians, and controlled, as missionaries by the latter. 2. *Their Psalmody.* In regard to this point, we are able to speak with considerably more definiteness than in our former articles. We now state: 1. That the Book that they use in India is entitled just as the Presbyterian Book is here, “Psalms and Hymns.” 2. It is, just as the Book here, an *imitation*—it does not profess to be, and in fact is not, a literal translation at all, any more than the Book used by the Old School in this country: of course, some of the Psalms approach more nearly to a literal rendering than others. 3. We have good reason to believe, that the New Light Missionaries in India, make use of that Book, just as the Presbyterian Missionaries do. The two preceding statements, we make *positively*; this we *believe*, and think we can substantiate. The *prima facie* evidence is all with us; for if they all have the same Psalm and Hymn Book—if they are all, as they are, one people in India—is it likely that there is any diversity in the use they make of this *one and only* Psalm Book? We are well satisfied, moreover, that direct testimony can be adduced to substantiate our inference.

Now, what are we to think of the honesty of a people whose missionaries have for years used human compositions—or at least, imitation Psalms—in India, while the body at home professes to be a decided opponent of imitation Psalms? And what are we to think of the honesty of the Banner of the Covenant, which in the March number, attempts, knowing all the above facts, to make the impression that the version used in India is quite literal?

But do they not quote the 23d and the 100th Psalms? True, but be it known that the Presbyterian Book in this country has both these Psalms, transferred bodily out of the Scottish Version? Is it any wonder then, that in translating for India, these same Psalms should be quite literally rendered! But is the Banner of the Covenant prepared to say that these Psalms are really “specimens”? It dare not: it knows better. It is willing to go round about the subject, with the design too, of making such an impression, but it will not venture the direct assertion. Such conduct ought to bring the blush to the cheek of all concerned, and should open the eyes of those whom they have deceived by false and



unworthy pretences of zeal for an un mutilated confession, and a scriptural Psalmody.

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MISSIONARY INTELLIGENCE—HAYTI.

By a communication from Mr. Morton, dated March 2, we have received intelligence of his operations to that date. He says :

“I succeeded on the 8th of February, in renting a room, or rather two rooms in connexion, in a very desirable location. I could not hire the one without the other. The front one, which is the largest, is a little more than 20 feet square, clear and airy. This we have furnished in a comfortable manner for preaching, which took two weeks : so that we have occupied it only two Sabbaths as yet. We find no difficulty whatever in introducing the French Psalms. The room was almost full the first Sabbath, though last Sabbath there were not quite so many. The amount of rent for the two rooms is forty gourdes per month, which amounts at present to a little more than eight dollars. I feel greatly encouraged by the present prospect of the mission, though we cannot see into the future. It seems like a special providence that we obtained rooms in such a favorable location. O that God would open the hearts of this people to attend and hear his word ! On the first Sabbath, on the opening of the room for public worship, I preached in French from Rom. x. 3 : and explained the first Psalm. The same day, in the afternoon, I preached in English from Luke xiii. 5. Last Sabbath I explained part of the Second Psalm, and preached in French from Ecc. xii. 1 : and in English from Timy. viii. 5. On all these occasions, the attendance was very good. The audience, however, consisted in great part, of the members of the Protestant congregations already established here, though there were a number of others besides.”

Mr. M. also states, that in nearly all instances, their reception has been very friendly. He is decidedly of the opinion that measures should be taken, as soon as possible, for the erection of a Church and School-house. It seems also to be highly important to have another missionary on the ground at an *early* date. Without this, either the preaching or the School will be in danger of languishing. Mr. M. has deferred commencing School, until he is more familiar with the French language. He and his family have, so far, enjoyed quite good health. We should be encouraged.

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REV. THOMAS DONNELLY.

We have received from a correspondent, residing, we infer, in the neighbourhood of Mr. Donnelly's late residence, an assurance that he continued steadfast to the end, in his attachment to the faith and *testimony* of the Church—that he never was a New Light. Have our quondam brethren any evidence that Mr. D. ever changed his views in regard either to the doctrines of the Church, or their application to the civil institutions of the country ? If they have not, what right have they to wrong his memory by claiming him ?

## Lays of the Covenanters.—No. 4.

## THE MARTYR'S CHILD.\*

'Tis earliest June! and the earth hath thrilled  
 With the earnest of Summer given,  
 And the very city's self is filled  
 With the breath and the beam of heaven!  
 A glory is circling the stern dark brow  
 Of Dunedin's fortress old,  
 And a gleam is waking more faintly now  
 Her Tolbooth's prison hold.

Where one hath risen—but not from sleep—  
 To gaze on that dawning sky—  
 "True wife! what aileth thee now to weep,  
 Heaven brightens ere I die!"  
 There are mustering groups in the silent streets  
 That are silent no longer now—  
 Though briefly each other his fellow greets,  
 As with doubting on his brow.

\* \* \* \* \*

And still in its joy, o'er that joyless throng  
 The brightening day dawn smiled,  
 While threading the crowd's dense maze along  
 Came an old man and a child!  
 The man was woe-worn, past all relief,  
 The child's young brow was fair—  
 So sunny—it seemed that no frost of grief  
 Could linger a moment there.

\* The touching circumstances upon which this ballad is founded, are well told in the life of the martyr Jas. Guthrie, by Rev. Thomas Thompson. After narrating the martyr's last parting with his wife on the morning of his execution, it is stated, "another of those fond ties that hold the heart to the world, had also to be loosed, for he had a son named William, about four or five years old—so young, indeed, and therefore so ignorant of the dismal tragedy that was approaching, that his servant could scarcely detain him from playing in the streets on the day of his father's execution. Guthrie, whose soul yearned over his boy, so soon to become an orphan, took him upon his knee, and gave him such advice as was suited to his capacity. He bade him to become serious—to become religious—and to be sure to devote himself to that honest and holy course in which his father had walked. After the execution, the head was set up on the Nether Bow Port, as a spectacle for the finger of scorn.

"But among those who repaired thither, and looked up at the long gray hairs rustling in the wind, and the features embrowning and drying in the sun, one little boy was often seen gazing fixedly upon that countenance, with looks of love and terror,—and still returning, day after day, and hour after hour, as if there was for him a language in the silent head which none else could hear. That child was Guthrie's young son, little WILLIE. His love of playing in the streets was over now; a new occupation had absorbed him; and as he returned from these pilgrimages, we may conceive with what feelings his mother heard him, when on her anxious enquiry as to where he had been, his usual reply was, "I have been seeing my father's head." The dying admonitions of the departed parent, enforced by such a solemnizing spectacle, seem to so have sunk deep into William's heart, for after his father's death, he spent much of his time in solitude, and was often employed in prayer. Resolving to walk in his father's steps, he directed his studies to the ministry, and was a scholar of excellent promise, but died in early youth, when he was entering upon trials to be licensed as a preacher."

And onward he tripped at the old man's side,  
 'With many a step for one;  
 And smiled in the face of his ancient guide,  
 As to bid his grief begone!  
 And still as the sun beam before him danced  
 On the shade of the narrow street,  
 His little hands he would clap entranced,  
 And chase it with eager feet.

"Oh, whist ye my bairn," said the old man then,  
 And is this a time for play?  
 Your hairs may be white ere the half ye'll ken,  
 Of the loss ye will hae this day!  
 "Ye said I should look in my Father's face,  
 And sit on my Father's knee—  
 Long, long, he has lain in yon darksome place,  
 But now he'll come home with me!"

"Oh! whist ye, my bairn," quoth the old man still,  
 "For a better home he's bound;  
 But first he must suffer his master's will,  
 And lie in the chill damp ground!"  
 The child looked wistfully up again—  
 "His master is God on high,  
 He sends the sun, and He stays the rain—  
 He'll make it both warm and dry."

They have entered in by the dismal door,  
 They have mounted the weary stair,  
 And the mirth of the young child's heart is o'er,  
 For no sunbeam greets him there!  
 With a shuddering dread as the harsh key grates,  
 By the old man's side he clings—  
 But he hears a voice—and no longer waits,  
 To his father's arms he springs!

"My child! my own child! am I clasping thee now?  
 My God! all thy will be done!"  
 And he whom no terror of earth could bow,\*  
 Rained tears upon his son.  
 "Now rest thee, my Willie, upon my knee,  
 For thy father's hours are brief,  
 And store up my words with thy love for me,  
 Engraved on thy heart's first grief.

"They will tell thee, my bairn, that thy father died  
 A death both of sin and shame,  
 And the finger of scorn, and the foot of pride,  
 Will be busy with my name.  
 But heed them not, boy! for the cause of God  
 I render this day my breath;  
 And tread thou the path thy father trod,  
 Though it lead to thy father's death.

\* Cromwell called him "the short man who would not bow."

“ For my Master’s honour—my Master’s crown—  
 A martyr ’tis mine to be ;  
 And the martyr’s God shall look kindly down,  
 My pleasant child, on thee.”

The child clings close to his father’s heart,  
 But they bear him by force away—  
 A gentle force—but they needs must part—  
 And that old man guides his way.  
 Once more they are treading the crowded street,  
 But no longer the sunlight smiled,  
 And looks of pity from some they meet—  
 For they know the martyr’s child.

“ Yon darksome thing that shuts out the sky,  
 Oh tell what may it be ?  
 It scares my heart, though I know not why,  
 For it seems to gloom on me !  
 With a quivering look, and a thrill of awe,  
 Was the old man’s answer given—  
 ’Tis a ladder, poor bairn, such as Jacob saw,  
 By which angels mount to heaven.”

\* \* \* \* \*  
 They have set his head on the Nether Bow,  
 To scorch in the summer air ;  
 And months go by, and the winter’s snow  
 Falls white on its thin grey hair.  
 And still the same look that in death he wore  
 Is sealed on that solemn brow—  
 A look as of one that had travailed sore,  
 But whose pangs are ended now.

Through years of oppression, and blood, and shame  
 The earth as a winepress trod,  
 That silent witness abides the same ;  
 In its mute appeal to God !  
 And many a Saint has waxed strong to bear  
 While musing on that sad place,  
 And the heart of the tyrant hath failed for fear  
 In the awe of that still, stern face !

There were prophet-words on those lips in death,  
 Which Scotland remembers still ;  
 And she looks for her God’s awakening breath,  
 Through the long, long night of ill.  
 They may scatter their dust to the winds of heaven,  
 To the bounds of the utmost sea ;  
 But her covenants—burned, reviled, and riven—  
 Shall yet her reviving be.

There sitteth a child by the Nether Bow,  
 In the light of the summer sky,  
 And he steals there yet in the winter’s snow,  
 But he shuns the passers by.

A fair, pale child, with a faded cheek,  
 As a lily in darkness reared,  
 And an eye, in its sad abstraction meek,  
 As if nothing he hoped or feared.

In the early dawn, at the fall of eve,  
 But not in the noon of day,—  
 And he never weeps, and he doth not grieve,  
 But he never was seen to play.  
 A child in whom childhood's life is dead,  
 Its sweet light marred and dim—  
 And he gazes up at that awful head,  
 As though it held speech with him.

Oh a strange sad sight was the converse mute,  
 Of the dead and living there;  
 And thoughts in that young child's soul took root,  
 Which manhood might scarcely bear.  
 But ever he meekly went his way,  
 As the stars came o'er the place—  
 And his mother wept as she heard him say,  
 "I have seen my father's face."

Years faded and died, and the child was gone,  
 But a pale youth came instead,  
 In the solemn eve and at early dawn,  
 To gaze on that awful head.  
 And oft when the moonlight fell in showers,  
 He would linger the night long there;  
 And his spirit went up in those silent hours,  
 To his father's God in prayer.

The shadow had passed from his heart and brow,  
 And a deep calm filled his breast;  
 For the peace of God was his portion now,  
 And his weary soul had rest.  
 The martyr's God had looked kindly down,  
 On the martyr's orphan son;  
 And the Spirit had sealed him for his own,  
 And the goal was almost won.

There was fond hope cherished, and earnest given,  
 Of a course like his father's high;  
 But the seed that had ripened so soon for heaven,  
 God gath'ered to the sky.  
 He comes no more to the custom'd place,  
 In vain would affection save;  
 He hath looked his last on his father's face,  
 And he lies in his mother's grave.

## AFFAIRS ABROAD.

*India.*—Dr. Duff has gained a signal victory over his infidel and Hindoo enemies in Calcutta. He had just concluded, at the last accounts, a series of “lectures and discussions on the evidences and doctrines of the Christian faith,” which had been commenced in consequence of an invitation which he had extended to his Hindoo opponents to a public investigation of their respective creeds. The challenge was accepted by a renegade Papist, originally from Ireland, and the debate continued, for seven nights, in the presence of a large and influential audience. On the fifth night, the principal champion of infidelity, “broke down,” and deserted the field. Summing up the results, Dr. Duff says: “Thus the storm has burst. Our troubled atmosphere has been purified, and now there has succeeded a great calm. That a vast deal of good has accrued, in the overruling providence of God, from the whole of the recent movements, is undoubted.”

The Schools and other institutions connected with the Free Church Mission, are in a highly flourishing state.

*Turkey.*—The work of evangelization is going forward in Turkey. One of the missionaries in giving an account of a late missionary tour in the neighbourhood of Erzeroom says, that

“Wherever he went he found Armenians whose minds were affected by the truth as preached by our missionaries, and were eager to learn more about that gospel which had so long been hidden from them by the senseless mummery of their church and clergy. Every where he had to encounter the enmity and opposition of the Armenian clergy; but found protection from the violence of their persecuting zeal from the friendly interposition of the Turkish authorities. The Turks most heartily despise the superstitious ceremonial of the Armenian church, and welcome the American missionaries as preachers of a more simple and spiritual religion, which requires no aid from pictures or outward machinery.”

Mr. Calhoun, a returned missionary, makes the following statements :

“In all Syria, with a population of a million and a half, not a single newspaper is published. And in the entire region in which the Arabic language is spoken, including a population of about forty millions, in Syria, Arabia, Egypt, and the Barbary States, there is now, he believed, but one, if indeed one, newspaper in that language, and only three or four in the French and English. In all Turkey there is but one in the Turkish language, and that is conducted by an Englishman. Such facts, he said, afforded striking illustrations of Mahomedanism—a religion which has no tendency to improvement in intellect, morals, or economies. In the Turkish dominions, as in several other heathen countries, the first newspaper was started by American Missionaries, and it is an interesting fact, that Armenian, Greek and India Journals, as also those of China, Africa and the Sandwich Islands, are now copying religious as well as political intelligence, from our American daily papers. Our Missionaries, he said, had already translated elementary school books and standard evangelical authors, in addition to the sacred Scriptures, into various languages of the East, and these were extensively regarded with favor. They had also besides preaching the Gospel, established permanent Seminaries in connection with most of the Mission Stations, which he esteemed a most efficient instrumentality for furnishing Christian teachers and preachers for pagan nations, and elevating them to an enjoyment of the highest degree of civil and religious liberty. The greatest opposition, he said, which our missions in Turkey had encountered had arisen from Jesuit influence, particularly such as was instigated or protected by the French government. And he regarded the French revolution in France as ominous of great success to freedom and Christianity, wherever French influence extended.

“In reply to the cavils of infidels and worldlings, that the heathen being ignorant of the true God, were in no danger of punishment as sinners, he said they uniformly regard themselves as great sinners, and all their neighbors as such also, and when they

were converted and made acquainted with the Redeemer, they had always felt that they had experienced a great deliverance from *conscious guilt and deserved punishment.*"

*Switzerland.*—The political affairs of Switzerland have become of minor importance. The Federalists have all, of course, in their own hands: and now seem disposed to deal more leniently with the subdued Cantons—reducing fines, contributions, &c. In the *Canton de Vaud*, religious liberty is still sadly infringed. Some of the laws, severe laws against the Free Church, have, indeed, been disapproved by the Grand Council; but enough remains to merit, richly, the title of persecution for righteousness' sake. We give a brief extract from an excellent article in the *Scottish Guardian*.

"It is rumored—we do not know whether on good authority—that Sir Stratford Canning, the British Commissioner, had remonstrated with M. Druey, the President of the persecuting Council, but that his remonstrances had been taken very ill. From the character of the men, both parts of the rumour are not unlikely. It is plain, that over a large part of nominally Protestant Switzerland, one of the most revolting phases of infidelity is rapidly presenting itself. Not the infidelity of the retired speculative philosopher, whom a respect to letters preserves in some decent relation to propriety and good manners, but the infidelity of a low, brutal socialism—an infidelity which sets at nought both the law of marriage and the law of property, and revels at once in immorality and violence. The whole aspects of Europe indicate any thing but safety to the truth of God or its friends. They rather speak of coming and protracted trials; and though the first blow has fallen upon a Swiss Canton, it is not likely to terminate there."

Late accounts are more favorable, and give hopes of relief.

*France.*—We had merely space to notice in our last the unexpected but complete revolution in France, begun on the 22d of February, and completed on the 26th, by the establishment by the minority of the Chamber of Deputies, or rather, by the mob of Paris, of a Provisional government. This government proceeded, at once, to promulge a long roll of provisional decrees overthrowing completely the monarchy and the peerage, and calling a convention to meet on the 20th of April, to be composed of upwards of 900 members, elected by universal suffrage. Louis Philippe has taken refuge in England, with his family. Guizot has followed him. For the present, at least, no open opposition is made to the revolution. It has swept like an overflowing torrent, and has carried every thing before it. Even Marshal Bougeaud, who commanded the military in the two days fight with the populace—the Popish clergy—the great bankers—nearly all the leading men of all parties, have given in their adhesion to the Provisional government.

As to the future, there is little need to speculate. Every day brings forth its new phase. That the fate of monarchy is sealed in France, appears past doubt. But the *peaceful* establishment of a republic is by no means certain. There are already most decided indications of a speedy rupture between the middle classes, the *bourgeoise*, and the lower orders. The government itself is not a "unit." Ledru Rollin—the Minister of the Interior—is a complete and unmitigated radical, and threatens to "terrorize" the Convention should it not be acceptable to the Parisian mob. Lyons, a city awfully celebrated as the scene of some of the most inhuman massacres in 1794, is again in confusion. There can be no question, that a large party will be rallied, prepared to go all the length of Robespierre, and his fellow-terrorists. And they *may* succeed, by the aid of the mob, in getting the power into their hands,

in spite of Lamartine and the more enlightened and moderate republicans.

That a European war is imminent, there can be no question. What effect the remarkable chain of revolutions which have grown out of that of France, may have, and, how the parties will be arranged in the conflict, we cannot foretell. But war is inevitable. The passions of men are up—old grudges are to be satisfied—new causes of national discord will certainly arise. If nothing else, the rapid progress of democratic principles will drive the legitimates, wherever they retain their seats to the use of force as a means of arresting its progress: and, finally, there is Russia, fully armed, thoroughly despotic, and in every class of society, down to the lowest serfs, full of the notion that Russia is *destined* to overrun Southern Europe. Should the Poles rise, and there is every prospect that they will, France will help them, and, then, the conflict opens. France evidently expects war. She will soon have 200,000 troops on the Rhine.

With regard to the influence of this revolution upon the interests of evangelical religion, we find that intelligent men in France are disposed to think that, upon the whole, it will be favorable. That it will be so, *ultimately*, we know; for we have the sure word of prophecy to that effect. But that it will be, in the meantime, we are not so certain. True, it is Anti-Jesuit—True, it secures the liberty of the press and of speech, and thus furnishes even increased facilities for the propagation of the gospel. But it is, at the same time, infidel: and infidelity can persecute notwithstanding all its boastings of liberty. Witness the Canton de Vaud. Should the reign of terror be revived, evangelical christians will be called to suffer. We need not indulge in conjectures. We can only “stand still and see the salvation of God.”

*France has emancipated all the Slaves held in her Colonies.\**

\* The slaves are about 250,000 in *Martinique, Guadeloupe*, and Isle of Bourbon.

During a very interesting debate in Congress upon a series of resolutions congratulating France upon her recovered liberties, Mr. Giddings made an admirable speech, from which we take a short extract. It was on a motion to amend by adding a printed approbation, particularly, of the act emancipating her slaves. Mr. G. said,

“But, again, his colleague had taken occasion to say that he was not a propagandist. He (Mr. G.) was a propagandist. He thought his colleague did not understand the term. He would extend liberty wherever humanity could be found—wherever there was man, created in the image of his Maker, to whom God gave power over all other things—and to man in the dignity of his nature would he give liberty. He had, therefore, greatly rejoiced when he read that France had thrown open her slave prisons. But how could this House join in thanks to the French people for that? Look from that window and there they would see a slave-pen, whose gloomy walls, in mute but eloquent terms, proclaim the hypocrisy of the deed. There were husbands, and wives, and children, confined in that prison-house, whose human flesh was an article of commerce. That slave trade was maintained by the laws of Congress, by whose sanction they had seen their servants taken from their very presence by inhuman slave-dealers, and, gagged and manacled, borne to Slavery. The law by which it was done was their own law, a law passed by Congress, and upheld for years, and which they continued to sustain; and yet they were now complimenting the French because they had stricken the shackles from their own slaves! Now, would it not recoil on themselves? Would not the French cast it back upon them with indignation? Would they not look with disgust on such deception and hypocrisy when they saw a nation of slave-dealers tendering their sympathy to a free people? A Congress refusing to stop the traffic in man here is tendering its sympathies across the Atlantic because he has got his freedom elsewhere! Was it not gross hypocrisy, and would it not be so viewed by that people?”

Can the slavites feel shame? Or are they utterly hardened?



*Germany.—Revolutions.*—The revolution in France has kindled the train, and successive explosions announce the rapid overthrow, one after another, of the rotten dynasties of Europe—where they are not overturned, their power is undergoing no little abridgement.

1. *Austria.*—Even this strong-hold of Popish despotism has had its revolution. For two days, March 13th and 14th, the people, headed by *students*, contended with the military, in the streets of Vienna. They conquered. Metternich resigned. A new ministry was appointed, and affairs were settling down into their ordinary channels. Whether the more liberal administration, which the Emperor has had the good sense to form, and so save his throne a little longer, will pursue a different foreign policy, remains uncertain. 2. *Prussia.*—Similar commotions, though not so violent and bloody, and followed by similar results, took place in Berlin upon the receipt of the news from *Paris*. The King made concessions, and soon all became quiet. 3. *The Smaller German States.*—In all these, down to the smallest principalities, the people have risen. In all changes have been made more or less complete. In some, with bloodshed; in others the declaration of the popular will has been enough without the bullet or the bayonet. So far as Germany is concerned, we may sum up all by saying that, whether for good or for ill, the popular voice is predominant throughout its whole extent. Old forms in some instances, still remain, but the will of the people is, for the time being, the controlling element. Bavaria, Wurtemberg, Baden, Hanover, Cassel, Nassau, etc., have all either driven out their rulers, or frightened them into great concessions.

*Italy. 1. Austrian Italy.*—At the last accounts, the populace and the military were fighting in the streets of Milan. It is scarcely possible that Austria can hold these possessions much longer. 2. *Tuscany.* The constitution granted by the Grand Duke of Tuscany appears to be quite liberal—much more so, as might have been expected from his character and previous administration,—than those of the other Italian States. 3. *Rome.* Pius has granted a constitution to his subjects. It appears from the slight notices of it which we have seen, to be rather a small affair. An intelligent writer from Florence says,

“Pius IX. who first gave the impulse to reform in Italy, would not lag behind the other sovereigns, with whom he had already acted in concert respecting the Italian Custom-house League. Accordingly, he summoned a Consistory of the Cardinals, and submitted to them a Constitution which he intended to give to the States of the Church, to be in force during his life. It is said that all the Cardinals agreed save Bernetti, who told the Pope that “it was a shame, after the edifice had been rearing for so many centuries with such care, to destroy it by a single stroke.” The Pope’s reply has excited great interest in the Italian journals, which publish it in capital letters. It is as follows:—“*In these days the ancient monuments have need of new foundations!*” Accordingly, last Sabbath the Pope was to publish the Constitution for the Roman States. We have not yet received a copy of it, but I understand it guaranties personal liberty, and admits the laity to a large proportion of the offices of the State, hitherto held only by ecclesiastics! In this answer of the Pope I apprehend we may discover the key to his liberal policy: it is another of the chameleon-like changes of the Beast, rendered necessary by the spirit of the times, the true motive for which is to be found in the necessity for strengthening the Romish Church by the adherence of the popular element, now that it can no longer be stifled, as in days gone by; and of regaining a portion of that influence in Europe by his liberality, which his predecessors had lost by despotic cruelty and misrule. This appears the true motive for the liberality displayed in his civil government, while he is understood to be as great a bigot in religious matters as those who have gone before him, one of the latest proofs of which is the insertion of the *Eco di Savanorola* in the Index Eupurgatorius.”

This is, undoubtedly, the truth, and so it will soon appear. But Pius cannot stop. He must go with the torrent or be forced along.

*The Northern Powers.*—The whole North of Europe has felt the effects of the convulsion which has shaken down so many legitimates in Central and Southern Europe. Riots and other popular and threatening movements, have taken place in Belgium, Denmark, and *all* the smaller States and principalities. These have resulted in speedy concessions.

Amid such a wreck of previously existing institutions, it is no wonder if our judgments are somewhat confused. There is no doubt, however, of three things. 1. That the days of arbitrary power, are, at least for one generation, at an end in Western Europe. 2. If we interpret the prophecies correctly, these events are the throes of the *μεγας σεισμος* of the Book of Revelation: and, if so, then arbitrary power is forever at an end in all these nations. If so, 3. The days of the popish Anti-Christ are nearly numbered. Pius IX. may go with the stream for a time, professing to be the friend of human rights, and thinking to save the bulk, by parting with small portions, of his power: cunning papists, even priests, may join in the declamations of these earnest revolutionists; but it is all a *sham*. Popery cannot live and reign where the people are free. Deprived of the support of tyrannical civil power,—thrown from the seat which she has long occupied, as she has ridden upon the seven-headed and ten-horned beast, and compelled to walk upon the earth like common people, this harlot woman clad in scarlet cannot long retain her influence. The truce between the revolutionists in France and the Popish hierarchy is utterly hollow. The real character of this movement appears in the Swiss Cantons, and is also seen in the fact that the *Jesuits* are everywhere—even in Naples—objects of the popular indignation. In short, we seem to be about entering that period when the “nations of the earth shall hate the whore”—as the enemy of liberty—“eat her flesh”—confiscate her property—and “burn her with fire”—subject her votaries to actual violence, resulting in her utter ruin.

But let us not be misunderstood. There is, unquestionably, much to regret in the circumstances in which these vast changes have been made and making; and many evils will flow from them, direct and collateral, social and religious, before the ultimate good which they will be *over-ruled* to accomplish, will be clearly visible. *They are not made in the fear of God.* They are totally unlike that grand insurrection against popery and tyranny, which has rendered forever illustrious the names of Knox and Zuinglius, and Calvin, and their godly contemporaries in Church and State. So far as we can see, the evangelical portion of the European community keep aloof—do not intermingle with these events. Again, and as a necessary consequence of the former, these changes are accompanied with no sort of concern for the claims of the Bible, the law of Christ, or the spiritual interests of mankind. There is in them no genuine conservative element—nothing to prevent their rushing, rapidly it may be, into the vortex of anarchy.

Still we rejoice in them. They are the consequences of ages of oppression—the forerunners of a coming period of true liberty. The present generation will, it is probable, reap little but misery—their children will enter upon their labours.

*England.*—The great convulsion has just made itself felt in the British-Isles and no more. There were riots soon and easily quelled, in some of the large cities in England and Scotland. In Ireland the demonstrations have been more lively and general. But as yet nothing has taken place indicating any serious movement. Even the Chartists are careful to disavow any intention to resort to force. Clubs are forming, however, under the patronage of distinguished members of parliament, for the purpose of abolishing the laws of primo-geniture and entails; for annual parliaments,—vote by ballot, and other organic changes. In regard to the mission to Rome, it still hangs in the House of Lords. Government has taken one step, calculated to encourage the friends of evangelical religion, as it, certainly, has alarmed the Puseyites—it has appointed Dr. Sumner, one of the most evangelical clergymen of England, to the Archbishopric of Canterbury.

## NOTICES OF BOOKS.

THE DIVINE COMMENDATION OF ABRAHAM, OF Parental Duties and the Blessings resulting from their faithful Performance. By the Rev. Thomas Houston, Knockbracken, 18mo. pp. 224, *Presbyterian Board of Publication*, Phila.

Few subjects are more important than those treated of in this work, and the name of the author is among Reformed Presbyterians particularly, a sufficient guarantee that full justice has been done them in this volume. The times are such as to demand an unusual share of attention on the part of parents to the right and scriptural training of their children. The work before us will be of great benefit in awakening the negligent, and not less, in aiding the active in forming and executing wise plans for the good of their children.

DAILY BREAD, consisting of extracts in prose and verse from eminent Divines, for every day in the year, 18mo. pp. 288. *Presbyterian Board of Publication*, Phila.

This is a volume upon the plan of Hawker's "Morning and Evening Portion," "Jay's Religious Exercises," &c., containing a text for each day in the week, followed by a brief extract in verse, and a short comment. The plan has been found by many highly useful. The most active can redeem at least so much time as to read a short page, furnishing wholesome nutriment for the day. The work before us seems to be judiciously compiled from such writers as Henry, Dyer, Flavel, Gurnall, Baxter, Willison, Mead, &c., some of the extracts are very beautiful and striking.

A MEMOIR of Mary Jane Graham, late of Stoke Fleming, Devon. Abridged from the memoir, written by the Rev. Charles Bridges, M. A., 18mo. pp. 216. *Presbyterian Board of Publication*, Phila.

The subject of this memoir was a highly intelligent and godly female. In her the highest intellectual endowments appear as sanctified by large communications of divine grace. The letters are interesting as a record of a rich experience, and also as ably vindicating evangelical doctrines. Her life, from her conversion, was a life of usefulness, which, in the main, it would be well if Christian females would endeavour to imitate. We earnestly commend this little volume, not only to those of her own sex, but to *all* our readers. Its perusal will be found equally profitable to the minister of the Word, as to the private Christian.

THE HARMONY of the Divine Attributes in the contrivance and accomplishment of Man's Redemption. By William Bates, D. D., 12 mo. pp. 394. *Presbyterian Board of Publication*, Phila.

Dr. Bates was among the "pillars" during the Reformation of the 17th century. He was among the foremost in the age of the Westminster Assembly. His works—(and the Harmony is one of the best of them) have long praised him. Our readers will find this edition got up in a style highly satisfactory. The print is clear and strong: a great desideratum with the aged particularly.

CATECHISMUS für Yunge Kinder. Als Einleitung den Kleiner Catechismus. (Catechism for young children, as an introduction to the shorter catechism).

DER KLEINER CATECHISMUS der Westmunster Synode. Mit Bewetsgrunden der Heil. Schrift. Mit Vollständigen Text. (The Westminster Shorter Catechismus, with Scripture proofs quoted in full).

DER KINDER CATECHISMUS der Biblischen Geschihte. In Tswei Theiler. (A child's Catechism of Scripture History; in two parts).

These Catechisms have been prepared with great care by the Presbyterian Board, for circulation and use among the large German population of our country. The translations have been made by a competent hand, and the whole series consists of just such works as that population need in connexion with the Bible. Will not such of our readers as are in the neighbourhood of German settlements, make an effort to have these Catechisms put into their lands? They are sold low.

REMEMBER ELI, a solemn call to parents, by the Rev. R. M. McCheyne, 18mo. pp. 12. *Presbyterian Board of Publication*, Phila.

This little tract, by the lamented McCheyne, contains many truths, forcibly, but tenderly expressed. Alas! How many Christian parents, in spite of all admonition, refuse to take warning! will not remember Eli.

VALEDICTORY ADDRESS to the Graduating Class of the Medical Department of Pennsylvania College, March 7, 1848. By Wm. Grant, M. D.

We have been highly gratified in reading this address, particularly with the earnestness with which the author insists upon the great interests of Christian morals in connexion with appropriate exhortations of a more directly professional bearing. Dr. Grant is not alone in this institution in his avowed and consistent regard for true religion. All his colleagues, we believe, and this is more than can be said of most institutions of the kind, are professors of religion. This argues well for the character of the medical profession, and should be among a Christian people, an additional inducement to confidence and patronage.

AN EXPOSITION OF THE ASSEMBLY'S CATECHISM. By Rev. John Flavel, 18mo. pp. 286. *W. S. Young*, Phila., 1848.

The name of the author is a sufficient recommendation of this work. It may be read with profit by all, and will be found an excellent manual for family or pastoral instruction. It is more full than proof catechisms usually are, but not so full as to be prolix or tedious. This edition has a preface by the Editor, and the texts are quoted at large.

ARMSTRONG ON THE SIGNS OF THE TIMES.—Ten lectures designed to shew the Origin, Nature, Tendency and Alliances of the present popular efforts for the abolition of Capital Punishment, 12mo. pp. 312. *Robert Carter*, New York, 1848.

A very readable and interesting book, one which happily hits "the times." While it proposes to discuss the subject of capital punishment only—yet many other subjects are incidentally introduced, and the prevalent evils in the church, prejudicial to true piety ably exposed. With some of the views on prophecy, we might not entirely agree—but the book as a whole is highly instructive, and we wish it an extensive circulation.

# THE COVENANTER.

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JUNE, 1848.

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## THE DEACON'S PLACE AND FUNCTIONS.

The time has gone by when it was necessary to insist upon the importance of the subject of this article. It is now admitted to have, at least a relative importance: for the harmonious and cordial co-operation of all parts of the Church in advancing the cause of Christ, for example, in sustaining her Theological Seminary and her missionary operations, has been *made* to turn in no inconsiderable degree upon it. That it ought to be discussed, is now admitted. And we cannot but express our regret that this admission was not made, freely and cordially, ten years ago: that instead of meeting, by an affected contempt for the whole subject, by the cry of faction and personality, by attempted gag-law legislation, and even by threats of Church censure, the arguments of those who were for the choice and ordination of deacons according to the Scriptures and our standards in all our congregations, our opponents—we do not use the term in any offensive sense—had best, at once enter into the discussion manfully, and in a proper spirit. Had this been done, we feel free to say, most if not all the unpleasant incidents with which a protracted controversy has, perhaps necessarily been attended, would have had no existence. Still, good has come out of it all. The subject has undergone a more thorough investigation, and has also indirectly operated, we have no doubt, as a stimulus to efforts in other directions, thus contributing, in some measure, to bring about that more active state, so far as regards public enterprises, which certainly marks the Church at this time.

One word as to the origin of this controversy among us. It was occasioned as the remote cause, by the action of the Synod in the year 1834, appointing a committee to report a Form of Government and Book of Discipline. This committee reported in 1836, by its chairman, Rev. David Scott, a Form of Church Government, in which that doctrine respecting the functions of the deacon, and also, his connexion with the other officers of the congregation, in administering the finances which many have been so unwilling of late, to receive, was stated in the most explicit terms. This report was sent down in overture, after being submitted to the revision of a Committee of Synod. When this overture came to be acted upon in Synod, in the year 1838, then, *for the first time* in the *whole* history of the Reformed Presbyterian Church, opposition was manifested to this part of the Church's long acknowledged faith. True, the office of the deacon had been suffered to lapse to a considerable extent, but never before, so far as we have

ever heard, was the voice of a Reformed Presbyterian raised against the doctrine that to the deacon, in connexion with the other officers of the congregation, belongs the administration of all its financial concerns. The result, indeed, has shown that the Church only needed to have the matter brought before her to retrace her steps: that the *heart* of the Church was not wrong, and hence the remarkable progress, all things considered, during the last ten years in "setting in order" those things which, in some districts, had been "wanting."

An article on this subject has appeared lately in the pages of the Reformed Presbyterian. It is without any signature. With this we do not find fault; but we do find no little fault with the method in which this writer discusses the subject. He entitles his article, "A Deacon's Court Anti-Presbyterial," and *professes* to reason throughout against nothing but the "Deacon's Court" or Consistory; and yet every intelligent reader of his essay must have perceived that it is designed to bear almost *en masse* upon a different question, viz: that of the extent of the deacon's office: or if it was not so designed, that the writer has been guilty of one great blunder from beginning to end; that he has stated one proposition and argued another. We may be allowed to express our opinion that the Deacon's Court is mentioned in the title, and frequently in the body of the article, as a sort of stratagem—to form a kind of covered way by which to assail the functions of the deacon's office. The writer knows that the *name* Consistory is somewhat odious to the ears of some who are against him in his views of the deacon's office; that this part of the subject is least understood, and that, consequently, this is the point on which the attack promises the best success. Indeed, he admits that the ruling officers have a right to act in regard to "alms," of course, his whole argument *must* either be fallacious, *or* he holds that the deacon acts in a different capacity in administering the funds for the poor, and those for the support of the ministry, missions, &c.—that in the one he is a Church officer, and in the other, a mere civil officer—*or* his argument is designed to disprove the existence of the deacon's office, as an ecclesiastical office, outside the alms for the poor.

Now, this latter is the real object of his essay, and it would only have been right and candid to have made this statement openly and above-board. It would not only have been fair and honest, it would, besides, have facilitated very much the apprehensions of the reader: it would have rendered, at least perspicuous and intelligible, much that is now obscure and involved.\*

With these—perhaps too extended—prefatory remarks, we come to the consideration of the arguments of this writer. He first defines what he considers to be three kinds of consistories: one, a constituted meeting of *all* the officers of the congregation, met for the transacting of its temporal business, &c. Second, the same; with the exception that it has no formal constitution; the last—of which we never heard before—a meeting of all the officers as before, but *as* the congregation's "agents." After stating that the second of these is the body which Synod has re-

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\* That we have not mistaken or misrepresented, will appear fully in the sequel. In the meantime, it will suffice to say, that the close of his article contains an express argument in favor of trustees, as having a "legitimate place" in doing Church business.

cognized, he proceeds to argue against the *first*, which he maintains is Anti-Presbyterial and dangerous.

Now, here we are compelled to ask again, why not argue the question at issue? After admitting that Synod has recognized the second, why argue the first? or rather, why *profess* to argue the first? But passing this, let us return to the essay. The writer proceeds to combat the Deacon's Court as Anti-Presbyterial; drawing his argument, to use his own phraseology—"from three sources." These arguments we will examine in their order, and 1. He argues from the "*spirituality of the government of the Church.*" Yes! from the spirituality of the government of the Church, and presents a large array of quotations from the Bible and from the standards of the Church, a whole page—to *prove* that the government of the Church is *spiritual*: just as if this was doubted or impugned by those against whom he writes, or as if it had anything to do with the matter at issue! We confess that it was with no little astonishment we read this part of his essay. Does he not know that there may be a spiritual government over temporal things? Has not the Lord Jesus Christ authority over temporal things—do not the gold and the silver belong to Him, and yet is not his government "spiritual?" or does this writer join hands with those who deny that Christ has any thing to do with temporalities, because—among other reasons—his government is spiritual. Again, though we have hardly patience to reply to this argument—does he deny to the officers, the Courts of the Church—any oversight of the funds for the poor, mission funds, or Seminary funds? or are all such temporalities, really, in spite of our senses, spiritualities! Or, to make a last supposition—is there more of spirituality about funds that go to feed a poor family, or to support a professor of theology, than there is about those which go to support the pastor of the congregation?

This whole argument is utterly irrelevant. And had this writer attempted to define his terms, even *he* must have seen this—his readers certainly would have done so: for what could he have said? Would he have ventured to say, that, and that only is a spiritual government which has nothing to do with any temporalities? No! This he would not have dared to say. Would he have said even that a Church Court ceases to be a part of the government of the Church so soon as it begins to take cognizance of anything in which temporalities are concerned? No! For he admits that Church Courts may attend—we presume he would maintain that they ought to attend to the supply of the wants of the poor, and of missionaries.

With these considerations, we might dismiss this first argument: for when the fog is cleared away, by showing, as we have done, that by *universal* admission, spiritual Courts may attend to certain temporalities, its entire irrelevancy becomes self-evident. But we will follow it a little farther for the purpose of meeting some singular statements and inferences.

And 1. He says p. 332, that to "reason with respect to the functions and extent of the deacon's office,\* from the Headship of the Mediator over the nations, is bad logic, and worse theology." Who did ever so reason?

But we would ask what he himself means, when he says in the paragraph immediately preceding, and points attention to it as something

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\* Mark "extent of the deacons office."

that has been "overlooked," that while "civil things are put under" Christ—"ecclesiastical government, and all *spiritual blessings* under the new Covenant, originate with and flow from him"? If we do not entirely mistake, the sentiment expressed here, involves a denial of Christ's purchase of temporal things for his people; or in other words, that they are "new Covenant" blessings, and indeed the whole spirit of the paragraph seems to us to savour very strongly of the leaven of modern secederism.

2. He says, same page—"by some process which we avow we cannot understand, spiritual Courts become temporal the moment that any matter relating to secular affairs comes before them."

If they do, it is the first time we ever heard of it. And, we add, that if any body is bound to furnish him an understanding on this subject, it is himself: for he is the only individual we know of that believes it to be inconsistent with the spirituality of a Court to attend to temporalities.

3. He says, same page—"common sense and experience evince that the secular affairs of a congregation cannot be managed irrespective of the will of the people," they can and will withhold, and then asks, page 333—"How does all this consist with the independence of the Church, and the freedom of her Courts"?

This topic will occur again—it is sufficient, however, at present to inquire, 1. How did the designation of funds under the Old Testament accord with the independence of the Church? 2. How does the giving of funds particularly for the poor, for the Foreign, for the Home Mission, for the Seminary, for buildings in connexion with any of these, consist with the independence of the Church. And may these "not be withheld, possibly, wickedly withheld"—provided the people do "not approve of the Synodical doings"? The fact is in regard to this objection, that it is totally irrelevant to the question at issue. The point at issue is respecting the collecting and distributing of dedicated funds, this objection takes for granted that there is no such thing as voluntary dedicating of funds, so as to direct the quarter in which they are to be appropriated, that if there is, it is an interference with the "independence of the Church." It is always advisable that a writer understand before he writes against it, precisely what it is that he opposes. He says:

"The author of 'the deacon' informs us that 'deacons are responsible to the (civil) laws.' By the deacons here we understand the consistory, for as he attempts to prove a consistory (see page 60, 67,) we may conclude that he believes it; and of course that when the deacons act they act in consistory, and it is for their consistorial proceedings that they are responsible to the laws. In what a humbling position does this place the Church; her court amenable to civil courts; and this too under a government which she has declared immoral."

Now, on this we remark 1. That he "may conclude" no such thing, and we will not allow him to put words into our mouth. 2. That whether he admits it or not, the laws will hold him for all monies received and misappropriated. If he go out and beg money for the building of a Church, or for missionary purposes, the law will hold him responsible in giving the right direction to funds so obtained, punish him for embezzlement, or for procuring money on false pretences, if he misapply. 3. It is the misfortune of the Church to be *now* in bondage under immoral government; but we stated a general principle, and one that he cannot and dare not dispute: For 4. If the law can take no cognizance of what relates to Church funds, what becomes of the whole doctrine of Covenanters respecting the power of the magistrate *circa*



*sacra*? Are the individuals who become the depositories of funds, say for the establishment of a mission in some destitute city suburb, free from all civil control? Should they peculate, can they be prosecuted only before ecclesiastical Courts? Observe, our principle gives no authority to the civil law to prescribe to Church Courts in any of their proceedings, but it will guard contributors from the abuse, and embezzlement of funds—and so it ought.

5. As to the *ad captandum* arguments on page 334, we do not think them worthy of any further reply than merely to say that the apprehended difficulties have no existence, except in the writer's imagination: And we wonder at his terrors. Don't allow the collecting and distributing of Church funds to be in the hands of deacons—(that is the real idea in this writer's mind,) under the oversight of *all* the officers of the congregation, lest what? You would hardly imagine—lest

“The consistorial court would then contract the debts, without consulting the people; and require them to pay them; and if they would refuse, it could hand them over to the spiritual court to be dealt with for contumacy.”

To this we would add, don't let the elders and ministers have anything to do with Missions, Seminaries, Schools, the Poor, lest “they contract debts, &c.!” The truth is, all argumentation of this kind is a libel upon the people—their intelligence and courage; upon the Church Courts as if they were Popish despotisms, instead of consisting of individuals chosen by the people, and composed in great part of persons as deeply interested personally and pecuniarily, as any other members of the Church. And, we add, that history gives no shadow of countenance to any such notion. It is all sheer fancy, and double-headed slander, stigmatising both people and Church Courts.

So much for the argument drawn from the first of the three sources. The second is “*The duties of the deacons as defined in the Standards.*”

On this part of his subject, the writer occupies three pages and a half, and we mean nothing offensive, but merely to state a fact, when we say that we cannot comprehend the drift of his argument. It seems, however to be embodied in the concluding paragraph.

“The congregational fund that requires to be distributed necessarily, goes into the hand of the session for that purpose. Contributions that are designated by the contributors to particular objects, do not require to be distributed, but applied. These two classes include all congregational temporalities, and for them there is no need of a consistory. And as Christ has not instituted in his house a court which has nothing to do, the deacon's is an unauthorized anti-presbyterial innovation.”

So far as we can comprehend his argument, it is this—“distribution” signifies designation of funds, and this belongs to the Session: the deacons do not “distribute” they “apply,” and this application must be either of funds whose use has been designated by the Session or by the people. But how do his authorities bear him out! In the first place, unfortunately for him, *all* his quotations from the standards are against him, so far at least, as the meaning of the word distribute is concerned. Let us see,

“To whose office it belongs, not to preach the word, or administer the sacraments; but to take special care in *distributing* to the necessities of the poor. Form of Church Government.”

“Deacons also are distinct officers in the church, to whose office it belongeth not to preach the word, or administer the sacraments, but to take special care for the necessities of the poor, by collecting for and *distributing* to them, with direction of the

eldership, that none among the people be constrained to be beggars." Directory for Church government."

"The whole policy of the kirk consisteth in three things, viz: in doctrine, discipline, and *distribution*—according to the parts of this division, ariseth a three-fold office, to wit, of ministers or preachers, elders or governors, and deacons or *distributors*." 2d Book of Discipline.

"It (the word *diakonis*) is taken only for them unto whom the collection and *distribution* of the alms of the faithful, and ecclesiastical goods, do belong."

"The goods ecclesiastical ought to be collected and *distributed* by the deacons. In the apostolical 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." *Ibid*.

"Ques. What are the duties of deacons?" Ans. To look into the state and to serve the tables of the poor, by *distributing* the funds of the church according to the respective necessities of the saints." *Ib.* p. 269.

Certainly, if this term proves anything, it proves too much for him—it is altogether with us. And, in fact, the whole of his argument on page 35S is point blank against the first sentence of the above summary. In this summary he says, that whatever "requires to be distributed, necessarily goes into the hand of the Session for that purpose," while on p. 35S, his whole design is to show that distribution belongs to the deacon only! The fact is, that he began to write and finished writing, without any care to define his terms.\*

But what are we to make of the following :

"That receiving and distributing include the whole duty of the deacon will be perhaps pretty generally admitted. It necessarily follows that whatever besides these is to be done with congregational temporalities, does not belong to the deacon. But does the consistory exercise no more power about temporalities than receiving and distributing them?—What distribution is there in paying a debt to which the congregation is bound by civil contract. The distribution is necessarily made by the people who give the money, and designate the end to which it is to be applied. But if there be no official distribution, why constitute a court? What to do?"

We would ask in reply to these questions, do funds distribute themselves, from the fact that certain objects are fixed to which they are to be applied? Is no wisdom, no care, required in carrying this designation into effect? Is there no necessity—can there be no necessity, for any further action after the designation has been made, so that the end may be attained in the best way? In short, after all that can be done in the way of designating funds, there will still, wherever there is a lively state of Christian beneficence, remain enough to require the exercise of the prudence and experience of all the officers of the congregation, so that these "affairs of the congregation may be well ordered."

We have not done. What does this mean?

"Those destitute of the means of grace, have a spiritual claim, so have the saints who are in want of the necessaries of life."

Does this writer really mean to say that a settled pastor has no "spiritual claim" to a support? We had thought that if any claim could be made out as a "spiritual claim"—(if we understand what the term means) it is this! We thought it had been "ordained that they which minister at the altar, shall live of the altar"! What would this writer

\* A long note on p. 358, closes as follows: "The assertion that the Levite was the deacon of the Old Testament Church is *New Light*." Allow us to append. "The Pastor and Deacon seem to answer the Priests, and Levites under the Old Testament." *Divine Right*. London Divines, Appendix to chap. xi.

say respecting the temple—and those who ministered at it—had they any “spiritual claim” to the contributions of the Lord’s people?

In regard to the tithe question, referred to on p. 358, it is a matter of no moment, whether it was a civil arrangement or not. It has nothing whatever to do with this question.

We now come to his third source of argument, which is “*The distinction between civil and ecclesiastical government.*” Whether we shall follow out the illustrations, &c., under this head, we are not sure. Such a tissue of irrelevant and inconclusive reasoning, it is not often our lot to see in the same bounds. We give an example—after stating, properly enough, that the civil magistrate has no power “in sacris” but only “circa sacra,” he proceeds to reason throughout the whole section, as if there were no matters respecting which, it is the right and the duty of both to take action! Did the writer forget schools? marriage? the poor? Another example. Because it is the duty of the State to devote funds for the Church’s support, he proceeds to reason that these funds need not be paid into the hands of deacons! Now what has this to do with the subject. He might as well reason, that because it is the duty of the people to devote—therefore, the devoted funds ought not to pass through the hands of deacons. But did he forget that this was one point of controversy between the Church of Scotland and the greedy nobility—from the year 1560 to 1567? Did he forget that the contributions of David and the Godly Israelites—1st Chr. xxix, were placed under the hand of “Jehiel the Gershonite”? What is really to be gathered from this doctrine of the duty of the civil magistrate is, that it is the *duty* of Church members to sustain the Church as a Church: for in that light the nations are to view her! “*she* shall suck the breast of kings,” Is. lx. Whether this makes in favor of our opponent’s view, whether it is not a strong constructive argument, in favor of ours, we are perfectly willing that the reader judge.\*

The writer saw this, indistinctly. Hence, he says, and this admission cuts up by the roots, his whole essay.

“They may, if they see proper, send all their contributions through an ecclesiastical channel, but we do maintain that they cannot be compelled to do so. They may bring their donations for the poor, and for every other purpose, and in the manner of the primitive christians on an extraordinary occasion, lay them at the feet of their ecclesiastical rulers.”

No! Not if your arguments against deacons having all these things in their hands, and especially against ecclesiastical courts having anything to do with them, be valid! If it be anti-presbyterial for these officers to have charge of such matters, it cannot be made presbyterial by any act of the people.

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\* The following on page 361, we notice as another instance of the hebetude of this writer. After referring to the “Deacon—the pamphlet of that name,” he adds:

“And when in the same connexion it is said that “an inquiry of this kind” (respecting the persons who should hold the title to church property) “could not arise in a nation truly reformed, and doing its duty in reference to the church,” we take it as conceded, that the civil magistrate is the proper person to hold the trust.”

Just the contrary. If the magistrate is to furnish the Church with funds, &c., the property must be held *by* as well as for the Church. This was our meaning, and we presume this writer alone misunderstood us.

### What does the following mean?

“And even were the people to commit all their contributions to the hands of the officers of the church, this common fund would lose its ecclesiastical character immediately after distribution. What would be given to the poor would become theirs by civil right; so also with what would be given to the pastor, and we cannot see how the portion assigned to the congregation to pay its civil contracts would be an exception. With distribution, the business of the officers of the church with temporalities, beyond all dispute, ends.”

Of course then—for we *presume* that this is his meaning—there is nothing ecclesiastical even in distributing the poor’s fund. If it does not mean this, we confess that we are in total loss what to make of it.

The concession however, contained in this paragraph is very remarkable. If it means anything, it is, that after all the noise made about poor’s fund, as if it were something altogether different from seminary, mission funds, and those employed in sustaining the ordinances in any particular congregation, it turns out that in this writer’s view, they are all upon a level. He comes over to our side. According to this writer’s reasoning, all that is necessary to bring the collecting and payment of the pastor’s salary within the scope of the deacon’s duties, is that, instead of taking a bond, according to the usual form, we leave the whole matter entirely to the benevolence of the people themselves. Perhaps this would be as well, but what are we to think of a system built upon such foundations? We are thankful that the Church’s system of faith respecting the functions of her officers, has nothing to do with such puerilities.

On the next page 363, we find the following assertion :

“We conceive that there is a difference between temporalities which belong to the church as a spiritual organization, and temporalities belonging to a congregation possessing a civil existence.”

We are at a loss again. The writer has just been speaking of the duty of the magistrate to support the Church, and making a great parade of authorities in regard to the doctrine, but it seems that after all it is not the Church, but a *civil society* that the magistrate is to support.

What follows about the “legitimate place” for trustees, is nothing but bare and naked assertion : especially remarkable as coming from a quarter which we have good reason to believe holds all voluntary associations in abhorrence, and yet will have every congregation to be a voluntary society. Here are his words.

“If contributions are not put into the hands of church officers by the donors—if the donors have themselves made provision for managing them in their civil capacity, what right have the officers of the church to constitute a court to take the control of them? Here we conceive is the legitimate place for trustees.”

This paragraph lets out the design of his whole article. It is intended as an attack upon the deacon as an ecclesiastical officer, and a vindication of the system of trustees.\* And we repeat, it would have been but

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\* The modesty of this writer is equal to his other gifts. In a note to page 363, this writer charges upon Synod at the end of a protracted controversy, ignorance of the place occupied by trustees, and very gravely mourns over the deed of Synod as an infringement of the rights of the people, because “trustees are substitutes for the civil magistrate”! Cannot this writer be made to understand that the duty of the nation to *devote* funds for the Church’s support has nothing to do with the matter of Consistory! Would there not, on his own principle, even in the best state of things, have to be a board of trustees or civil officers of some sort, to look after every congre-

honest to have made this the caption of the article. And besides, it is, after all, on this that the question turns, as a practical question. Whether the deacons are to meet with the elders, and *vote* with them—or whether they are merely to report to the Session, is *comparatively* unimportant. This turns upon the question whether the *deacon* has the right to pass a decisive judgment, or whether this belongs entirely to the elders. We think he has, but either way, it affects no right—endangers none of the liberties of Church members.

But what is this consistory, against which this writer pretends to be so angry—of which he is so much in dread? It is neither more nor less than a meeting at suitable times “of all the officers of the congregation to see to the well ordering of its temporal affairs.” The funds are all contributed voluntarily by the people, who, in accordance with scriptural example, give the general designation of the funds. The deacons then collect, and distribute, holding their own meeting for the facility of their own operations. The elders and deacons assemble as often as may be thought proper to exercise a general inspection and control—in the Cherry Street Congregation, Phila., it is once in three months. To this meeting, the deacons present their report, which is made so minute as to enable all the members to form a sufficiently accurate judgment of the management of affairs. Any subject connected with the pecuniary interests, or the poor of the congregation, may then be brought forward and considered.

Every year a full statement is laid before the congregation, when all the doings of the year are open to inspection. To this meeting belongs the designation of funds—the amount of pastor's salary, &c. &c.

Now, whoever can see any bugbear in all that, is far more sharp-sighted than we are. We can see in it no more than a wise and constant supervision of matters intimately connected with the Church's welfare. In such a system, with any thing like care and vigilance on the part of the consistory, and diligence on the part of the deacons, and liberality on the part of the people, the fiscal concerns cannot fail to be in as healthy a state as circumstances admit of. There is nothing done in a corner. Meetings are public and open to all. Every year, the accounts of each individual deacon, and of the whole Board, are carefully audited. The knowledge, zeal, and experience of *all* the officers are brought to bear upon the interests of the whole. There may be difference of opinion as to whether the deacon should have a vote in this quarterly review, but whether or not is a matter of comparatively small moment. At all events, no great injury can result from the enjoyment of this right by the deacon, *we* believe it to be his *right*. But however this may be, he who can see great bugbears in the consistory, when he once knows what it is, has wondrous powers of vision. He had better look to his own eyes.

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gation, or at least to look after the Churches, Pastor, &c., within a given bounds? Or does he think there is a magic in the name Christian Civil Magistrate, so that these things, repairs of Churches, payment of Professors, Pastor's salaries, &c., will take care of themselves? There must be some body or bodies, to attend to these things under any circumstances. We say these persons are divinely appointed—they are deacons. That *wherever* they are to obtain the funds, *they* are to look after these things. If the government is friendly, a permanent support will be guaranteed; if hostile, the members of the Church will have to do the best they can. Trustees are “not substitutes for the civil magistrate,” they are “substitutes for *deacons*.”

(For the Covenanter.)

## THE DOMINION OF CHRIST.

(BY REV. JOHN M'AULEY.)

I have offered three arguments to prove that *Christian* magistracy originated in the God of grace, viz: that it never could have had an origin, had not the God of grace given a revelation of his will, by the ministry of the Mediator:—that this revelation of Jesus Christ is obligatory on the civil magistrate, because authoritatively enjoined by the Mediator:—and because Christian magistracy is an integral part of the Christian religion, that is, the duties enjoined, and the rewards and punishments with which they are connected, are an integral part of the Christian religion.

Suffer me here to state, that in contending for the mediatorial dominion of Christ over the nations, it is no part of my intention to attempt a defence of my “phraseology” or manner; but a defence of the great doctrine itself: but on the contrary, it is my resolution to endeavour to profit by any hint that may be given by the friends of this doctrine.

4. Christian magistracy has its origin in God as the God of grace, because the magistrate is wholly dependent on the Mediator, for every *gracious, spiritual, and truly moral endowment*, to fit him for performing the duties required, and receiving the promises given to him, by the God of grace, in his word. Without gracious endowments he will receive none of the promises, neither can he without these endowments perform any of the duties in any other way than in the “oldness of the letter.” Before he can “serve in newness of the spirit” he must be “delivered from the law,” as a covenant of works,—must “become dead to the law” and the law dead to him, “that (the law) being dead wherein we were held,” Rom. vii. 4–6: must be “held” no longer, either by the commanding or condemning power of the law,—must be freed from carnality, and be made spiritual, “they that are in the flesh cannot please God,” but all those who do not please God offend him. Now the magistrate can receive these endowments from none but the Mediator, for God essentially considered bestows no gracious endowments on fallen man; and where there are no gracious endowments, there can be no Christian magistrates or governments; but when the Mediator bestows these endowments on magistrates and nations, they become Christian magistrates and governments, and cease to be heathen, that is, Christ by the bestowment of his grace, puts a period to the one, and gives existence or an origin to the other. Then, if the God of grace give to the Christian magistrate, precepts and promises, or law and gospel; and bestow grace to *obey* the first, and *believe* the latter; and claims and exercises the right of inflicting punishment on the disobedient and unbelieving, who but the brother would deny to him dominion over the magistrate? Is not this the very essence of dominion? The brother lays it down as an axiom that “Christ in the covenant of grace is not to be regarded as the representative of magistrates and citizens as such, but simply as sinners,” and from this draws the conclusion that “the principles that flow out of this covenant cannot be regarded as the formal rule of their conduct viewed in that character.” Now, if the converse of his premises be true, so is that of his conclusion. If it be true that Christ represented magistrates &c., in the covenant of grace,

then the principles of that covenant are the rule of his obedience. It is just as certain that Christ represented rulers and people, as it is that he represented the priest, and the whole congregation, see Leviticus iv. chapter throughout, verse 3, when the high priest sinned, he was directed to take a young bullock for a sin offering, the death of this bullock was substituted for that of the high priest, it also was a type of Christ, its substitution of his substitution, and its death of Christ's death. Again, if the whole congregation sin, they are directed to take a young bullock for a sin offering, verse 13. These two cases are intended to represent Christ as the substitute of his people in their ecclesiastical relations, but the two following represents him as their substitute in their civil relations. Verse 22, when a *ruler* sinned, he was directed to take for a sin offering "a kid of the goats, a male without blemish." Then it is certain that the ruler had a typical representative, and that this type pointed to Christ the great antitype, as the ruler's representative. Again, verse 27, "if any one of the *common* people sin &c., he shall bring for his offering a kid of the goats, a female without blemish." This was manifestly intended to prefigure Christ as the citizen's representative. Thus Christ did represent rulers and citizens "*as such*," and not "simply as sinners." He represented them as sinning rulers and citizens.

Equally absurd and unfounded is another assertion where he says, "the covenant of works does not contemplate man as magistrate and subject, &c." It manifestly contemplated man in every relation,—more philosophy palmed off on his readers for theology. All that the brother has now to do, is to deny that the covenant of works respects men in their ecclesiastical relations, or that Christ is the representative of man in this relation, and he is one in doctrine with Professor Seward and the neologians of Germany. His doctrines are as really neologian or neonomian as theirs; the only difference is, they have taken two steps, he only one. But it is impossible for him to defend, and carry out his present philosophical views without becoming a full blooded neologian.

5. Christian magistracy has its origin in God as the God of grace, because it is as really and truly *instituted by him in this character*, as ecclesiastical government. The God of grace by the ministry of Jesus Christ instituted both civil and ecclesiastical government. Horn in his introduction to the study of Theology, says, "On the departure of the children of Israel from the land of their oppressors, under the *guidance of Moses*, Jehovah was pleased to *institute* a new form of government." Mathew Henry in his comment on Prov. viii. 15, 16, says: "Civil government is a *divine institution*, and those that are intrusted with the administration of it have their *commission from Christ*: it is a branch of his kingly office, that *by him kings reign*." See Scott on the same passage. Again, Ebenezer Erskine, in his sermon on Psalm ii. 6, puts civil government, in every sense of the word, both in its institution, and administration under the Mediator. He says, "God in the person of the Son, sustains the place of a Mediator, surety, and redeemer," and "that in order to the accomplishment of the Son's undertaking, (as Mediator) 'all power in heaven and earth *is given to him*:' *all government* is COMMITTED to the Son, angels, men and devils, and all creatures are put under his hand that he may make them subservient to the *recovery* of that poor contemptible creature man." Again he says, on

the same page, vol. 2, page 524, "his general mediatory kingdom extends itself over heaven, earth and hell."

But this is not the testimony on which I rely to prove that the God of grace instituted civil government by the ministry of Moses. And it must be kept in mind that Moses, as well as Paul and Peter, acted in all his ministrations as the servant of Jesus Christ, and not as the minister or servant of God essentially considered; for God essentially considered, has no intercourse or converse with fallen man, and God as the God of grace, deals not with fallen man, except through a Mediator. Then all that Moses did, he did as the minister of the Mediator, and not as the minister of God essentially considered. Now that Moses did institute Christian magistracy, or Christian civil government, is plain.

1. Because the Mediator, by the ministry of Moses, gave them a *constitution* and a *judicial law*. The ten commandments was to them both a civil and ecclesiastical constitution, because it is called God's covenant with that people, not only as a religious people, but as a "*kingdom of priests,*" and a "*holy nation,*" Ex. xix. 5: and because this covenant was sworn and ratified not only by ecclesiastics, but by civil rulers, and military men. At the renovation of this covenant, in the land of Moab, "*captains of tribes, elders and officers*" are mentioned among the covenanters, Deut. xxix. 10, 18: See also 2nd Chron. xxxiv. 29-32: and Neh. ix. 38, and 10: where *princes, levites and priests* seal unto the covenant. And our fathers in 1643, in their solemn league and covenant say: "We noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts, &c.," and in this they were manifestly following the footsteps of the flock, and imitating the example of the covenanters from the days of Moses.

The ten commandments are, from their very nature, both a civil and ecclesiastical constitution, *first*, because they are a summary defence of all kinds of rights, and a compendium of all kinds of duties; *secondly*, because they contain the matter of the covenant between God and man of every condition, and between man and man in every relation. 2. Moses under the direction of the God of grace, *instituted* Christian or moral civil government, because he appointed civil rulers; or rather, made those rulers whom the people had been directed to choose, Deut. i. 13, "*Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you.*" Here Jesus Christ, the angel of the covenant that spake with Moses, His servant, in instituting civil government, gave directions for the election and investment of godly or religious civil rulers, see also 2nd Samuel xxiii. 3: Ex. xviii. 21. Here we have specified, not only natural and acquired, but religious qualifications. 3. The angel of the covenant institutes Christian magistracy, because he does not only specify the duties of rulers, but lays restraints upon them, Deut. xvii. 15-20: and bestows on both the obedient, and disobedient, their appropriate rewards. 4. The angel of the covenant, instituted civil government, because he has given full instruction to the *ruled*, with regard to the election of officers, see all the above quoted passages, and with regard to their duties to these rulers.

And now, if giving a civil constitution, and judicial law,—if laying down the character and duties of civil rulers,—if giving directions for their election and investiture with office,—if showing what kind of subjection is due to their lawful authority, is instituting civil government,



then the angel of the covenant has done all this "by the hand of Moses." But now, I utterly deny that God as the 'God of grace, instituted heathen civil government, or that God essentially considered, instituted Christian civil government. And now a query—will the brother answer it? When God commanded Elijah to go and anoint Hazael to be king of Syria, Jehu to be king of Israel, and Elisha to be prophet in his room, did Elijah receive this commission from God essentially considered, or from God as the God of grace? 1st Kings xix. 15.

6. Christian magistracy has its origin in God as the God of grace, because Christ does *actually exercise dominion over princes and kingdoms*, both heathen and Christian. Not indeed in the same manner.

1. His dominion over heathen kings and kingdoms, is exercised in the ordering of his providences,—in turning the king's heart, purposes or motives, like the rivers of water, whithersoever he will, Prov. xxi. 1 : as Nebuchadnezzar and Cyrus, causing them to accomplish his purposes, and advance the interests of his kingdom. Thus "he is head over all things to the Church:"—in hindering or restraining their wrath, Psalms lxxvi. 10 : "stilling the noise of the seas, the noise of their waves, and the tumults of the people,"—and when it is for his glory, and the interests of his spiritual kingdom, by breaking them with a rod of iron, and dashing them in pieces as a potter's vessel, Ps. ii. 9 : by making the potsherd strive with the potsherd of the earth, to their mutual destruction, Isaiah xlv. 9.

2. Christ exercises dominion over Christian princes and nations, by "putting his laws in their mind, and writing them in their hearts," Heb. viii. 10 : by inclining and enabling them to yield a willing subjection to this law,—not simply by compelling them by his overruling providence to promote his glory, but by *inclining* them by his word and spirit to do that which is well pleasing in his sight—inclining them to his law and testimony,—by the exercise of his divine power, the bestowment of divine grace, enabling them to abhor that which is evil, and powerfully determining them to that which is good. That Christ does thus rule Christian princes and nations, is proven from the history, precepts and prophecy of the scriptures. *First*, by the *history* of the scriptures; thus he ruled the kingdoms of Judah and Israel in the days of David and Solomon; thus he ruled the kingdom of Judah in the days of Asa, Jehoshaphat, Hezekiah, and Josiah. *Secondly*, the *precepts* of the scriptures prove that Christ exercises a moral dominion over Christian nations; it is true that the precepts are addressed to all princes and nations who read the scriptures, but they become a *ruling power* in the *hearts* of none but Christian princes and nations.

The scriptures tell us that rulers must be men "fearing God," Ex. xviii. 21 : "ruling in his fear," 2nd Sam. xxiii. 3 : serving him with fear and trembling, Ps. ii. 11. Ministers of God for good, a terror to evil doers, and a praise to them that do good, Rom. xiii. 3, 4 : and many other passages contain precepts given to rulers, either expressed or implied. And now the question arises, who gave these precepts? In whose name did the prophets and apostles deliver these precepts to rulers? In the name of God essentially considered, or in the name of God as the God of grace? We have already proven that God essentially considered does not speak in the scriptures, and that the God of grace does not hold converse with fallen man, except through a Mediator. And Peter says expressly that the *Spirit of Christ signified* to

the *Prophets* those things that were revealed to them, 1st Pet. i. 2. The spirit of Christ, the one, the only lawgiver revealed to them whatsoever they spake. It was the God of Israel—the angel of the covenant, that spake to all the prophets, and it was in the name of *Him* that spake to them, that they spake to the people. Then all the prophets that delivered precepts, threatenings, or promises to rulers, did it in the name of Christ the Mediator, who both spake to them, and in them.

Again, all the Apostles spake, whatsoever they spake, in the name of Christ. They spake only what Christ spake to them in his personal ministry, or what they “received by the revelation of Jesus Christ.” Gal. i. 12. John calls the revelation given to him in the isle of Patmos, “The Revelation of Jesus Christ.” Rev. i. 1. God gave the revelation to Jesus Christ, that is, the God of grace, but Jesus Christ “shewed it unto his servants.” Hence again the whole word of God is called the *testimony of Jesus Christ*, Rev. i. 3. The Apostles, in their epistles, style themselves the *Servants and Apostles of Jesus Christ*. See Rom. i. 1: 1st and 2nd Pet. &c. Then when the Apostle Paul penned the thirteenth Chapter of Romans, he did it as the servant of Jesus Christ, and in his name, and the authority there expressed is the authority of Jesus Christ. 1. This authority was given to Jesus Christ by the God of grace, and not by God essentially considered, Matt. xxviii. 18. 2. It is published by Jesus Christ, as His own authority, in His own name, and by Ambassadors of His own choice, who call themselves Servants, Apostles, and Ambassadors of Christ, therefore those who exercise this authority, must exercise it in the name of Him from whom they received it, for they cannot exercise it in their own name, nor in the name of one from whom they did not receive it. Therefore, seeing that this authority was not derived from God essentially considered, nor promulgated in His name, it cannot be exercised in his name, in that character. I know that this is all directly opposed to George Gillespie, but much as I esteem him, I do not reverence his errors quite so much as to adopt them: What if the scriptures do no where say to civil rulers, in so many words, thou shalt rule in the name of Christ? Seeing that Christ does authoritatively command them, tells them how they shall, and how they shall not rule,—gives them a law saying hitherto shalt thou come, but no farther, and promises rewards to the obedient, and proclaims vengeance against the disobedient, Ps. cx. 2, 5. Are they not bound to reign in his name, seeing that his law sets bounds to their authority, and he will hold them accountable for every transgression of it? And that they can exercise no authority but what they derive from Him? Could it be possible, if the magistrate were under the dominion of God essentially considered, that Christ would meddle with his dominion as he does,—give laws, promise rewards, denounce threatenings, &c.? This cannot be, there is no more interference between the dominion of God essentially considered, and God as the God of grace, than there is between the covenant of works, and that of grace. Has brother Cooper ever read Gillespie on “Associations and Confederacies with Idolaters, Infidels and Heretics?” If he has not, he would do well to read it, and then he will find abundant employment to reconcile Gillespie with Gillespie. *Third*, the prophecies prove that Christ exercises dominion over princes and nations, particularly those prophecies that are yet to be fulfilled, which speak of the millennium, when the kingdom of the stone shall become the kingdom of the mountain. The kingdoms symbolized

by Nebuchadnezzar's image, and that symbolized by the stone cut out of the mountain without hands, are as really and truly antagonist powers, as the seed of the serpent, and the seed of the woman,—as Christ and Belial. They are engaged in a war, in which the latter will exterminate the former, and become universal. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," Dan. ii. 44: In Chap. vii. 27, this universal and everlasting kingdom is said to be given to the "people of the saints of the Most High." "It shall not be left to other people"—worldly and ungodly men, who will not obey the prince of the kings of the earth. Now this same kingdom that is here said to be given to the people of the saints of the Most High, is also said to be given to him whom Daniel saw in the night vision, coming in the clouds of heaven,—it was one like to the Son of Man—the Mediator, verse 13. Again this dominion, and glory, and kingdom that "*was given*" to him who came in the clouds of heaven, is said to embrace all people, and nations, and languages,— "that all people, *nations*, and languages should serve him," verse 14. Then, from all these passages taken together, we learn that Christ is the king of this kingdom, symbolized by the stone and mountain, and which includes *all people, nations, and languages*: even as Satan is the king of those kingdoms symbolized by the image, and by the four beasts which Daniel saw come up out of the sea, verse 3.

I will quote only two prophecies more, Ps. xxii. 27–28: and lxxii. 7–11. Henry commenting on Ps. xxii. 28, says: "The kingdom of grace is the Lord Christ's, and he, *as Mediator*, is appointed *governor among the nations*." The lxxii. Psalm no doubt primarily relates to Solomon, but *mainly* to Christ the Mediator. In this passage we are told that "*all kings* shall fall down before him, *all nations* shall serve him," v. 11. Now he that is here spoken of as having dominion over *all kings*, and *all nations* can be none other than the Mediator, for Solomon was not a type of God essentially considered, neither was his kingdom typical of God's essential kingdom. Thus the history, precepts and prophecies prove that Christ exercises mediatorial dominion over the nations.

Then in the foregoing remarks, we have seen that Christian civil government never could have had *existence* without a Mediator,—that it is actually and *necessarily incorporated* into the Christian religion,—that rulers never could have had any of the *endowments or qualifications* that are necessary—yea essential to the exercise of civil rule on truly Christian principles,—that without a Mediator, Christian civil rule, or government never could have been *instituted*, much less exercised, and finally that Christ does exercise mediatorial dominion over the nations, consequently this dominion has its origin in God in the same character in which it is administered. I admit that it would be a very great error to deny that God's essential government had its origin in him in his essential character, but I deny that *Christian* government, either civil or ecclesiastical belongs to God's essential government, and therefore can neither have an origin in, nor be dispensed by God in that character.

## GEMS FROM M'CHEYNE.

*Suffering.*—"There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised, before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Commend me to a bruised brother, a broken reed—one like the Son of man. To me there is something sacred and sweet in all suffering—it is so much akin to the Man of Sorrows."

*Humility.*—"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face, is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy; but, Oh, for a holy ignorance of our shining!"

*Bereavements.*—"Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more, when God is the operator, who afflicteth *not from his heart*, nor grieveth the children of men."

*Spiritual Sentimentalism.*—"Is it possible for a person to be conceited of his miseries? May there not be a deep leaven of pride, in telling how desolate and how unfeeling we are? in brooding over our unearthly pains? in our being excluded from the unsympathetic world? in our being the invalids of Christ's hospital?"

*Christ's Intercession.*—"I ought to study Christ as an Intercessor. He prayed most for Peter, who was to be most tempted. I am on his breast-plate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me."

*Wearing out for Christ.*—"The oil of the lamp in the temple burnt away in giving light; so should we."

*A word to Ministers.*—"Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. \* \* \* \* Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever; but an inch on which we can stand and preach the way of salvation to a perishing world."

## HEATHEN LITERATURE.

In the April No. of the *Covenanter*, p. 265, Mr. Sloane supports the positive side of the question with several arguments. There is one other argument, that he has omitted by oversight, more powerful in my opinion, than any, if not all that he has mentioned; I mean the cultivation of the mind. I have read a remark of one to this effect, that were all the literature that he had acquired at great labor, completely swept from his mind, that he could not remember one single thing that he had learned, yet he would consider the mental cultivation that he had acquired, ample compensation for all his labor. I have met with another remark, in the time of the Reformation; a student, who was studying heathen classics, was asked why he spent so much time in

studying such unprofitable literature. He said, he meant to adorn the Church of God with the jewels of Egypt. For my own part, I would cordially acquiesce in the study of heathen literature if there was nothing to supply its place. As for Latin, we have Turretine, and Buchanan's Psalms, as good Latin poetry as Virgil and Horace. And the Greek Testament is itself enough for Greek. Thus, while the mind is cultivated in the acquisition of human literature, a fund of moral and religious truth is acquired at the same time. Allowing no moral contamination to arise from the Classics, certainly there is little, if any morality, and nothing of religion to be obtained. I think then, all the good to be derived, will not compensate for such an expenditure of precious time.

—*J. Douglass.*

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PITTSBURG PRESBYTERY.

This Presbytery met in Alleghany on the 2nd instant, and was constituted by the Moderator, Rev. John Wallace, John Galbraith, Clerk, and R. B. Cannon, Assistant Clerk.

A call from Beaver on Mr. Samuel Sterrit was sustained as a regular Gospel call, presented to the candidate, and by him accepted. The third Wednesday of June was appointed for his ordination. A lecture on Romans viii. 18-24, and a sermon on Philippians i. 6, were assigned to him as pieces of trial. Rev. R. B. Cannon to preach the ordination sermon, and John Galbraith his alternate.

Two calls, one from New Alexandria Congregation, and the other from Cincinnati, on Mr. Alexander M. Milligan, were on Presbytery's table, but were not presented to the candidate, inasmuch as he had no certificate from the Illinois Presbytery, in whose bounds he had been for some time past. These calls will probably be presented at the next meeting of Presbytery.\*

At the request of Rev. Robert Wallace, who, by age and infirmity is incapacitated for the full discharge of pastoral duties, supplies were granted to his congregation.

A petition from Wilkinsburg asking a disjunction from the Pittsburg Congregation, and a separate organization, was granted, and Mr. Galbraith appointed to attend to the organization as soon as convenient.

Mr. R. J. Dodds delivered as a piece of trial for licensure, an exercise and additions, and presented an exegesis, all of which were cordially approved.

An appeal of Isaac Wilson from the Monongahela Congregation,† after being canvassed at great length, was, by mutual consent, withdrawn.

Adjourned to meet at Little Beaver on the third Wednesday of June, at 10 o'clock, A. M.

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PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes met in Miami congregation, on the 19th of April, pursuant to adjournment, and continued in session two days.

\* We believe there are two other calls, one from Buffalo, N. Y., and the other from St. Louis, made on Mr. Milligan, all of which will likely be presented at that time.

† Session, we suppose.

All the standing members of the Presbytery were in attendance except one. Rev. J. Love, from the Presbytery of Pittsburg, was present as a consultative member. Mr. Love had been for some months supplying the vacancies, which would have been almost destitute of preaching, owing to the want of licentiates.

Mr. H. P. McClurkin having finished the usual course of studies in the Seminary, was, after examination by the Presbytery, licensed to preach the everlasting gospel.

Committees were appointed to visit most of the Congregations.

After much deliberation, it was agreed to establish a Grammar School under the inspection of Presbytery, for training youth designed for the ministry, to be located in Miami congregation, under the care of Rev. J. B. Johnston. The following is the course of study for the present, as far as *language* is concerned:—

*Latin*.—Historia Sacra; Latin Testament; Grotius, De veritate, &c.; and Buchanan's Paraphrase of the Psalms.

*Greek*.—Greek Testament; Chrysostom; and Septuagint.

*Hebrew*.—Genesis and the book of Psalms, read with the Latin and Greek.

The following is the scale of appointments:—

Mr. McClurkin, fourth Sabbath in April, *Cincinnati*; thence till third Sabbath of June, at his own disposal; third and fourth Sabbath of June, first and second Sabbath of July, *Lake Elizabeth*, (formerly known as Valparaiso;) remainder of July, and first Sabbath of August, *Cedar Lake*; second and third Sabbath of August, *Macedon*; fourth Sabbath of August, *Xenia*; first and second Sabbath of September, *Cincinnati*; thence discretionary till the meeting of Presbytery.

Mr. Hutcheson, two or three Sabbaths at *Cincinnati*; and as much as he can afford at *Walnut*.

Mr. Niell, one Sabbath at *Flint Village*; and one at *Mrs. Judson's*.

Mr. Boyd, *Cedar Lake*, and *Lake Elizabeth*, the latter part of August and September, to attend to the wants of the church in those places—ordain an elder or elders at Lake Elizabeth, organize a congregation, and dispense the Sacrament of the Supper. Also, to moderate a call at Cedar Lake, and one at Lake Elizabeth, if requested by the people.

Next meeting of Presbytery is to be in *Utica*, on the *first* Wednesday of October, at 10 o'clock, A. M., as a visitation Presbytery.

By order of Presbytery,

R. HUTCHESON, *Clerk*.

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#### BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions met according to adjournment in Newburgh, and was opened with prayer by Rev. J. Chrystie. There was not much important business transacted. A communication from Mr. Morton in the form of an address to the church was received, read, and directed to be published, with a brief introduction by Rev. J. Chrystie.

Mr. Chrystie was appointed to correspond with Mr. Morton, and make inquiries respecting the property referred to in the address.

The Treasurer was directed to keep the moneys which he may receive for erecting the Church in Hayti, separate from the Mission Fund, as a "Building Fund."

The Treasurer's Report shows the Treasury to be in a healthy condition. Notwithstanding the unusual expenditure last fall, it is very little diminished. The balance in favor of the Mission being \$696 44 $\frac{1}{2}$ , shows that the church is willing to sustain this great and important enterprise.

The next meeting will be held in the city of New York, 99 Troy St., on the first Tuesday of October next, at 2 $\frac{1}{2}$  o'clock, P. M.

*To the Members of the Reformed Presbyterian Church.*

The following communication from Rev. Mr. Morton, our missionary in Hayti, explains its own object. The Board of Foreign Missions have judged proper to direct its publication, not for the purpose of recommending the object contemplated, and the plan proposed in all its details. On this subject, a sufficient degree of information has not yet been obtained to warrant their approbation, or justify an adoption of the measure here suggested, and to obtain such information, a correspondence has been directed and commenced. In the mean time it is judged that the general object of acquiring a suitable location and building for Missionary operations, is one of considerable importance to secure at once the stability and the success of our Mission. With this view, the practicability of which, at least, appears feasible from Mr. Morton's communication, and the probable cost of which may likewise be very nearly estimated—the Board commit the whole subject to the consideration of the Church. They pledge themselves that no hasty movement shall be made in the investment of any funds which may be raised for such purpose, but that the whole subject shall receive the most careful investigation, and every means used in their power to be satisfied that the purchase, if any be made, shall be such as shall be secure and conducive to the permanent interests of the Mission, and meet the expectations and desires of such as shall contribute to the acquisition of the Mission property and buildings. For the purpose of ascertaining the sense of the Church, and the friends of its Mission on this subject they propose and recommend that a fund be raised, distinct and separate from the ordinary Missionary contributions, to be denominated "the Building Fund of the Mission,"—that efforts be made in every Society by contributions of *only half a dollar from each individual*—that those in congregations be made up in one sum, and remitted to the Treasurer of the Board, "Hugh Glassford, city of New York," specifically stating its object. The monies so collected shall be kept separate, and applied solely to the object contemplated, as soon as a sufficient amount shall be collected, and a suitable investment be ascertained. And should such investment be finally relinquished, to be subject to the order of Synod for future Missionary services.

By order of the Board of Foreign Missions,

J. W. CHRYSTIE, Ch. pro tem.

*An Appeal to the Members of the Reformed Presbyterian Church.*

Dear Brethren,—You have heretofore afforded numerous evidences that the cause of Foreign Missions occupies a high place in your estimation, and in the affections of your hearts; and I cannot but hope that you will rejoice, with joy unspeakable, to hear of any means whereby you may further contribute to the advancement of that work which you

have commenced, with so much faith in the promises of our Covenant Head. Like Israel of old, you have obeyed the command of the Lord, to "go forward," and it cannot be that you will now think of halting in the midst of the waters, that stand as a heap on the right hand, and on the left.

I take for granted, that it is your intention, whenever the proper time shall arrive, to contribute over and above your ordinary offerings, enough to furnish your missionaries with at least a comfortable house of worship, and a school-room, for you are well aware that so much is indispensably necessary to afford a reasonable prospect of success in our undertaking. In view of this fact, the present appeal is made in behalf of our mission. Will you not *now*, brethren, contribute the means necessary to procure those conveniences so important to our success?

It would be a waste of time to attempt to show you the importance of this object. You do not need to be convinced of it, for, as I have already said, you have resolved in your own minds to make such contributions, whenever the proper time shall arrive. The only question then is, is this the proper time? I am persuaded brethren, that now is the most convenient time, for the following reasons, to which I invite your most candid attention.

1. The people here will be far more likely to attend to hear the gospel preached, and will have far more confidence in the mission, when thus established, as it were, than under other circumstances. Without these conveniences, it will be difficult either to gather a congregation of hearers, or to establish a good school.

2. By furnishing as soon as possible a house of worship, you will reduce considerably the ordinary expenses of the mission. The rent of a suitable room, even if it can be obtained, which is doubtful, will be more than twice the usual interest of the sum it will be necessary for you to contribute for this purpose.

3. There is at this time a lot of ground with valuable and suitable improvements partially made, and situated in a most desirable part of the city, which can be purchased on very reasonable terms. The small sum of fifteen hundred dollars will be sufficient to purchase the lot, to complete, so far as to make it comfortable for a school, or for a congregation to worship in, the building already partially erected, which will be about 40 by 50 feet, and to construct a small dwelling house on the same lot, for one of your missionaries. Thus, for the outlay of this sum, you may save to the mission and your missionaries an annual rent of about two hundred dollars; and besides, the accommodations would be far better than could be hired on any terms. But the property above referred to, having been recently offered for sale, will most probably, in a year from this time, be sold, and beyond our reach.\*

Perhaps some may think however, that it would be better to wait till it shall be ascertained whether the gospel will have success among the Haitians, before incurring this expense. But consider that you will certainly expend the greater part of this sum in the payment of rents, before it would be reasonable to expect much fruit of our labors, among a people so destitute of Bible knowledge as the mass here are. Besides, shall we not imitate the wisdom of the farmer, who has no sooner sown

\* In a later communication, Mr. Morton states that the building will not answer—the walls having been injured by fire. This fact will modify to some extent, the calculations in the address.—Ed. Cov.



his field than he commences building his barn, that he may have it ready before the time of the ingathering? Behold these fields, all "white already to harvest!" And shall not *we* gather a few sheaves? Having begun in faith, let us not suffer ourselves to be trammelled in the work by doubtings or groundless fears, but ever trust in Him who is able to gather, even here, "a willing people in the day of his power."

Brethren, in view of the commendable liberality which you have always manifested, in responding to similar calls, whether from the brethren at home, or from those abroad, I cannot entertain a doubt but that you will cheerfully and promptly respond to this. True, it is neither a very great, nor a very heavy work, that we ask you to do; but surely it is a *good work*, and one that is intimately connected with the prosperity of our mission.

Let then the New Testament Israel "go forward," neither daunted at the sight of deep waters, nor terrified at the prospect of a desert march, for, if we be not afraid of the giants, it will not be long ere we shall overcome the nations, and "possess the earth." Whereas, if we tremble before the sons of Anak, we *may* be doomed to a long wandering march through a pathless wilderness.

Your fellow-labourer in the cause of Christ,

J. W. MORTON.

PORT AU PRINCE, Jan. 29th, 1848.

*Report of Treasurer of Foreign Missions.*

HUGH GLASSFORD, TREASURER, IN ACCOUNT WITH BOARD OF FOREIGN MISSIONS.

| 1847.                                                                                                                 | Dr.       |
|-----------------------------------------------------------------------------------------------------------------------|-----------|
| To Balance in Treasury per preceding report, -                                                                        | \$726 52½ |
| Oct. 8, Monongahela Congregation, - - - -                                                                             | 15 00     |
| 8, Union and Pine Creek Congregation, - - - -                                                                         | 18 37½    |
| Nov. 8, Princeton, Ind., Congregation, per Rev. J. J. M'Clurkin, - - - - -                                            | 5 00      |
| 15, Kortright Congregation, per Rev. S. M. Wilson, - - - -                                                            | 23 12½    |
| 15, Southfield, Mich., Congregation, per Wm. Marshall, - - - - -                                                      | 9 20      |
| 16, First and Second Congregations, Philadelphia, for printing Psalms, - - - - -                                      | 14 25     |
| 16, Several friends per Rev. J. W. Morton, for printing Psalms, - - - - -                                             | 10 50     |
| 29, A Friend to Newburgh Congregation per Rev. M. Roney, - - - - -                                                    | 5 00      |
| 29, A Friend to Foreign Missions per Rev. M. Roney, - - - -                                                           | 1 00      |
| Dec. 4, Second Congregation, Philadelphia., per Rev. S. O. Wylie, - - - - -                                           | 35 00     |
| 6, Sandusky Congregation, per Rev. J. C. Boyd. - - - -                                                                | 5 50      |
| 11, Reformed Presbyterian Missionary Society, of Pittsburg and Alleghany, to be given to Rev. J. W. Morton, - - - - - | •         |
| 20, Miami Congregation, per Rev. J. B. Johnston, - - - -                                                              | 25 00     |
| 20, Xenia Congregation, per Rev. J. B. Johnston, - - - -                                                              | 15 00     |
| 20, Wm. McGee, per Rev. J. B. Johnston, - - - -                                                                       | 4 50      |
| 20, Wm. McGee, per Rev. J. B. Johnston, - - - -                                                                       | 50        |
| 22, Walnut Ridge Congregation, per Thomas Reid, - - - -                                                               | 5 00      |

Amount carried forward,

\$918 47½

|          |                                                                                                                                                               |                   |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 1847.    | Brought forward,                                                                                                                                              | \$918 47½         |
|          | 23, Bloomington Congregation, per Thomas Smith,                                                                                                               | 25 00             |
| 1848.    |                                                                                                                                                               |                   |
| Jan. 8,  | Lisbon Congregation, \$4; Rev. J. Middleton, \$1,                                                                                                             | 5 00              |
|          | 8, A. Chilon, - - - - -                                                                                                                                       | 5 00              |
|          | 17, Brush Creek Congregation, - - - - -                                                                                                                       | 12 00             |
| Mar. 6,  | Alexander M. Milligan, - - - - -                                                                                                                              | 30 00             |
|          | 6, First Congregation, Philadelphia, per Rev. J. M. Willson, - - - - -                                                                                        | 110 00            |
|          | 6, Craftsbury Congregation, per Rev. R. Z. Willson,                                                                                                           | 23 00             |
|          | 20, Lisbon Congregation, per Rev. J. Middleton, -                                                                                                             | 6 00              |
|          | 29, Rochester Congregation, per Rev. D. Scott, -                                                                                                              | 24 28             |
| April 5, | Miss. Society of Second Congregation, N. Y., \$58 71                                                                                                          |                   |
|          | 5, Second Congregation, New York, collection,                                                                                                                 |                   |
|          | January 2d, - - - - -                                                                                                                                         | 69 50             |
|          |                                                                                                                                                               | <u>128 21</u>     |
| May 6,   | Members of Rev. Robert Wallace's Congregation, viz: A. Gibson, \$1, George Stewart, \$1, J. M'Culloch, \$1, James Quin, \$1, Wm. McKinley, 50 cts., - - - - - | 4 50              |
|          | 6, Juvenile Missionary Society, York, \$18 12; York Congregation, \$8, - - - - -                                                                              | 26 12             |
|          | 6, Utica Congregation, - - - - -                                                                                                                              | 13 50             |
|          | 6, Jonathan's Creek Congregation, - - - - -                                                                                                                   | 9 50              |
|          | 9, Isaac Adair, Chili, Ill., - - - - -                                                                                                                        | 1 00              |
|          | 10, Conococheague Congregation, per Rev. J. Kennedy,                                                                                                          | 40 00             |
|          | 10, Muskingum Congregation, per Rev. John Wallace, - - - - -                                                                                                  | 7 00              |
|          | 10, Salt Creek Congregation, per David Wallace,                                                                                                               | 16 00             |
|          | 10, Hugh Parks, Delaware, Ohio, - - - - -                                                                                                                     | 2 00              |
|          | 10, Greensburgh and Clarksburg Congregation, per Rev. R. B. Cannon, - - - - -                                                                                 | 23 00             |
|          | 10, Xenia Congregation, per Rev. Dr. Willson, -                                                                                                               | 4 00              |
|          | 10, Londonderry Congregation, O., per M. S. Sterret,                                                                                                          | 12 00             |
|          | 11, Bovina Congregation, per Rev. James Douglass,                                                                                                             | 8 87              |
|          |                                                                                                                                                               | <u>\$1454 45½</u> |
| 1847.    | CONTRA,                                                                                                                                                       | Cr.               |
| Nov. 8,  | By Rev. J. W. Morton for outfit, - - - - -                                                                                                                    | \$150 00          |
|          | 8, By Rev. J. W. Morton for one half-year's salary,                                                                                                           | 300 00            |
|          | 8, By Rev. J. W. Morton for passage money, -                                                                                                                  | 70 00             |
|          | 8, By Rev. J. W. Morton, first instalment, Missionary expenses, - - - - -                                                                                     | 50 00             |
|          | 8, By Bibles and Testaments, - - - - -                                                                                                                        | 40 62½            |
|          | 17, By printing Psalms, - - - - -                                                                                                                             | 40 75             |
|          | 17, By freight on Bibles, &c., - - - - -                                                                                                                      | 1 17              |
| 1848.    |                                                                                                                                                               |                   |
| Mar. 27, | By Rev. J. W. Morton, current expenses, - -                                                                                                                   | 50 00             |
|          | 27, By Rev. J. W. Morton, salary, - - - - -                                                                                                                   | 50 00             |
|          | 27, By Postage, 57 cts.; Discount, \$4 89, - -                                                                                                                | 5 46              |
|          |                                                                                                                                                               | <u>\$758 00½</u>  |
|          | Balance in the Treasury,                                                                                                                                      | \$696 44½         |
|          | All which is respectfully submitted,                                                                                                                          |                   |

HUGH GLASSFORD, Treasurer.

## MISSIONARY INTELLIGENCE.—HAITI.

We have been permitted to take the following extracts from a letter from Mr. Morton. They present the prospects of his mission in an encouraging aspect. We hope for later intelligence before our number is issued.—(Ed. Cov.)

“I have rented two rooms, as you have no doubt heard before this time, at \$40 Haitien, or \$8 Spanish, per month. I preach pretty regularly on the Sabbath afternoon in French, to a small number of people; say, on an average, 12 persons in the house, and as many passers-by, constantly at the door and windows. There is, I think, a prospect that the number will steadily increase. On the Sabbath evenings I preach in English, to a considerably larger congregation. I intend to have a Bible class on Sabbath mornings early, if I can succeed in collecting one. I have a very small Bible class now, that meets on Wednesday or Friday evening. Our exercises (in French) consist of a kind of expository Lecture on one of the questions in the Shorter Catechism, a catechetical exercise on a chapter in Genesis, and a short lesson in Vocal Music. This class numbers at present five young men, and I have the promise of a few more, and also one or two females. I have translated the Shorter Catechism as far as the Commandments, and hope ere long to complete it. I have also, rather by way of trial, translated a few chapters of the Confession of Faith. I am advancing rapidly also, in the translation of the Psalms. By the way, the people here seem to be very fond of the Psalms in the new version. I observe that we have more “out of door” hearers during the time of singing than at any other time, and some of the Methodists who have joined in singing them, have expressed their entire approval of them, and satisfaction in them. In lecturing on the Catechism, I require the scholars to hunt for all the scripture proofs, and put to them whatever questions I think they will be likely to answer. I hope this class will do good and increase, though patience will be very requisite in the commencement. If I can succeed in getting it together twice a week, Sabbath morning and Wednesday evening, I design to divide the exercises, taking the Catechism for one, and the Historical Lesson for the other. I want you to pray for this class, particularly for the scholars that they may have the docility of little children, and for me, that I may have the unction of the Holy Spirit, and that in my lectures and questions the name of Christ may be ‘as ointment poured forth.’

“We have met with some opposition from the Devil and his servants, but as yet, we seem to have the best of the battle.”

The only annoyance the mission has met with, has been from the American Consul! From his opposition, it is hoped, there will soon be deliverance, by his removal.—(Ed. Cov.)

Our readers have had before them a general view of Mr. Morton’s earlier efforts. The following, however, is more in detail, and presents an interesting account of his first efforts. We extract from a letter to the Chairman of the Board. The incidents occurred last December.

“Last Sabbath morning, I preached in French for the first time to a few poor people whom I found in a little hamlet in the country. I fear they did not understand all that was said, as they all speak the Creole language, though I am persuaded they

did comprehend a good deal. I went through the exercises as near as I could in our customary form. I commenced with a short prayer—then read, explained, and sang the first Psalm,—then read part of the first, together with the second chapter of Matthew, then preached from Matt. i. 21, ‘And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.’ I then prayed, sung, and dismissed the little congregation with the Apostolical benediction. They all seemed pleased, and I promised to return next Sabbath, to give them another short sermon. After asking the children a few questions, we returned home. In the afternoon, I walked some distance up the mountain, and found a half-dozen men, women, and children, to whom I preached the same discourse I had given in the morning. They live in a little village containing some six or seven huts, and I suppose, as many families. Most of the villagers had gone to the city, and those who were at home, did not seem to have much desire to hear the Gospel. I hope, however, to have a larger number and better attention in the same place another time. My other missionary labors have consisted chiefly in the visitation of families in the country, to whom I have read and explained as well I could in French, portions of the Scriptures. We have been so much burdened with ‘the cares of this world,’ that of course, we have not done much yet.”

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THE LONELY CHRISTIAN.

Let no one be too much cast down, should the Lord ever direct him to the wilderess by the river Jordan, and to the brook Cherith, for He still is accustomed to do so with His children in a variety of ways. If He visit us with sickness, so that we must be alone upon our bed, and in our chamber; or if our friends forsake us and forget us; if we become regarded as outcasts having neither house nor hearts opened to us any longer; or if we are called to sojourn in Meshech, and to dwell among those who are of a different mind from ourselves, who do not understand us, and who ridicule our way of life—in such situations we are shut in with Elijah by the brook Cherith. But be not alarmed; rather be of good courage! Such seclusion, or exclusion, how blissful and salutary may it become! Numberless Christians have been constrained to declare that it was in their imprisonment, or place of exile—in their lonely sick chambers, or in the days when they were forsaken by men and cast out by the world, that they entered really into their own hearts, and ascertained their true spiritual state. The leaven of the Pharisees was then put away from them, and worship was no longer paid to an imaginary Saviour. They began to long in earnest for close communion with him; and the wrestling prayer of Jacob, lasting until daybreak, which they had only talked of before, now became a matter of reality and experience, an event in their own personal history. And a hundred other things pertaining to inward religion, which they had only in imagination appropriated hitherto, were then individually realized. They were then also first truly brought into the number of those sheep that hear His voice, and were never so conscious that he really lives and speaks to His children, and walks and dwells with them; nor did they ever experience His tender consolation and support, or ever feel his love so strongly and unequivocally, as at that very time when their path was so solitary and through the wilderness, when they were obliged to be with their Lord alone. Therefore be encouraged, ye who dwell by the brook Cherith in solitudes, for God’s dew can drop upon the dwellings of the wilderness, as David sings; and the pastures in the wilderness do spring with blessings.—*F. W. Krummacher.*

ASSURANCE TRIUMPHANT.

O invaluable assurance! Only possess the assurance that He is graciously inclined towards thee, and thou mayest well be a stranger to fear. Only appropriate such a testimony, that He is thy Beloved, that He is thy Friend, and no storms or tempests need dismay thee any more; thou mayest laugh at the shaking of the spear; yes, though there were thousands of deaths encompassing thee, or thousands of difficulties like mountains surrounding thee—they will all be surmounted. Falter not at thine own natural weakness, be not anxious about thy own ability. Weak or strong, armed or unarmed—in these respects the race is not here to the swift, nor the battle to the strong. The strength of Immanuel is thine, His love is like a victorious banner over thee; His word is thy sword, His salvation thy helmet, His righteousness thy breastplate; faith in Him is thy shield and buckler; He is all that thou requirest; His grace is sufficient for thee. Whithersoever he sends thee, be it into the fire of temptation, or into the waters of affliction—be it into domestic embarrassments and necessities, or into severe conflicts and difficult undertakings—nay, were it even into agony and death—yet His having graciously looked upon thee, and His having made thee sensible of his love, may well induce thee to go; yes, go in this thy might. Thou hast no real cause for fear—none for distrust. Thy Saviour will accompany thee and protect thee, because he loveth thee. He whose love is stronger than death, will make all thy way plain before thee.—*F. W. Krummacher.*

[For the Covenanter.]

Lays of the Covenanters.—No. 5.

THE MARTYRS' GRAVES.

The kings of old have shrine and tomb,
In many a darkened minster's gloom;
And green along the ocean's side
The mounds arise where heroes died;

But show me, on thy flowery breast,
Earth! where thy unknown martyrs rest!
The thousands, that uncheered by praise,
Have made one offering of their days!

For truth, for Heaven, for freedom's sake,
Resigned, the bitter cup to take,
And silently in fearless faith,
Bowed down their noble souls to death!

Where sleep they, Earth? by no proud stone
Their narrow couch of rest is known:
The still, sad glory of their name,
Hallows no mountain unto fame.

No,—not a tree the record bears
Of their deep thoughts and lonely prayers,
Yet haply all around lie strewed
The ashes of that multitude.

It may be that we tread each day
 Where these devoted hearts now lay,
 And the young flowers our children sow,
 Take root in holy dust below.

Oh ! that the many rustling leaves
 Which round our homes the summer weaves,
 Or that the streams in whose glad voice
 Our own familiar walks rejoice,

Might whisper through the bright clear sky,
 To tell where those blest slumberers lie ;
 Would not our inmost hearts be stilled,
 With knowledge of their presence filled ?

But the old woods and sounding waves
 Are silent as those humble graves ;
 Yet what if no light footstep there,
 In pilgrim lore and awe repair ?

So let it be ! like Him whose clay,
 Kept by his Father, safely lay ;
 They sleep in secret, but their sod
 Unknown to man, is marked of God.

CLEF.

A F F A I R S A B R O A D .

India.—One of the most interesting and encouraging circumstances attending the missionary operations in India, is the extent and *scriptural* character of the schools and colleges connected with the missions. One of the missionaries in Furrukhabad, speaking of the city school, says :

“ The annual examination took place on the 8th of this month, before a respectable company of intelligent natives, and gentlemen of the station. Judge Morland presiding. There were present 130 pupils, independent of those from the bazar schools. About one-third of these are the disciples of Islamism. The rest are Hindus of the different castes, from the Brahman to the very lowest. The Bible is read by all of these boys, and constitutes a part of the study of each day. They are questioned as to the meaning of what they read, and the sacred truth is urged upon their hearts and consciences. They all acknowledge a high respect for the Bible.”

“ One great point is certainly gained, when we can induce this people to study the Bible, and to meditate on what it teaches. Much prejudice and bigotry must be removed from the mind of the Hindu before he will do this. There is scarcely a truth in the Bible but comes directly in contact with some prejudice or article of their faith.”

“ The first class was examined in Geometry, Algebra, History, English Grammar, and some of them in Persian and Urdu. The readiness and promptitude with which they answered such questions as were asked them, were highly creditable to them, and satisfactory to all present.”

Another from Allahabad, referring to the mission college, which numbers 150 pupils, remarks :

“ You will wish to hear not only of our scientific and literary, but, above all, of our religious progress. This is not so easily described as the other. The word of God has been daily, regularly taught, the summary of precious truth contained in the first thirty-eight answers of the Shorter Catechism well committed to memory, with the proof texts, by the two higher classes, prayer has been daily offered with and for

them, explanations of truth made in the class room, and private appeals made to the conscience."

It is extremely gratifying to find the Word of God occupying so prominent a place in *all* the Christian Schools of India. Let us, in Protestant lands, follow their example.

Tahiti.—The following, from the correspondence of the Presbyterian, is very remarkable; and, if true, presents in a new and more hopeful light, the condition of these unhappy Islanders.

"The French Government strongly desire that two Protestant French missionaries, (ministers or pastors,) could repair to Tahiti. The Roman Catholic missionaries have been recalled, and will not return to the Island of Pomare. Some persons, whose testimony is not suspected, since they are Roman Catholics, and who are worthy of credit, since they have lived several years on the spot, have affirmed that the Roman Catholic missionaries have not made a single proselyte, at Tahiti, among the natives. There remains, at present, but a single priest there, for the service of the French authorities, and of the garrison."

This was during the administration of Guizot. What regard will be paid to Tahiti by the Revolutionary Government, none can foretell. However, it will hardly be less favorable.

Switzerland. 1. *Political* affairs have settled down into entire quietude. The Federal Government has adopted measures to prevent the enlistment of troops in Switzerland to take part in the revolutionary movements in other States. 2. *The Canton de Vaud*. The Free Church of this Canton enjoys some more liberty. The Grand Council has not ratified the persecuting decrees, and consequently, no law exists at present, against religious assemblies. However, they are still exposed to no small trials; and they are by no means free from apprehensions that hostile laws will yet be enacted. The following is interesting:

"In the Canton of Schwytz, a pastor has been able to preach and administer the Lord's Supper, on Christmas day, in a Roman Catholic church. Some pious Protestant soldiers were lodged in convents; the nuns, at first, were much frightened; then, when they saw that their persons were respected, as also their nunnery, the superior said that she was much gratified to see, for once, those heretics; that, as for the rest, she would no more name Protestants thus, but, on the contrary, would call them friends of Jesus. When the officers departed, they were presented to the nuns, who, with tears, thanked them for their protection, and gave each of them a bouquet of flowers, and some of their own fancy-work."

France. 1. *Political State*.—On this subject there is little new at this date, (May). The Provisional Government has been acknowledged by most of the powers of Europe. Its decrees are allowed to have the force of law. They have issued a call for a National Convention, of which, as it is to meet on the 4th of May, we may have some accounts before the issuing of this No. The elections were held on Sabbath, April 23,—a bad beginning. France is generally tranquil, with the exception of *emeutes* in some of the large towns. The government appears to be somewhat anxious lest the Convention should not be entirely Republican. As to the prospect, the Paris correspondent of the Presbyterian says:

"At present, there does not appear any chance of our returning to a Monarchy, unless the Republic should, by intolerable excesses, render a change necessary—from which, may God preserve us. We are awaiting with impatience the convocation of the Constituent Assembly, fixed at first for the 20th of this month, but deferred by a recent decision to the 4th of May. Until it has finally regulated the new state of affairs, we shall remain in a perilous and alarming situation, from which commerce,

labour, and public prosperity suffer dreadfully. A strong and prompt Constitution for the Republic seems in the minds of all reflecting men, in spite of their diversity of opinion, the only safety of the country."

Socialism in some form or other, is exercising great influence in France. The same writer says:

"Judging from what is passing in France, and above all in Paris, the present revolution is even more social than political; we are, it is true, much occupied with the form which will be given to the new government, but we are still more so with the questions which relate to the amelioration of the condition of the people, and above all of the workmen. The *Organization of Labour*, demanded in vain since the revolution of 1830, by our various sects of socialists, is the grand problem of which we at present seek the solution. One of the men at present at the head of affairs, Louis Blanc, author of a remarkable work on this subject, is a young man of considerable capacity, and seeks in his new position to realize his favourite theory. From the first days of the revolution, the Provisional Government engaged by a proclamation to find the means of procuring for each labourer sufficient employment to enable him to live. And to perform this strange promise, it has done two things. First, it has given immediate employment in the public works to all who have asked for it, and even when work failed, it has continued to pay them, a little less it is true; those to whom they have work to give, receive from two to three francs a day; those for whom they have no work receive from one to one and a half francs, and the first class alternate with the second from week to week. To participate in this government assistance, it is only necessary to be a Frenchman, and to inscribe one's self at the Mairie. Of course this cannot last long, or the public resources will soon be exhausted. At the same time Louis Blanc has assembled at the Palace of Luxembourg (in the old chamber of Peers) the delegates of the different corporations of workmen, with the view of examining with them the measures which may be necessary to organize labour. They wish to substitute the action of the state for that of individuals; and associations, for the ancient connexion between the workman and his employer."

Some even go farther. He adds:

"I have only spoken of *Socialism*, but by the side of *Socialism* is to be found *Communism* which goes still farther, and the principles of which, if they received their entire development, lead to a complete community, and consequently to abolition of *property* and of the family. The Communists, at the head of whom is *Cabet*, at present profess to respect these two foundations of all human order. But it is questionable whether this profession is anything but a *temporary concession* made to the exigencies of the times, which are not yet ripe for the application of their theories. If my memory does not deceive me, Fourier, their founder, gives us clearly to understand in one of his works, that the community of women will come with time, but that it is an advance which must not be pressed, as society is not yet prepared for it."

Clubs, resembling those of the former revolution, have been formed in great numbers. One—and the name is significant—is called the Jacobin. In these clubs, the people meet, discuss principles, and candidates, and what is more important, maintain their organization and keep up the impression of their great strength.

It is impossible, at so early a period, before the Convention has assembled, or taken any decided action, to anticipate the immediate issue of these wonderful movements. There are some favorable indications. Among these, we mention the remarkable fact that among the cautions and directions promulged by the Provisional Government, respecting the choice of delegates to the Convention, the *first* is that they should be men of "*known virtue in private life*." It is certainly, rather singular that La Martine and his colleagues should insist upon a qualification for office, of which we hear so little in this Protestant country, and which is practically, so little regarded. However, that the nine hundred delegates will harmonize in forming a constitution, we cannot bring ourselves to believe. Sensible men—all men—look forward

with apprehension. They fear a civil war. It is by no means improbable that the Convention will be found at war with the populace of Paris before it adjourns. Another correspondent of the Presbyterian says:

“What is there new?” was the question put to a young mechanic who called at our parlour on an errand this morning. “The city seems rather more disquieted,” said he, “within the last day or two.” “I fear,” he added with much solemnity, “we have a dark prospect before us.” And this is the general feeling—a feeling of anxiety, apprehension, alarm. Many of the foreign residents have left Paris, and others are preparing to go. With the exception of persons returning from Italy, there are very few arrivals. This contributes to the depression of business, inseparable from the posture of public affairs, and the more so, as a large proportion of the Paris shopkeepers derive their chief patronage from strangers. Universal bankruptcy seems to be impending over the city.”

We have seen only the beginning.

2. *Its Religious Condition.*—The deplorable state of Christian morals in France, needs no other illustration than the fact already mentioned—the deliberate appointment of the Lord’s day, as the time of holding the elections throughout the commonwealth. The friends of evangelical religion in France are encouraged. The barriers thrown in their way, so obstinately, by the late government, have been nearly altogether removed by the revolution. Opportunities are daily occurring of which the colporteur and the preacher can avail themselves for disseminating gospel truth. The Committee of the Evangelical Missionary Society, say,

“We have no more fetters to fear in the prosecution of our evangelizing labors, no more suits at law for holding religious meetings; our efforts now will meet with no obstacles, except the limited amount of our pecuniary means. Our work has but commenced; an immense field is now open before us; it is completely *free*, and if we have sufficient resources, we may send our evangelists, teachers, and colporteurs *everywhere*.”

They hope to have some decided friends in the Convention. As to the Papists, they have their own troubles. The revolution is against them. It has destroyed the influence of the Jesuits, and weakened the power of the Bishops. The writer from whom we have quoted so much, says:

“There are in the inferior ranks of the clergy, as I wrote you some time since, a great number of priests who sigh for the moment when they will be delivered from the insufferable yoke imposed upon them by the bishops. These believe that the revolution of February has hastened this moment, and they count upon the Constituent Assembly to pronounce their freedom. In what manner? As yet we do not know. These priests dare not yet show themselves, but they write in the *National*, the present government paper, letters which they publish without the names of the authors, and in which the pretensions of the *Universe*, the bishops’ paper, are openly combated. This contest will be very interesting, the more so as it is among these priests, anxious for emancipation, that we shall most probably find those the most disposed to approach the gospel and Protestantism. But let us beware how we confound earthly liberty, even the most legitimate, with the celestial liberty of the children of God.”

He adds the following interesting circumstance:

“In certain clubs they sometimes occupy themselves with religious questions. They say that in a club of students which meets at the *School of Medicine*, the Bible is often quoted, and always listened to with respect. In another club a Protestant clergyman, Mr. Vermeil, last Monday delivered a religious discourse, which has produced a great sensation. Whereupon the Catholic members of the club announced their intention of bringing the Abbe Lacordaire to the next meeting, which will be

held on Monday evening. Many Protestant pastors, of whom I am one, intend going, and, perhaps, an interesting and useful discussion may arise from it."

The Italian States. 1. *Lombardy and Venice.*—These provinces of Austria have thrown off the yoke and declared independence. In Milan, the capital of the former, there was a four days hard conflict between the people and the military, resulting in a midnight retreat of the latter. In Venice, the Austrian authorities yielded without a struggle. The Lombards, aided by the Sardinians, who have put themselves at the head of the Italian movement, are endeavouring to drive the Austrian armies across the Alps. 2. *The Waldenses.*—These witnesses have come in for a share of the benefits of the late changes in the kingdom of Sardinia to which they are subject. In the language of a well-informed writer,

"Hitherto, they have been shut up in some narrow valleys, excluded from many public professions and employments, and although, for some years, many edicts, issued against their fathers, had fallen into disuse, they lived in constant fear of seeing them renewed, and put in execution. But the King of Sardinia has recently given a *Constitution*, by which *non-Catholic* religions are *tolerated* throughout his kingdom; the door of all civil employments is thus about to be opened to the Waldenses, and their religious views will no longer be an insurmountable obstacle to their ascending the steps of the social scale."

3. *The Roman States.*—Pius IX. has been compelled to give his subjects something more than the mere name of a constitution. He could not resist the influence of the rapid and extensive overthrow of arbitrary power in all the other states of Italy. However, he is a Pope, after all. He has issued a rescript warning the faithful "to respect the divine right of kings," and not to "provoke the wrath of the Almighty by assailing His anointed." If report be true, he has banished the Jesuits from Rome.

The Northern Powers.—In nearly all these—Prussia, Saxony, Hanover, Denmark, and the smaller principalities, great commotions exist. War has, probably, broken out between Prussia and Denmark. The Poles are attempting to organize once more. Prussia and Austria rather favours them. *All* these powers are fully armed. Russia stands ready to resist the onset of the republican movement, with her millions of trained and practised soldiers. In a word, all Northern Europe is a boiling caldron. How the elements will combine themselves—how the parties will be arrayed, it is impossible to foresee. That there will be war—a most bloody war—is beyond question. The King of Prussia is endeavouring to re-organize the Germanic Empire, himself to be its head.

England.—The public mind of England has been deeply and widely agitated by the late events on the Continent. An Association has been formed under the patronage of members of parliament—forty of whom were at the first meeting—for the promotion of radical changes in the British Constitution—annual parliaments, vote by ballot, no property qualification, pay of members, &c. &c.

A petition, praying for these reforms, was presented April 10th, in the house of commons, signed, according to the statement of Mr. O'Connor, by 5,760,000 persons—according to the report of a Committee appointed by the house, by 1,750,000.

Great fears were entertained of an attempt, in connexion with the presentation of this petition, to overturn the government by force—the

Chartists being expected to assemble in great multitudes in the city of London. However, extensive preparations having been made by the government to meet any such emergency—and the Chartist leaders having employed all their influence to prevent any collision, the day and the meeting passed off without any breach of the peace whatever. Concessions will follow. The masses in England—the labouring masses—are evidently filled with discontent. The short crops and commercial embarrassments of the last year or two, have aggravated former evils. They will not long rest without attempting to gain a share in the making of the laws which they find press so unequally upon them—in imposing the burdens by which they are crushed to the earth.

Ireland.—Repeal seems to be more popular in Ireland than ever. Popular feeling is greatly excited. Troops have poured in from England. There are 70,000 in the island. All these cannot, however, be depended upon. The repeal spirit is strong in some of the regiments. Should the military fraternize with the Repealers, Ireland would at once become independent. In the mean time, tumult and starvation are rife in the south and west.

NOTICES OF BOOKS.

THE CRISIS, OR LAST TRUMPET. An Antidote for Popular Opinion, either in Church or State. By Elisha Putnam. *Albany*, 1847.

We cannot agree with Mr. P. in his millenarian views, but we have looked through his book with considerable interest. It is written in a good style, and is remarkable for its vivacity, and for its direct and truthful bearing upon the times, especially considering that the writer is *eighty-three* years old. We give some specimens. There is a great deal of truth in the following:—

“I have heard from both professors and non-professors, again and again, that, when they went to the polls to vote for a candidate, they had nothing to do with God; they had nothing to do with the moral character of their candidate; that they would as soon vote for an infidel as for the best christian in the country. These things I have seen and heard, and these things have been done, and are still doing, by an overwhelming majority of both professors and non-professors: they have one mind and one purse. By such means they keep this mighty machine in motion for the extension and perpetuation of slavery, and every abomination in the land; so that the spirit of infidelity is to be found worming its way to its last consummation. For it is not the nominal christian that, by his name and profession, excludes the essence of antichrist. The clergy have become so infected and infatuated with the love of fame, of popular honor, that they have not heeded the apostle’s admonition (Rom. xi, 18, 20); but they have become high-minded; they claim pre-eminence, as though they would rather reign on the earth, in this world, as potentates, without Christ, than to reign with Christ, the glorious King and Head of the church.”

So much for the Church. Of the State, he says with equal point and truth,

“All parties are alike guilty before God, in their individual character: all are Sabbath-breakers, all are covetous together, all seeking their own and not the things of Christ. They are charging the gathering cloud with additional vengeance, to spread wider desolation when it shall burst. A stream of wickedness is going up, day by day, and Sabbath after Sabbath: it cries to God for vengeance, although he is still patient.

“1. All the national glory and honor of this period is inseparable from unrighteousness.

“2. The national glory, at the present time, consists with infidelity. The man who is an infidel, may be a glorious President, a glorious general or admiral, a glo-

rious statesman. Men of any creed or no creed are alike eligible to national honor and glory, even in this Christian land, where the church uniformly approves of it, by their right of suffrage, by which the members of all the churches declare that they make no distinction in the moral character of any candidate for office.

"3. The national glory at the present time is inseparably connected with the practice of war, and all the wretchedness and misery consequent thereon. It opens various pretexts to the ambitious despots for aggression: it supplies various examples for imitation, arraying in their train the thousand kindling spirits, ardent to vindicate the nation's glory. Hence duels, bloodshed, and murder. Hence the voice of mourning in the land—the widow's tear, the orphan's cry."

Upon the whole, this book is calculated to promote the study of the Scriptures and the signs of the times.

HUMAN NATURE IN ITS FOURFOLD STATE. By the Rev. Thomas Boston. 18mo. pp. 508. *Robert Carter, N. Y.*

Boston's Fourfold State should, like the Pilgrim's Progress, be in every family, to be read and re-read by every member from youth to old age. We hope the enterprising publisher, who has introduced so many valuable works to public notice, will find a rapid sale for this volume.

PRESBYTERIAN TRACT, 8vo, pp. 7.

This Tract is the first issue of a Society lately formed in Cincinnati for the purpose of providing and circulating in this form, short essays appropriate to the times. The design of the one before us is to show the sin and danger of electing ungodly men to office. Its free circulation will do good.

DIED, in Newburgh, May 6th, 1848, after a severe and protracted illness of inflammatory rheumatism, **MARY**, wife of **WM. McCULLOUGH**. **MRS. McCULLOUGH** was a native of Ireland, who with her husband emigrated to this country in the Spring of 1811. They were both received into communion among their covenanting brethren in Newburgh, on certificate. She maintained the faith she early espoused, to the day of her death. Her modest, unassuming manners, won the esteem of her friends, while in her family shone the Christian mother and wife—to her family, her loss can never be supplied. She died resting by faith on the Lord Jesus Christ. Among her last words were the following, "the left hand of his providences is under my head, and the right hand of his grace embraces me." We cannot but exclaim—

" Help Lord, because the Godly man
Doth daily fade away,
And from among the sons of men,
The faithful do decay."

Communicated.

DIED, March 2nd, 1848, of pulmonary disease, **MRS. MARTHA KEENAN**, wife of **MR. WM. KEENAN**, Vermont. **MRS. K.** had not enjoyed the advantages of a religious education in early life. In the fall of 1845, she attended the Rev. Jas. M. Beattie's class in the Confession of Faith, waiting, at the same time, upon other ordinances. In July 1847, she made a public profession of her faith in Christ, by appearing at a communion table. The deceased was a kind friend and an affectionate wife. Her affliction she bore with patient submission to the hand of God, and departed, expressing her entire and confident reliance upon the Lord Jesus Christ as *her* Saviour. Her latter end was peace.

Communicated.

THE COVENANTER.

JULY, 1848.

THE CHRISTIAN COLLEGE.

(BY JAS. R. WILLSON, D. D.)

THE training of youth for the learned professions, is an affair of deep interest to the Church of Christ, and to civil society. The literature of the Church guides the course of social life. It gives the impulse that puts in motion the intellectual and active powers of the human mind. If the system of education is holy, it purifies and invigorates our principles of action: but if corrupt, it defiles and cripples them.

The best plan of education is that which embraces the theory and practice of Christianity. Where the religion revealed by the Son of God is not the foundation, the structure and the chief corner-stone of the college edifice, the defect is vital. "Train up a child in the way he should go, and when he is old he will not depart from it." The negative is as true. Train up a child in the way he should *not* go, and when he is old he will not depart from it. In the sovereign grace of God there are exceptions, of the former, as in Esau, and of the latter, as in Saul of Tarsus. But Solomon by the Spirit asserts the law of our social nature.

There is a two-fold training—one in the nursery, the other in the school. The latter often defeats the good tendency of the former. The efficacy of family instruction and prayer, sometimes, prevents the evil of the bad school, from working the total ruin of the child. This blessed result is more frequent in relation to the common schools, than in the learned seminaries. When a pupil is studying Latin and Greek in heathen class books, it is a rare occurrence that he is a godly man. It is true, other causes in the colleges concur with immoral class books, in producing the baneful effects, which now do, and which always spread moral and spiritual ruin over the republic of letters. Professors and tutors are often heretics, and generally erroneous. The pupils are generally without God and without hope in the world.

These evils must be removed before we can succeed in the practical and extensive diffusion of the testimony, by a holy and able ministry. On this topic, the following suggestions are respectfully submitted.

1. *That the Holy Scriptures, in their divine originals, shall be made the class books for pupils, at the commencement of their academical studies.* By the adoption of these works of the Holy Spirit, the tender mind will be brought into fellowship with the greatest and best minds that have ever adorned the Church. What is incomparably better,—

“Their fellowship in thought and sentiment, will be with the Father and with his Son Christ Jesus. They will, as in a glass, behold the Lord and be changed into the same image, even as by the Spirit of the Lord.” 2 Cor. iii. 18.

The intense application of the mind necessary to learn a foreign language, imbues the soul with the spirit of the author of the class book. If this be admitted, and no scholar can question its truth, can any books be compared with the Hebrew Bible and Greek Testament? We can confidently rely on the Spirit of the Lord to render truth effectual in the sanctification of the learner.

To this it is objected that the style of the sacred penman is rude. To this, it may be answered, That were the assumption granted, the argument is not weakened. The Spirit of God knows what kind of style best conveys into the mind a knowledge of his doctrine, laws and works. This style must be the best adapted to the end. The denial of this impeaches his wisdom. 2. If the literary finish be inferior to that of the pagan class books, the moral and religious effect more than countervails the lack of fine taste in writing and speaking. 3. The assumption is not granted. The man who makes it, demonstrates that he is utterly incompetent to appreciate the beauties of literature. The objection “does despite to the spirit of grace.” What? the Spirit of the Lord that garnishes the heavens, and adorns the earth with all its countless beauties, does not write so elegantly as the profane and drunken Horace! This is monstrous. An infidel speaks in character, in giving utterance to such an impeachment of the Spirit’s work, but it ill-befits the tongue of Christ’s disciples. But passing this; was Moses not so elegant a scholar as Herodotus or Livy? Is the taste of Isaiah or Paul inferior to that of Demosthenes? Was David’s scholarship rude, compared with Anacreon or Euripides? Was—but hold. The pen refuses to write such impiety. “The word that cometh out of thy mouth is sweeter than honey, and the honey-comb.”

2. *Uninspired Christian books, in Latin and Greek, must be substituted in a Christian college, for the effusions of corrupt heathen pens.* Selections from John Chrysostom and Eusebius in Greek, and Lactantius and Calvin, in Latin, will promote all that is valuable in mental culture, by the farther prosecution of study in the learned languages. The style of the Septuagint in many of the sacred books, especially in Job, the Psalms, Song and Proverbs, is exquisitely beautiful. Indeed that venerable version, which has diffused a saving knowledge of God more extensively than any other translation of the Old Testament, is every where redolent of the heavenly fragrance of the Hebrew. “Its garments smell of aloes, myrrh and cassia.” The Greek scholar who does not greatly admire its beauty, is either devoid of a refined taste, or of spiritual discernment.

It is true, there are words, phrases and idioms in these Christian books, that do not occur in the Heathen, Greek and Latin authors. What then? They are mostly found in the inspired originals. Surely that is proof they are more refined than the phraseology of Hesiod or Terrence. Admit the books written by the fathers of early ages, and by our reforming ancestors, are not so elegantly adorned with the garniture of diction, what then? Are we to prefer for our associates elegantly dressed harlots, to the simplex munditiis (if I may quote once the filthy Horace,) of the daughters of God. Away with such profane dogmas.

3. *Godly professors, orthodox, wise, able, and fearers of God are requisite.* The mind of the scholar is imbued with the spirit of the teacher. Every honest tutor carefully reviews preparatory to the hearing of recitations, what he is to teach. If the books are irreligious, as all heathen books are, the preceptor's mind is turned away from Christ to vanity, and his instructions savour of the world only. For a lifetime, he teaches the young immortal mind, of the Church's sons and daughters, without one hint of divine things. An angel from heaven could not know from all that he utters, whether he is in the school of Quintillian or at Rome, in Nero's reign.

4. *The pupils in the learned institutions ought to be, at least, what is called moral.* "Evil communications corrupt good manners." This is most emphatically true of the social intercourse of youth in the colleges. Their associations especially, where they board in students commons, are chiefly with one another. Their manners and habits of thought are commonly formed for life in the boarding rooms. The greater part of our under graduates are notoriously ungodly, and very many of them most grossly. Some years ago the President of Jefferson College (Pa.) stated in the Synod of Pittsburgh, as ground of great rejoicing, that out of 250 pupils, 50 were as he expressed it, "*hopefully pious.*" This is probably among the most moral colleges in the United States. A ground of great gratulation that, only one-fifth of the pupils were on Christ's side! Four in the ranks of the enemy, for one on the side of the church—friends of the Lord Jesus! The Spirit in the book of Proverbs, commands us "not to enter into the path of the wicked." Pro. iv. 14. Were youth, reputable for Christian morality, all reading as their employment daily, the pure Hebrew and Greek fountains, and other works of the great and good men, "who being dead yet speak," they would be furnished with divine topics of conversation, by all which they would grow in grace and in the knowledge of our God and Saviour Jesus Christ.

5. *Their mental culture by the reading of the Bible, Chrysostom and Calvin, in company with godly fellow-students, under the care of orthodox and exemplary professors, will be promoted much more felicitously, than it is now in Paganism.* God will smile on such a system of education. Sin enfeebles the soul in all its faculties, virtue invigorates. Such a book as Horace, demoralizes and debases, and enfeebles the mind of the pupil. To this it is objected that Luther and Moses were great men and good men. Very true. Paul was greater than either of them. Shall we educate our sons Pharisees, because Paul was educated thus. Shall we educate them monks, because Luther was nurtured in a monastery? God in a few rare instances, converts men who are taught when young in all evil, not only to make them illustrious trophies of his saving grace, but that knowing vice, they may when converted combat it more efficiently; are we therefore to nurture our children in vice? How preposterous this folly.

6. *Christian class books replenish the mind of the pupil with knowledge.* It is not denied that the heathen furnish some information, which a pure mind may employ in the service of the Church. Zenophon's Life of Cyrus, Cæsar's Commentaries, Livy and Tacitus, contain records of events of interest and magnitude. But surely no Christian man will plead that these facts referring wholly to the heathen world, are as valuable as those which are recorded by the pen of inspiration, in the

Old Testament, and in the New, or in Eusebius's Church History. The laws of God are the rule of our duty. They can be better learned in the Bible than in Cicero de Legibus. The doctrines of divine grace and salvation through the crucified Saviour, imbue the mind of the pupil, with what every good man will admit is infinitely better than all pagan philosophy. "Seek that wisdom which cometh down from above." Wisdom is "better than rubies." Who can know that his son will not die in the midst of his heathen studies? Are the books which he cons over from day to day, a suitable preparation for entrance into that city where nothing that defileth or that maketh a lie shall enter.

7. *The study of Christian books is a divinely appointed means of producing and nurturing saving faith in the Redeemer of those who are "ordained to eternal life."* None will pretend that this blessed end can be attained by the study of Homer, Epictetes and Seneca, by the poems and moral disquisitions of heathen writers. We are here but for a few days, and the great object for which we are continued in the church militant, is to cultivate faith and holiness, in order that we may be prepared for the church triumphant. These ends cannot be attained by a course of youthful training, that leads the thoughts of the learner away from Christ our only hope.

8. *The study of those books that contain the truths of the gospel, preserves the children of the Church from temptation.* We are taught to pray:—"Lead us not into temptation." Can any one pretend that the literary course of our learned institutions does not expose our children to all the seductions of vice. The vices of the heathen world are garnished in our collegiate class books, with all the adornments of poetic and other beauties of style. With these, the youthful mind is fascinated. It drinks of the poisoned chalice with which the mother of harlots and abominations intoxicates the nations of the earth. A taste for paganized poetry, history, and philosophy, is acquired, and it must be gratified at the expense of everlasting perdition. This and this only accounts for the irreligious complexion of our current literature, with which the press now groans. The periodical works that furnish almost all the reading of this age, are as devoid of true and undefiled religion, as books read by Thucydides and other competitors, for fame in the Olympic games. The Lord is not in all the thoughts of our journalists. They are the streams flowing from pagan fountains, which diffuse spiritual disease and death over the whole earth.

"Let us cease to do evil, and learn to do well." It is time for the friends of the Church to unite their energies for the reformation of literature. The world cannot be reclaimed until the fountains of learning shall be purged, and the bitter waters sweetened. Let a few, even very few friends of God's covenanted Reformation, take the work in hand, relying by faith on the God of the Bible, he will bring judgment unto victory. It is not of God to save by many or by few. In the holy providence of our Redeemer, the way is opened for us by great, efficient and growing Bible and Missionary efforts—arise and build—God, the Lord of Hosts is on our side.—Amen.

THE HUGUENOTS.—THE FIRST CIVIL BATTLE.

The intelligence of the massacre of Viessy called forth a strong remonstrance from the Huguenot chiefs, and instant satisfaction was demanded from the court. The queen promised that thorough inquiry should be made; but this promise was rendered useless by the opposition of the king of Navarre, and other enemies of the faithful. Meanwhile the Duke of Guise entered Paris with one thousand two hundred cavalry, and was received by the populace with shouts of "God save the Duke of Guise." The Prince of Condé withdrew from the city, and the Triumviri seized upon the persons of the queen and her son; they conducted them, first to the Castle of Melun, and afterwards to Paris. Catherine, alarmed for the safety of her son, and for the continuance of her own power, appealed to the Prince of Condé to rescue them from captivity. It was afterwards her policy to deny this, but her letters are still extant. Condé concerted measures with the admiral for surprising Orleans, and hastening thither, gained possession of that important city. Here many noblemen joined him, and they entered into a solemn league for the defence of the gospel, and the protection of the king during his minority. They published a manifesto, in which they declared that they had entered into covenant, by solemn oath of the name of God, solely with the view of restoring the king to his liberty, and of maintaining all faithful subjects in the liberty of their religion and conscience, setting before their eyes the glory of God and the deliverance of the king and queen.

War was now openly declared, but for some months there were no connected operations on either side. A desultory warfare was carried on by both parties, attended with many outrages—the Protestants destroying the images and pictures which filled the churches; the Papists murdering men, women, and children, until the rivers and wells were choked with the bodies of the dead. A peculiar stigma of infamy attaches itself to the name of Blais de Montlin, whose crimes, as related by himself, bear the impress of a spirit more base and malignant than his fellows in butchery. The Protestant cause was, for a time, disgraced by the atrocities of the Baron des Adrets, who, acting in the name of the Prince of Condé, took the city of Montbrisson, and put many of the inhabitants to the sword; the garrison of the Castle had surrendered on condition of personal safety, but on some slight pretence, he slew some of them with the sword, and cast the remainder headlong from the Castle-keep. Condé soon after denounced him as a disgrace to the armies of the faithful; his subsequent connexion with the Papists, and bitter enmity to the Huguenots, showed what "manner of spirit he was of." It is but justice to add, that the Protestant leaders and ministers used every effort to prevent their people from committing any outrages, while the Triumviri and the monks never attempted to check the atrocities which were committed under the sanction of their authority. Such is the spirit of the gospel, and such the spirit of Popery!

The army of the Papists was first in the field, and after taking possession of Blois, Tours, and Bourges, it sat down before Rouen. This city was defended by a garrison under the command of Montgomery. Notwithstanding the courageous and obstinate resistance of the garrison,

aided by the citizens, the Castle of St. Catharine's was taken by assault, and when further resistance was vain, Montgomery took ship and escaped with his troops. The soldiers enraged by the obstinate resistance of the citizens, slew every Huguenot on whom they could lay their hands. One of the Reformed ministers, Augustine Malarut, was publicly executed. He spent his last moments in exhorting the spectators, and amid the rude abuse of the multitude maintained a calm and tranquil trust in God, his Saviour. At this siege Henry of Navarre received a wound, of which he soon afterwards died. On his death-bed he acted with the same indecision that had marked his life. He first received extreme unction at the hands of a priest, and then called for one of his physicians, a Protestant, to read the Scriptures and pray with him. This prince was not wanting in physical bravery, but he lacked moral courage; noble and commanding in person, but weak and imbecile in mind, he was formidable to the cause of the gospel, only as the tool of men more skilful and wicked than himself.

The Prince of Condé, having been joined by an army of one thousand two hundred Germans, was at length in a condition to act offensively. He accordingly marched against Paris; but this enterprise failed in consequence of the desertion of M. Genly, a nobleman, who was acquainted with all the plans by which Condé hoped to surprise the city. The Prince withdrew to Normandy, and the Duke of Guise followed him thither. The camps of the two armies were pitched, near to the town of Druix, within two leagues of each other—a pleasant plain lay between them. The Huguenots resolved to give battle, leaving the event to the providence of God. Early on the morning of the 19th December, 1562, the armies drew up in battle array. The Huguenot army first engaged in prayer; the ministers, at the head of their respective regiments, commending their cause unto God, and themselves to his mercy and grace. The Prince then rode round the army, exhorting and encouraging his men. At the first onset the enemy was forced to retire, and the Constable being wounded, was taken prisoner. The Prince of Condé, in pursuing the enemy, had weakened his main line, and at this critical juncture the Duke of Guise rushed upon it. Confusion and dismay ensued; the Prince was surrounded, and his horse falling under him, he was forced to surrender to the son of the Constable. The admiral gathered together his scattered forces, and led them again to battle; they fought obstinately on both sides, until the darkness of night caused the wearied soldiers to stay. Coligny retreated to Orleans, and Guise kept possession of the field. In this battle De St. Andre was taken prisoner, but being wounded in the head, he died on the field. The Constable being a prisoner, and St. Andre dead, the Duke of Guise was the sole representative of the Triumvirate. Well might Catharine tremble when she thought of the power which this ambitious man possessed!

How terrible are the judgments of the Most High! The sanguinary conflicts which always distinguish civil war are fearful displays of the Divine anger; but the Most High ruleth among men, and he makes all things work together for his own glory and his Church's good.—*Pres.*

THE OFFICE OF DEACON.*

Questions respecting the management of the temporalities of the House of God, are exciting at present, a degree of interest in the Reformed Presbyterian Church, by which, though it be as it certainly is, attended with a considerable degree of asperity of feeling among those who take different views of the subject, yet upon the whole, we believe much good has been done in waking the Church from a sleeplike indifference with regard to the office of the Deacon, which the standards of the Church embrace, but which has been allowed in many places to remain a dead letter in regard to its practical exercise. I, as a member of the Church, bound by a subscription of her whole doctrine, order, discipline and government, claim a right to show mine opinion, as I shall do, with your permission, in the few observations which follow.

And first, I shall state and answer the objections of some who differ with me in regard to said office, and the functions it should discharge.

The institution of the deacon's office, contained in the vi. Chap. of Acts, I shall not here transcribe, but merely refer the reader to it. For the present suffice it to say that so far as known, no sober minded individual denies the existence of the office itself, however widely persons may differ as to its practical working. The principal opinions, so far as our Church is concerned, seem to be two :

First, that the office is to be entirely confined to the poor and the distribution to them of the means furnished by the Church for their support.

And second, that the office does not so much respect the poor as it does the whole temporal necessities and concerns of the Church ; that the office respects the poor indirectly, but the whole temporalities directly ; this last is my opinion.

The reason assigned by the advocates of the first opinion is, that their appointment took place on the complaint of the Grecian widows : and these persons, they conclude, are paupers. This conclusion I think is a hasty one, not at all warranted by the sacred text, or the nature of the case as appears by a reference to Acts ii. 44 and 45 : where it is said : " And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all as every man had need. After the word "all" in the last line, *men* in the text is supplied by the translators, and is not indispensable to make out the meaning of the sacred penman—a common participation of the temporalities which seemed to be enjoyed by all. The bare reading of this passage sufficiently refutes the idea of pauperizing, upon which this erroneous opinion is founded : an opinion which, viewed in the light of Apostolic Christian philanthropy, dwindles into its proper insignificance. A comparison of this passage with the beginning of chapter vi. refutes another erroneous sentiment contained in an essay not long since published by a "committee man" in the city of New York, viz : that the

* We hope our readers will not think we are about to surfeit them on the subject of the deacon. This article is from the pen of a private member of the Church, in a section where this office has lately been pretty freely discussed. We have taken the liberty of abridging it a little, as our narrow limits are already occupied to a considerable extent with another article on this topic, and we prefer publishing it now, lest it should be crowded out of the next number by another long article on the same subject, already waiting for insertion.

(Ed. Cov.)

The "long article" here referred to by the editor, has not been found among his papers.

distribution spoken of in the second chapter, was made by the multitude of the disciples themselves, or by some commissioned by them for the purpose. Now it appears from Acts iv. 35: in connexion with chap. v., and the case of Ananias and Sapphira, that the Apostles were custodians and distributors of the whole property of the societies; the above quotations fully show that there was a common stock, embracing the whole temporalities of the Church in the largest sense of the word, and moreover as this was precisely the trust which devolved on the deacons when called to the discharge of their office, it follows that the opinion which would confine it to the care of paupers, is far from correct.

But if it is true that the deacon's office is to be entirely confined to the poor, as some would have it, then the question comes up, who shall take charge of the remaining temporalities belonging to the Church? for it is evident now-a-days at least, that monies and alms for the poor, to the shame of many congregations be it spoken, form but a very small amount of Church temporalities. And besides, the very attempt to subvert the office of the deacon by the introduction in its stead of the modern Anti-Christian Trustee system, shows that a necessity exists in the very nature of the case, for devolving this trust upon a few for the general good; a principle deeply inlaid in all the dealings of God with our race, finding its origin in the social nature of man. But as the system of Divine truth is always true to nature, contrived as it was by Him who made man and knows what is in him, we may fairly infer that *this* necessity was not left unprovided for.

Whatever concessions in regard to its scriptural character, are made by those who would confine the exercise of the deacon's office to the poor, there is good reason to suspect their sincerity; for like the cruel and unnatural mother, before King Solomon, they are willing it should be divided, though in the very act it should lose its life. As a practical illustration, how is it in those congregations where this sentiment prevails? So far as my own experience or knowledge goes, they have no deacons, not even for the very purpose for which they say they were divinely appointed.

The old adage is—and we have no hesitation in applying it to this call, “actions speak louder than words.” We have another painful illustration of the same kind with regard to the use of the Psalms of Inspiration. Those who supersede them by their own inventions, have great respect for them if you could believe what they say, but the preference they give to their own manufacture, shows plainly enough their insincerity. We ask those who acknowledge the divine authority of the deacon's office to be consistent with themselves in carrying out their own convictions. If they decline, every honest man should brand them with insincerity. The dust that is attempted to be raised by some in regard to the power of consistories and the dangers to be dreaded from the control of Church property by persons whom they themselves admit to be called by Divine appointment, and set apart by the solemn imposition of hands to the discharge of duties in temporal things, so far as the poor are concerned, evidently betrays symptoms of the same kind. It is time enough for them to denounce encroachments of this kind, when they are attempted to be made. We have no good reason to fear that God's own gifts to the Church will do her harm, but every reason to trust that they will do her great good. We are all agreed that the deacon's office, as respects the poor, is of Divine institution. Let him

enter upon the discharge of this much at least, and when he or others go to overstep the boundaries which the word of God has prescribed, as the limits which they may not pass, I myself shall be among the first to assist in arresting their progress.

We have said that the fact that Congregations which have no deacons, and repudiate their power other than respects the poor, being driven from necessity to the adoption of an expedient similar to the office of deacon, by the appointment of a few who are yet made to represent the whole congregation, precisely as the deacons represent the people in managing their temporalities, with the single difference that the one is God's institution, and the other the substitute which men have contrived, is a clear proof that the whole, and not a part of the temporalities were committed to the deacons. For can it be believed that an office instituted with so much solemnity as was that of the deacon, and under circumstances so peculiar in the temporal condition of the Church, should after all have nothing to do with any of her temporalities but that which respected the poor. The truth is that the deacon's office respects the whole temporalities of the Church; and as the common property that existed when the office was first instituted, was not intended to be permanent, but only to meet an exigency in the condition of the Church at that time, lest it might be supposed, as some have made the supposition, that the office itself expired with the necessity which called it forth, we find the Apostle Paul giving directions to Timothy in regard to it as an office which was to enter into the very frame work of the infant Churches he was then engaged in planting.

If we consider the Church as a social body, bound together by common interests, having the same common necessities in temporal things, we may be enabled thereby the better to appreciate the wisdom and goodness of her Divine head in leaving nothing that relates to her, either in a physical or moral point of view, unprovided for in the government and order with which she is furnished. The property of a single congregation is common property held for public purposes in which every member has an equal undivided interest.* That this property may be made available for the purposes intended, it is necessary that some who shall represent the interests of the whole body, undertake its general management, and the fact which we have noticed before, that Christian communities who either neglect or refuse to employ the office of deacon for this purpose, are driven from sheer necessity to employ an expedient, differing in nothing from the office of deacon, but that of Divine appointment, shows clearly enough that when the deacon is removed from his place, there is a vacuum left which cannot be tolerated: "for the Gentiles which have not the law, do by nature the things contained in the Law," but *we* "are not without law to God, but under the law to Christ." It is a very serious matter to meddle with the prerogatives of the crown of an earthly monarch, but much more so with the prerogatives of the Prince of the Kings of the earth. The government of the Church flows from Christ as her King. Every office in it is a jewel in his crown, the glory of which he will not give to another.

The doctrine promulgated by some that it belongs to the mass of the

* The writer refers to that which is *contributed*, not of course, to that which remains undevoted as private property. "While it remained, was it not their own?" Acts v. 4.—(Ed. Cov.)

congregation, and not to any officer in the same, either deacon or trustee, or even committees, to manage their temporal concerns, and that when either of the schemes which seem to have the popular favor now-a-days, that is trustees or committees is employed, they are not to be regarded as officers in any sense of the word, embraces within it all the essentials of congregationalism, and if fully carried out, would subvert the whole fabric of Presbyterianism: for if a congregation fully organized, may act irrespective of any officer in one instance, it would be difficult to show that it might not do the same thing in any other matter that concerned it as a congregation. And from temporalities, they may proceed to the exercise of discipline upon its own members, and next to exclusive jurisdiction within its own limits, over all causes ecclesiastical, and thus be at once free and independent. It is vain for Presbyterians to attempt the maintainance of the officers of the Christian Church, while they themselves are guilty in attempting to set aside one class of them, for the same authority exists for all of them equally: for helps and governments are plainly distinguished the one from the other, and they must stand or fall together. If we exclude the helps which indicate the office of deacon, it would be difficult to tell by what authority we retain the governments. H.

[For the Covenanter.]

THE WESTMINSTER CONFESSION ON MAGISTRACY.

MR. EDITOR:—In compliance with your suggestion in a former number, I proceed to lay before you some remarks in defence of the Westminster Confession of Faith. I mean the Confession as it was received by the Church of Scotland.

My remarks shall be confined to the doctrine of the Confession on the subject of magistracy.

The Confession has been charged with teaching Erastianism, viz., That the civil magistrate has a right to force the people to be of his religion.

This false accusation is founded on chapter 23, section 3. 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, &c. Now let us inquire what is meant by the civil magistrate. Is it an individual, or is it what we call the Government? The latter, undoubtedly: for in the same chapter, we find the plural or the singular used indifferently. The civil magistrate, then, is in Britain, King, Lords, and Commons: In America, President, Senate, and House of Representatives.

The unanimous doctrine of all the reformers, both in the first and second reformation, was *Magistratus tabulæ utriusque custos*. 'The magistrate is the keeper of both tables.' This doctrine, they believed, was taught in the laws which God gave to Israel; by the example of all the pious kings who are recorded in the Scripture. In Prov. 20: 8. A king that sitteth in the throne of judgment scattereth away *all* evil with his eyes. Rom. 13: 4. For he is a revenger to execute wrath upon him that doeth evil. Practising idolatry, or teaching heresy, they thought was doing evil.

It may be observed, that the Confession gives the magistrate power in extraordinary cases, to *call* Synods, yet it gives him no power either to *preside* in them or *dissolve* or *adjourn* them.

The substance of the doctrine taught in the Confession is, that the civil rulers should support and defend the Church: and restrain men from idolatry, heresy, and blasphemy.

To a certain degree, all admit, that the magistrate should defend the Church; but as to supporting her, they beg to be excused. On this subject a few remarks shall suffice. 1. It will be admitted that the magistrate has a right to enforce the payment of the laborer's wages. Now, Christ when sending out his disciples to preach, commanded them to take nothing for their journey. *For the laborer is worthy of his hire.* Luke 10: 7. Here it is evident, that the minister's right to wages does not depend on the people's employing him, but on Christ's having sent him.

Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. 1 Cor. 9: 13, 14.

Were the people left at liberty to support the ministers of the temple, or not as they pleased? Did not the civil magistrate compel the people to support them? 2 Chron. 31: 4-7. *Even so*, the Lord has not left it to men's option, whether or not they will pay gospel ministers. He has ordained, (*ordered, commanded,*) that they should be paid; not because the people have employed them, but because they preach the gospel.

No one in this country calls in question the propriety of taxing the community for the support of schools; yet, sad experience proves, that mere education without the gospel, does very little for the amelioration of society. If, then, it be just to tax the community for the support of schools, much more is it just to tax them for the support of the gospel ministry.

It is alleged, however, that the cause of religion has been injured by the state supporting the Churches. To this we answer, the experiment has never been fairly tried under the gospel. The kings of the earth have given their power to the beast; but this is not supporting the Church of Christ. The Mother of harlots is arrayed in purple, &c. The spouse of Christ has always been in the wilderness.

That the Christian magistrate is bound to suppress idolatry, heresy, and blasphemy, is evident from the following considerations, viz.

1. The laws which were given to Israel, to enforce the observance of the moral law, have never been abrogated.

Christ calls them *hypocrites* who made void the *judicial law* through their traditions, Math. 15 chap. and Mark 7 chap. He gave that law his perpetual sanction, when he commanded his disciples to obey those who sat in Moses' seat. The law which Paul mentions, 1 Tim. 1: 8—is evidently the *judicial law*; for he makes no allusion to any ceremonial institution: it cannot be the moral law, as a rule of life, for he says, "The law is not made for a righteous man." He must therefore mean the judicial law, avowed with its sanction.

In Heb. 2: 2, the Apostle tells us, that *every transgression and disobedience receives a just recompense of reward.*

It might have saved our opponents a great deal of captious wrangling, if they had examined what *was* the law given to Israel respecting idolators; for they always reason, as if it were to put *every idolater to death.* Now, there is no such law in the Bible. Apostates from the

worship of the true God to idolatry, and enticers to idolatry; were to be put to death. Deut. 13 chap. and 17 chap.

It is alleged by some, that Christ set aside the judicial law in his sermon on the mount. To this I reply, In that sermon, Christ prescribes our duty as individuals; but takes no notice of the duty of magistrates.

We need not be told that, *the weapons of our warfare are not carnal*. That is true of ministers; but the magistrate beareth not the sword in vain.

Our opponent replies, So you would put all to death who differ from you, in religion. We answer, If you know of any law of God, requiring his people to kill all who differ from them, undoubtedly, it should be executed. *We know of no such law*: and you speak lies in hypocrisy, having your conscience seared with a hot iron, when you charge us with such a diabolical sentiment.

It is alleged, that the Westminster Confession gives the magistrate power to force men to worship God contrary to the dictates of their conscience. To this it is answered, The Confession gives the magistrate no power to compel men to profess any religion. It gives him authority to restrain men from idolatry, heresy, and blasphemy; but to restrain men from wickedness, and to force them to profess religion, are certainly different things.

But still it is objected, who shall decide what is heresy?

1. Ans. The objection might be urged with equal plausibility against the Church censuring heretics.

2. It is based on an infidel principle; for it takes for granted, *that the Bible is unintelligible*.

3. The Confession solves this difficulty. It directs the magistrate to call a Synod of ministers and to be present at it.

This is agreeable to the law, in Deut. 17: 8—and though this is decried by many, we have yet to learn what precept of the Divine law it violates; or wherein it infringes on the liberties of the Church. But why enlarge? All classes of Presbyterians endorsed the sentiment, when they celebrated the bi-centenary of the Westminster Assembly.

Finally, the government must either establish the religion of Jesus Christ, or infidelity; for if the government says that it will establish *no* religion, then it gives a legal establishment to infidelity. This was *demonstrated* in the first volume of the Covenanter; in answering the question *Has the State a religion?*

Volumes might be written on this important subject; but I would briefly remark, that Brown on Toleration has settled the dispute, to the satisfaction of all who desire to be guided by Divine revelation.

Permit me to notice a singular trait in the character of our opponents. Roman Catholics have slaughtered *millions* of Christ's saints for their attachment to his cause. The Scottish Reformers never put a man to death for his opinions. But our opponents, to show their hatred of persecution, express a hearty abhorrence of the Reformers, and a warm sympathy for the Catholics.

I am credibly informed, that one of them, who has gained an unenviable notoriety in Ireland, by his opposition to the Westminster Confession, told the people from the pulpit on a *Sacrament Monday*, *that he could weep tears of blood for the oppression endured by his Catholic brethren!* ("Flaming hot for moderation.")

All right, Mr. Editor, all right, who that has read Perrin's History of

the Waldenses, or D'Aubigne's History of the Reformation, can fail to have his sympathies excited on behalf of the meek, innocent, and dove-like Catholics?

By strenuous endeavours to apologize for the most cruel persecutors that the world ever saw, our opponents manifest their hatred of persecution!!!*

PRATENSIS.

THE NEW YORK PRESBYTERY.

This Presbytery met in Newburgh, Tuesday, May 9th. Members present, J. Chrystie, S. M. Willson, J. M. Willson, A. Stevenson, J. W. Shaw, J. M. Beattie, S. O. Wylie, J. Douglas and J. Kennedy, Ministers; and J. Renfrew, Conococheague; J. Stevenson, 1st Philad.; W. Brown, 2nd Philad.; J. C. Ramsey, 1st New York; J. Wiggins, 2nd New York; David Cavan, Newburgh; J. Beattie, Coldenham; and Samuel Dales, Ruling Elders. At the close of the Sessions, the 3rd congregation New York, having been recognized, Andrew Knox, ruling elder, presented his certificate and took his seat; Rev. S. O. Wylie was chosen moderator, and Rev. A. Stevenson, continued clerk for the ensuing year.

The New York Commission.—The business which principally occupied the time of the Presbytery, was the consideration of the report of the commission appointed last Fall, to visit the 2nd congregation, New York, and if a reconciliation could not be effected to organize a 3rd congregation in that city. It appeared from the minutes of the commission, that it had held two meetings, the first soon after the last meeting of Presbytery, at which no business was transacted, other than the making of addresses by the members of the commission, exhorting all concerned to the maintenance of unity and the cultivation of brotherly affection. No reconciliation having been effected, and the petitioners desiring an organization, the commission held a second meeting on the 16th March last; to this meeting a petition was presented for the organization of a new congregation. This petition was accompanied by a preamble, in which the signers defined their position, stating in what way they considered themselves bound to the standards of the Church, declaring their determination to testify with all integrity against "consistency" and concluding on the subject of the charter, to the effect that they considered the charter of no value, except as securing the congregation its property,† adding "with these views we respectfully ask the commission to organize us into a congregation." The petitioners had

* It is pretended by our opponents, that Catholics are not now what they were formerly. Proof—A few years ago the priests came over from Canada into New York, took the Bibles from their people, and made a bonfire of them!

The Catholic clergy in the South of Ireland denounce certain persons from the altar on the Lord's day, and their people murder them in the course of the week. The Archbishop of Tuam approving. *London Examiner, January 15th, 1848.*

† Their own words are, "we care nothing at all about a charter, nor do we know any use it can be to us, except to secure the property to the congregation, and even for this purpose we would not have it, had we to make any concession to the State that would violate any principle of the Church, or the rights of any of the members."

If we can understand language, this means that they approve of charters, and have no great objection to the charter which Synod has condemned. It is also evident that they wished to be so organized, as that they might, if they pleased, be a chartered congregation.—(Ed. Cov.)

received no certificates from the 2nd congregation, one of their own number, the former clerk of the 2nd congregation, giving a verbal certificate to the whole. The commission then proceeded to the organization by constituting the Session during a recess of fifteen minutes, there having been no election of elders. One of the members of the commission, Mr. Wm. Thomson, dissented from its proceedings, and complained to Presbytery. He objected to the organization, first giving countenance to the sentiments and dictatorial tone of the preamble. Second, because the members were uncertified. Third, because the elders had not been elected. This complaint was taken up and considered, while the motion to adopt the minutes of the commission was pending. After a protracted and earnest discussion, the report of the commission was unanimously amended by inserting immediately after the record of the organization, the following: "Expressly however, rejecting and disavowing the sentiments on doctrine and order contained in the preamble to the petition." This amendment was inserted to complete the record, it having appeared by personal explanations of the members of the commission, that they had not intended to pay any regard to the preamble in their proceedings. The elder from that congregation having also distinctly stated that they did not themselves understand that they were organized on their preamble. With this exception the minutes were adopted. Against this decision, J. M. Willson and others gave notice of complaint to Synod, for the following reasons: First, because it sanctioned the organization of new congregations, without certification of members from their former connections. Second, without the election and regular induction of ruling elders. Third, because no opportunity was furnished either in commission or elsewhere, to the pastor or 2nd congregation, of remonstrating, or showing reasons against the new organization.* It was then resolved, "that the proceedings of the above commission are not to be interpreted as interfering with the established order and usages of the Church in the matter of giving and receiving certificates."

Among the papers connected with the matter, was a complaint by Rev. A. Stevenson, against the doings of the commission. The Moderator decided that this paper could not be received, inasmuch as no complaint can be tabled before Presbytery, against the proceedings of a commission. This decision was appealed from, and after protracted discussion was not sustained—the presbytery being equally divided on the question. Of course the paper was received. Respecting this paper it was argued on the one side, that a commission is the presbytery, that its doings are final, and can neither be reviewed nor set aside by presbytery, a complaint against its decision was inadmissible. On the other side it was maintained that a commission is so to speak the agent of Presbytery to perform a certain and specified service. That if in the performance of that service, it went beyond or did not come up to its instructions, it was amenable to the presbytery appointing, as it would be monstrous to make all the presbytery accountable for the doings of a part; without permitting said presbytery to express a judgment. That in Scotland the General Assembly always passed upon the doings of its commissions, and the fact of the commission reporting to this presbytery, and its

* The commission refused to hear a word on any subject from the Second Congregation.

report being before us for adoption, proves that this is the law of the Church.

Supplies.—The following scale of appointments was adopted :

The following supplies were appointed, viz :

REV. J. CHRYSTIE, Newburgh, 1st and 2nd July, and 2nd September, 3d New York, 1st and 4th June.

REV. S. M. WILLSON, 3d New York, 1st and 2nd July, Newburgh, 3d and 4th July, Whitelake, 4th Aug., 1st Sep., and to dispense the Lord's supper there on the 1st Sep., assisted by Mr. Stevenson.

REV. J. DOUGLAS, Newburgh, 2nd May and 3d Sept., Albany 2nd Aug., Argyle, last July and 1st Aug., to dispense the sacrament there on the 1st Aug., assisted by Rev. J. W. SHAW, 3d New York, 4th Sept.

REV. C. B. M'KEE, 3d New York, 1st and 2nd Aug., Newburgh 3d and 4th Aug.

REV. S. O. WYLIE, 3d New York, 4th and 5th July, Newburgh, 1st Aug., and two Sabbaths Missionary labour.

REV. J. KENNEDY, 3d New York, 2nd and 3d Sab., May, and two Sabbaths Missionary labour.

REV. A. STEVENSON, Whitelake, 1st and 2nd Sept., Newburgh, 2nd Aug.

REV. J. M. BEATTIE, Argyle, 3d Sab. May., 1st, 2d and 3d Aug., Glengary, and one day in Lansingburgh, on his way to next Presbytery.

REV. R. Z. WILLSON, Topsham, 1st and 2d Aug., 1st and 2d Sept., Albany, one Sabbath next Fall.

REV. J. W. SHAW, Newburgh, 3d May, 3d New York, 4th May, Argyle, 1st and 2d Sabbaths, August, and to moderate a call in 3d New York, when requested.

Leave was granted to 3d New York, to have the dispensation of the supper, when ministerial aid can be procured to Whitelake Session, to increase its numbers, and Topsham Congregation, to elect elders and deacons.

Licensure.—Mr. Wm. A. Achison, was reported to Presbytery as having been licensed by the commission appointed at last meeting. Mr. A. was at his own request dismissed to the Pittsburgh Presbytery, with leave to remain for a few weeks in the bounds of the Rochester Presbytery.

Next meeting is to be held in Sixth Street Church, New York, the 1st Tuesday of Oct. next, at 7½ o'clock.

MISSIONARY INTELLIGENCE—HAITI.

We lay the following letter from Mr. Morton, before our readers nearly entire. It is exceedingly gratifying to know that in the midst of the sanguinary conflicts that have taken place in Haiti, our beloved missionary and his family have been undisturbed, and that the prospects of the mission are not seriously affected. The letter is dated Port au Prince, May 18th.

I suppose you have heard by this time, the news of the disastrous events that have transpired here within a few weeks past. We have, in short, passed through a civil war, the consequences of which have been very injurious thus far, to every thing good. Of the causes of this war, we have no very certain means of obtaining satisfactory information. It is supposed, however, to have originated in a deep rooted prejudice, mutually entertained by the blacks and mulattoes. Whether this supposition be correct or not, I am persuaded that the cause is fully adequate to the production of such an effect. This mutual prejudice is indeed very strong. The war commenced on Sabbath afternoon, April 16th, it continued three days without much inter-

mission, or rather the killing continued, for the poor mulattoes, destitute of arms and other means of defence, made no resistance after the first evening. In fact, I do not believe that the mulattoes had the least expectation of any thing of the kind, or any plan concerted beforehand. Whether it was premeditated on the part of the blacks or not, I do not pretend to know. The number killed from first to last, has been variously estimated from 30 to 200. I suppose that the first estimate is below, and the other far above the actual count. Neither do I suppose that any one knows how many were slaughtered; most of them were shot in the streets, though a few were shot at the ordinary place of executing criminals.

The blacks assign as the reason of their course, the alleged treasonable plots of the mulattoes, for the purpose of destroying the President, and setting up one of their number in his place. I think it hardly likely that there was any conspiracy of this kind, though no doubt many of the mulattoes would have been glad to see the President removed "*by death or some other means.*"

Besides those killed, a number were proscribed, and a few others felt it to be their interest to keep themselves hidden. Through all these troubles we have passed, without the slightest disturbance personally experienced—except that the crack of a musket so often told us that a fellow creature had fallen by the hand of ruthless assassins. The blacks behaved with savage cruelty towards their victims; yet justice requires it to be stated that the slaughter was by no means indiscriminate. Very few were killed besides the hated and suspected, and those few most probably, by mistake. I have heard of but one woman killed; and but two or three others slightly wounded. Our situation in the country was very favorable, as we were in a very quiet part of the neighborhood. No foreigner was disturbed that I have heard of, with the exception of Mr. La Marche, late a French Priest, who was banished, on suspicion merely. The French and English Consuls were very active in protecting the persons of foreigners. Happily for us, we had no occasion to seek protection from any one, as no one molested us. The owner of the house we lived in, was one of the proscribed men, consequently, he wished very much to sell his property. He had an offer on condition of giving immediate possession. In order to enable him to sell, we felt in duty bound to give up our lease. We have moved into another house about half a mile from the city, with a garden attached to it of 8 or 10 acres. Our rent is about the same as before, and the expenses of moving &c., have been considerable: but we hope in the course of the year to be remunerated in the fruits of the garden. We have not quite as pure air where we are now, as we had before we moved, nor so large a house, but in every other respect we are quite as comfortably located. I had a school of nearly 40 scholars, almost ready to commence, when these troubles arose. Each scholar was to pay two gourdes per month, which would have been sufficient to pay one French professor, and one boy to act as usher. We would have commenced in a little more than one week from the outbreak. We have been greatly discouraged, and have not made a start yet. I hope to commence about two weeks hence, if the Lord will; so that in my next letter I hope to have better news to communicate.

I suppose you are ready to inquire, what are the prospects of the mission upon the whole? I answer—rather duller than before, but not still such as altogether to dishearten us. Should there be no other outbreak hereafter, the populace will undoubtedly soon recover from this shock, in fact they have in a great measure recovered already.

In regard to the judgment you wish me to express about a building, &c., I hardly know what to say. I have not had time to inform myself as well as I would like to. One thing is certain, the price of property has fallen from 25 to 50 per cent. since I wrote the "appeal," for the reason that the greater part of it belongs to the mulattoes. There is, besides, a great deal of desirable property for sale.

Our health continues to be reasonably good; we have felt much fatigue since moving, and are at present laboring, all of us under a bad cold, the worst we have had since our arrival. The prospects of the Church every where appear dark at present. From our latest news, Europe is quite in agitation. "On earth distress of nations?" It is cheering, however, to think that "her redemption draweth nigh." Whatever becomes of us as a Church, or as individuals, I am persuaded that Zion will soon "put on her beautiful garments." May the Lord take care of us.

NOTICES OF CONGREGATIONS.

FIRST CONGREGATION, NEW YORK.*

The first Covenanters of whom we have any account in the city of New York, certainly the first connected with the Church as afterwards organized in that city, were Mr. John Agnew and his wife, the latter, a sister of Rev. Wm. Stavelly. They had emigrated from Ireland in the year 1784, landing in Philadelphia, where they resided three years. In 1787, they removed to the city of New York, where Mr. Agnew remained a most exemplary and useful member until his death, in the year 1820: having from an early period borne the office of ruling elder.

In the year 1792, Rev. James Reid, during his visit to this country, came to New York, preached in Mr. Agnew's house, near Peck Slip, and baptized his two children. This was the first Covenanter preaching in that city. Before Mr. Reid's departure, a society was formed consisting of Mr. and Mrs. Agnew, and Mr. James Donaldson, who, some months before, had emigrated from Scotland. This society continued to hold its meetings regularly in the house of Mr. Agnew.† The next year, 1793, they were greatly strengthened and comforted by the able and eloquent ministrations of Rev. James M'Kinney, who began in that year a truly apostolic course of ministerial labour, in gathering up and organizing the faithful here, into worshipping societies, and in reviving and encouraging the enfeebled and desponding. One of the immediate fruits of Mr. M.'s labours in New York, was the restoration of Mr. Andrew Gifford to the fellowship of the Reformed Presbyterian Church. Having emigrated from Scotland some years before, and finding no congregation of his brethren in New York, Mr. G. had connected himself with the Associate Reformed Church. He now returned, joined the society, and continued until the New Light Secession, an active supporter and an influential member and ruling elder of the congregation.‡ Soon after, the society was further strengthened by the addition of Messrs. Currie, Smith, Nelson and Clark, all emigrants from Europe. In the month of December, 1797, the congregation was regularly organized by Rev. Wm. Gibson, by the constitution of a Session consisting of two members, Messrs. Currie and Nelson, both of whom had previously been ordained to the office of the eldership; the former in Scotland, the latter in Ireland.

The first sacrament was dispensed in August of the following year, 1798—in a school-room in Cedar street, by Messrs. McKinney and Gibson. The number of communicants was between 15 and 20, six of these being from distant places. Before this time, however, in the month of June, Messrs. Agnew, Gifford, and David Clark, had been ordained as elders.

In the year 1800, this congregation made out a call, in connexion with that of Coldenham, upon Mr., afterwards, Dr. Alexander McLeod,

* For most of the facts respecting the early events of this congregation, we are indebted to "The Stone of Help," a discourse by the present pastor of the New Light Congregation, New York, Rev. J. N. McLeod, &c. &c.

† Had Mr. Agnew and Mr. Donaldson, gone to another Church, instead of keeping society, it might have been long before a standard would have been raised in New York. These early histories show very clearly, the duty under such circumstances, of standing aloof and seeking pure ordinances. Would New Lights do now as Mr. A. did? No.

to be their pastor; promising in all, \$488 salary, a very liberal effort for a people so few in number. Their call was accepted, and on 6th July, 1801, Mr. McLeod was ordained and installed in Coldenham, with the understanding, however, that at the end of three years, he should be free to relinquish either or both at his discretion. In 1804, he selected New York, where, as our readers need not be told, he continued to minister with great distinction, and with eminent success, until a short time before his death, in the year 1832.*

Soon after the settlement of Mr. McLeod, a house of worship—a frame building—was erected in Chambers street, replaced in the year 1818, by a larger and more commodious brick edifice, erected on the same lot.† From this time until the year 1827, the congregation continued, through God's blessing, upon the eminently able ministrations of its Pastor, to grow in numbers and in influence. In Feb. 1805, an addition was made to the Session of three members, Dr. Samuel Guthrie, Hugh Orr, and Wm. Acheson.‡ At the close of the year 1812, the congregation which at the time of Mr. McLeod's settlement, consisted of about thirty members, had increased to 138. In June 1819, Messrs. Joseph McKee and Wm. Cowan,§ were ordained elders, and Messrs. Wm. Agnew, Robert Bates, John Tait, Moses Speers, and John Culbert,|| Deacons. In the year 1827, another addition was made to the Session, and John Cuthel, Wm. Brown, Andrew Bowden,¶ Nathaniel Alsop, and James Thomson, ordained deacons.

During the year 1827, measures were taken which resulted in the organization of a second congregation, to be located in the northern section of the city. The original design was—not to divide the congregation—but merely to provide another place of worship. Dr. McLeod and an assistant pastor having the joint charge of both. The plan was not however, carried out. Difficulties arose, and finally, in the year 1830, the 2d congregation was organized as a distinct society.** By this event, the 1st congregation, of which Dr. M. remained, by his own choice, the pastor, was reduced to two hundred communicants; the second having about half as many.

We now come to the period of the New Light Secession, in 1832–3. Dr. M. was then in a state of great bodily infirmity, rendering some arrangement necessary for the supply of his pulpit. The regular course would have been for the Session to make application for such supply to the Presbytery, and, if the vacancy was very considerable, and they were to have a stated supply, the least they could have done, would have been to consult either formally or informally, the wishes of the congregation. This was not done. The leaders were secretly New

* The health of Dr. McLeod, was much broken for some time previous to his decease. As to his principles, he himself asserted in his "testimony" written just before his death, his adherence to all that he had ever taught. There are other circumstances confirmatory of this, so that whatever imperfections may have appeared in his character or conduct, near the close of his career, we are disposed to attribute them to something else than a design to break down that testimony against the immoralities of the United States Constitution, which he had long laboured to build up.

† This now belongs to the Papists, having been sold to them by the New Lights.

‡ Still a respected elder of the congregation.

§ Now residing at York, N. Y.

|| Now an elder of the same congregation.

¶ Now an elder of the congregation. Of the rest, some are dead and some New Lights.

** These events will be more fully detailed in the notice of the second congregation. Rev. R. Gibson was called, and became their pastor the ensuing year.

Light. The majority of the congregation and of the Presbytery, were resolved to adhere to their vows: and besides, the circumstances seemed to afford a fair opportunity for accomplishing the plan that had failed in the case of the second congregation, viz: the introduction of Rev. J. N. McLeod to be assistant and successor to his father. What then was done? Instead of applying to Presbytery, application was made, and that without any formal deed of either session or congregation, to the subordinate Synod at its first meeting, April 1830, and by that Court, Mr. McLeod was appointed as supply to the first congregation. He at once left Galway, where he was settled, and repaired to New York, where he has made out to continue ever since.

This was the first of a series of acts, unprecedented in their character, utterly subversive of Presbyterian order, and the rights of the people, and at variance with common principles of justice, resulting first, in the settlement of Mr. McLeod, as his father's assistant and successor, secondly, in the disruption of the congregation, and thirdly, involving the congregation in an expensive and troublesome lawsuit: the latter being terminated after reaching the Court of Errors, by a compromise between the parties.

For the full history of the settlement of Mr. McLeod, we refer to a pamphlet written by "several members of the Southern Presbytery" N. Y., 1833. We can only give a summary. Mr. McLeod was suspended in the fall of 1832, for refusing to surrender to the subordinate Synod, its own documents. This brought on a crisis in the congregation. The Covenanters in it refused to hear him preach, rose up in a body and left the Church the next Sabbath, when he began the services. For this they were brought before Session and suspended. We give the fact in the words of the pamphlet:

"About ten days after the suspension of Mr. McLeod, during which period he had presided at meetings of sessions although opposed by some of its members who protested against such a procedure, and had also ministered as usual in public, the sacrament of the Lord's supper was dispensed to the congregation, notwithstanding its unhappy state, distracted and divided by the proceedings of its pastor, and the intrusion of Mr. McLeod. At a meeting of the Session, held on the Friday immediately preceding, and which was constituted by the Rev. Dr. McMasters, *who about a fortnight before had declined attending Synod on account of the lateness of the season, and badness of the roads*, an act of censure was passed against three ruling elders of the congregation, Messrs. William Acheson, Hugh Galbraith, and William Cowan, and those who had with them departed from the public worship on the Sabbath morning, Nov. 25, under the general denomination of "their adherents."*

This, with another similar deed, gave occasion to a *pro-re-nata* meeting of the Southern Presbytery, to which the congregation belonged. What follows is worth knowing, exhibiting as it does, what the New Lights were capable of doing, and did do. We quote the pamphlet:

"On this summons the members from a distance repaired to the appointed place of meeting, when to their surprise they learned, that during the interval between the delivery of the summons to attend the meeting and the time of the meeting itself, an event had taken place, as amusing and ludicrous in its nature when considered apart from the character and offices of the personages concerned, as painful and disorderly when their respective standing and relation to the church of God was considered. Dr. McLeod and his congregation had withdrawn from the Southern Presbytery, and had joined that of Philadelphia; and by this last Presbytery, Mr. John N. McLeod

* It afterwards appeared that these adherents numbered about 140: a clear majority.

had been installed assistant pastor, and successor to his father in Chambers-street; a measure which deserves all the praise of adroitness and activity that the parties could possibly desire. The sight of the summons, and the items of business it presented stirred up all their energies, and quickened every nerve. In the short space of a few days, ten at the utmost, the Western Presbytery must be convened, and Mr. John N. McLeod be released from his pastoral charge in Galway; the presbytery in Philadelphia be supplicated by the pastor and session of New York, to receive them under its protection, Mr. McLeod must be elected to his destined office, by the free and unbiassed vote of the congregation—and the solemnities of the public installation be completed; and this in such a manner that, until the Sabbath afternoon preceding the very day of installation, a very large number of the congregation had no idea of the movement in any of its parts, the most indeed being now under the ban of the Church, were intentionally, it must be supposed, excluded from all knowledge of its proceedings. Secret management must have been practised with no small skill, as it was certainly with great success—and the speed and expedition, with which the express travelling requisite, must have been accomplished, may be fairly put in competition with the achievements of Reeside, the greatest mail contractor of the land. The Rev. Clergy and eldership of a Presbytery, who a few weeks before, had complained as an insufferable grievance to be required to attend the Synod at New York, at the expense of interrupting their avocations at home, and travelling in a season so inclement, could now be seen in the midst of winter, scouring over Maryland, Pennsylvania and New-Jersey, with all the speed that the modern improvements of steam-boats and rail-roads could afford. And joyful must have been the gratification the meeting afforded, when they arrived in season for *the rescue*. And these the friends, these the sole witnesses for Presbyterial order!”

The next thing was the choice of a pastor, and his settlement. See how this was done.

“On the Sabbath afternoon of the 13th of January, the congregation were informed that a meeting would be held the day following, for the purpose of moderating a call for an assistant Pastor and successor to Dr. McLeod, under the authority of the Philadelphia Presbytery. About one hundred members (ninety-three of whom afterwards voted,) were prepared for this measure, having given their names to a petition for its accomplishment, which had during the short time previous been discreetly circulated. The rest it is believed were for the most part, completely taken by surprise, and many who had heretofore been unmoved by preceding steps, were indignant and exasperated to find themselves delivered over so unceremoniously from one court to another, and a pastor imposed upon them, whose ministrations they had reluctantly endured. The people assembled according to appointment, and as may well be supposed, with various and conflicting emotions. The first measure was to proceed to the election of a Chairman and Secretary, deeming it within their power to act in a congregational meeting, and consider what was expedient in the extraordinary predicament in which they were placed. This was interrupted by the members of the Presbytery now convening and with the Co-Pastor elect, attempting to commence the solemnities of public worship. Perhaps it now became a meeting of which it may be said “some cried one thing and some another; for the assembly was confused and the more part knew not wherefore they had come together,” and high words may have passed. Men do not like to be trifled with: and however expedient it may have been deemed by the Pastor of the congregation and some of his elders, that they should be embraced by the Philadelphia Presbytery and have Mr. McLeod settled, there were many men of respectable standing in the community, and yet exempt from ecclesiastical censure, who could not be forced into a measure at about eighteen hours notice, and twelve of these, hours of darkness. They therefore justly, though most indignantly and earnestly, resisted and remonstrated against the whole procedure. *Officers of the city Police then were, at the request of Mr. McLeod's party, called in to protect them; and although these officers were themselves it appears disposed for a time to be amused with a scene which presented more of the harmless and ludicrous, than of the dreadful or sublime, they were compelled by forms of law, to carry off several persons who had the peace sworn against them, and who were then compelled to enter into bonds for its preservation.*”

And then, to finish all, the actors in this business proceeded, *after a short recess*, to instal Mr. M. as pastor of the congregation.

These events were necessarily very trying. However, the congrega-

tion soon rallied. Presbytery remedied, so far as it could, the evils which they had suffered. They had the occupancy of the house of worship half the time by the decree of the Court of Chancery, until the compromise to which we have already alluded. Soon after this, another edifice was purchased in Sullivan street, where the congregation still worships.

In the year 1836, Rev. James Chrystie was elected and installed as their pastor. This, with the exception of the exfoliation of some individuals, who followed Francis Gaily out of the Church in the year 1838, is the only occurrence of public interest among them since. The elders are Wm. Acheson, John Culbert—McFarland, Andrew Bowden, John Brown, John Greacen, John Carothers, James C. Ramsay.

We have not space to indulge in any extended reflections. That this congregation, notwithstanding all the unhappy occurrences on which we have touched, and even the large and painful defection of some who seemed to be pillars, has been instrumental in promoting the interests of Orthodox principles and scripture morals, in this great and influential centre, is beyond question. From 1801 to 1824 or 5, nearly a quarter of a century, the late Dr. McLeod was a burning and a shining light—employing his eminent talents, and varied attainments in defence of a Covenanted Reformation: and if from that period, his influence was less pure and less felt, it is to be ascribed to the sinister operation of various causes, some of a public, others of a private and personal kind. He put his mark upon society in New York, and that so deeply that generations will not efface it. With this we close, regretting that we have not been able to render our notice more worthy of the attention of our readers—more consonant to the importance of the subject.

UNIONIST SLANDERS.

A correspondent of the Repository over the signature of Delaware, in an article on the contemplated union of the Reformed Churches, turns far out of his way to attack the Reformed Presbyterian Church, and the editor of the Covenanter. He charges the church, not openly and directly, but by insinuation, with “juggling, trickery, apostacy, compromise, &c., and having in her bosom, “Demases, Diotrefes, and gladiators,”—that Covenanters “differ in sentiment and practice about the nature of covenanting,—its seasonableness,—occasional hearing,”—“their relation to” the Reformed Presbyterian Church in Scotland;—about “the order of Deacons, and the court of Consistory,”—and to crown all, that “many get naturalized, and others go to the polls and vote, known to sessions and Presbyteries, without the rules of the church being put in force against them.”

Against the editor of the Covenanter, he also insinuates that in publishing his sentiments in regard to the movements of the Associate and other churches, “truth and impartiality have not been attended to;” and that he “denounces any other denomination, except his own, by turning the keen edge of his Covenanter sword against them.”

Now, as regards the Reformed Presbyterian Church, it is only necessary to say that these charges, except that which relates to the Deacon’s office, are neither more nor less than wholesale slanders. In all the matters referred to, with this one exception, there is almost perfect har-

mony. Unless this writer can substantiate his charges—can tell us what the opposite doctrines are which are held on all these subjects, and who the individuals are that hold them, he must be regarded as a public calumniator. The charge respecting naturalization and voting is too notoriously false to deserve any notice. All who know us at all, know that one of the most distinctive features of our system is abstinence from all participation in political affairs, and that this principle is carried out practically to the very letter.

In relation to the Deacon's office, it is true, there is some diversity of sentiment, but had this writer "attended to truth and impartiality," he would never have insinuated that the Covenanter had blinked this subject that other denominations might be denounced. "The keen edge of the Covenanter sword" has cut as deeply into the anti-Deaconism of our own denomination as into the errors of any other. The reckless and palpable disregard of truth in this charge, and in most of the others, is surprising. Covenanters indeed are far from perfect. No church is perfect. But because some things are and ought to be matters of forbearance, must every thing be made so? This is the substance of the argument of Delaware: "There are differences among yourselves. You bear with each other about certain opinions. You may not therefore condemn others, be their doctrines what they may. If you make one point a matter of forbearance, others have a right to make all other points matters of forbearance,"—differ about any thing and every thing and yet make one *loving, united, harmonious* brotherhood!! Glorious union, truly!!

Whether the editor would have noticed this matter at all is doubtful. In his absence, however, it has been thought best not to let the base insinuations contained in it, pass uncontradicted. D.

REPORT OF THE BOARD OF INSPECTORS OF THE
THEOLOGICAL SEMINARY.

CINCINNATI, March 23d, 1848.

The Board of Inspection of the Theological Seminary of the Reformed Presbyterian Church met, pursuant to the call of the chairman, and was called to order by Rev. James Wallace, who was, in the absence of the Rev. T. Sproul, chairman, appointed chairman pro tem.

Rev. J. B. Johnston was appointed Secretary.

Members present, Rev. James Wallace, Rev. John B. Johnston, Thos. Smith, William Wylie, and Moses Glasgow. Rev. Messrs. R. Hutcheson, and J. Dods, being present were invited to seats as consultative members.

1. The Report of the Professor upon the course of studies, recitations and exercises, &c., in connexion with the hall during the session closed.*

2. Schedule of Lectures delivered and read by the Professor, and submitted to the Board.

3. Schedule of Sermons delivered by students during the session.

4. Schedule of the order of studies and course of examination of the students by the Board.

The Board proceeded to examine the students in the order of the schedule. The first class, Messrs. Armour, McKee, and Todd, on He-

* This Report will appear in our next number.

brew points, and on the 3d chapter of Genesis. The second class, Messrs. Hamilton, Hunter, and McDonald, on the same. The third class, Messrs. Dodds, Johnston, French, and Purvis, on the 3d chapter of Daniel, and on the 15th of Acts,—on the Chaldee, Greek, and Syriac.

The classes were then examined on church government and history. The Board adjourned by prayer.

Afternoon Session. The Board met for business, and to continue the examination. Papers were tabled from Rev. T. Sproul, bearing a resignation of the Professorship, and a withdrawal of the same. The Board passed,—that whereas the said resignation was withdrawn before any action was taken,

Resolved, that now the Board take no action in the case.

Resolved, that the schedules tabled be published in connexion with the proceedings of the Board.

Resolved, that a Committee be appointed to prepare and publish an address to the congregations on the necessity of contributing more punctually and liberally for the support of the Seminary. Messrs. James Wallace, J. B. Johnston, and M. Glasgow on that committee.

From a verbal statement of the Treasurer, it appears that the sum of \$274 71, have been received for current expenses of the Seminary, and \$17 26, for the sinking fund, since the meeting of Synod;—something more than was received at the time of former examination. This gives encouragement to hope that the present year's contributions will be more liberal than those of previous years. Closed by prayer.

Board met, 7 o'clock, P. M. Proceeded to hear trial pieces from the first class, Messrs. Armour, McKee, and Todd delivered sermons. These pieces were sustained as highly satisfactory. Adjourned to 9 o'clock, A. M., to-morrow morning.

March 24th, 9 o'clock, A. M., same place.

Board met. Opened by prayer.

Examination continued. 1. On church government. 2. On Pastoral Theology. 3. Biblical criticism and Biblical literature. 4. On Turretin de Satisfactione.

The examination was, on motion, unanimously sustained.

On motion, *Resolved*, that when this Board finally adjourn, it adjourn to meet on the last Monday of March, 1849, at 7 o'clock, P. M. Closed by prayer.

Adjourned to 3, P. M.

Board met, pursuant to adjournment. Students were called upon for pieces of trial. Messrs. Dodds, McDonald, and French delivered sermons highly satisfactory to the Board.

Adjourned by prayer till 7, P. M.

Board met. Opened by prayer.

Proceeded to hear the students, Johnston, Hunter, Hamilton, and Purvis.

These pieces are also considered highly satisfactory as specimens of trial and progress.

Adjourned by prayer.

JAMES WALLACE, Chairman.

J. B. JOHNSTON, Sec.

Will the Reformed Presbyterian please copy?

TRACT SOCIETY.

A Tract Society has been formed in Cincinnati. The following is its Constitution:—

Constitution of the American Reformed Presbyterian Tract Society.

ART. I.—This Society shall be called the American Reformed Presbyterian Tract Society.

ART. II.—Its object shall be to publish, procure, and circulate Tracts, for the promotion of personal and social Godliness; by vindicating the whole testimony of Jesus, in reliance on the spirit of Christ.

ART. III.—Any one, reputable for orthodoxy, and Christian morality, may become a member of this Society, on subscribing this Constitution, and promising to pay monthly five cents into its funds.

ART. IV.—Its officers shall be a President and twelve managers, who shall elect their own officers at the first meeting of the board, all of whom shall continue in office until displaced by death or disability.

ART. V.—All presidents of auxiliaries shall be members of the board.

ART. VI.—It shall be the duty of the board at any annual meeting; 1st, to exhibit the state of the funds, and procure an address or addresses to be delivered at every anniversary; 2d, to select all tracts for distribution; 3d, to keep records of all their proceedings, and their books shall be open at all times to the inspection of all members; 4th, to establish a depository; 5th, to employ colporteurs; 6th, to decide on gratuitous distribution, and the sale of tracts and pay of colporteurs.

ART. VII.—All members who make extra contributions, shall, if they desire it, be entitled to the amount of the contribution in tracts at cost.

ART. VIII.—The anniversary of the Society shall always be held in this city, on the week of the meeting of the officers of the Theological Seminary.

ART. IX.—This Constitution, except the last clause in Article IV., may be altered or amended at any anniversary, by two-thirds of the members then present.

OFFICERS OF THE BOARD.

MR. HUGH GLASGOW, *President.*

Board of Managers.

Messrs. R. Findley,	Dr. Willson,	R. J. Dodds,
P. Murphy,	D. McKee,	L. B. Purvis,
Jas. Craig,	J. M. McDonald,	J. O. Robinson,
Jas. Brown,	A. C. Todd,	H.P.M'Lurkin.

OFFICERS OF THE BOARD OF MANAGERS.

HUGH GLASGOW, *President.*

D. McKee, *Secretary.*

R. Findley, *Treasurer.*

James Brown,	} <i>Executive Committee.</i>
P. Murphy,	
James Craig,	

To the Editor of the Covenanter.

SIR,—I have been instructed by the Board of Managers, to send you the Constitution of our Tract Society, with the names of its officers and request that you will publish it in the Covenanter.

I may add that a tract has been written which is now in the hands of the Executive Committee, and which will be published in a few days. The title of the tract is "Bad Rulers a great Evil." By compliance with the above request you will much oblige our Society.

Yours truly,
 DAVID MCKEE, *Secretary of the Board.*
 Cincinnati, March 4th, 1848.

(For the Covenanter.)

A CORRECTION.

MR. EDITOR:—As the Repository states that I have "fallen into a slight mistake," and that "we (he) never refused our (his) pages to a reply," and inasmuch as he asks "will he do us the justice to correct this misstatement?" I have thought proper to give the ground I had for saying the Repository "utterly refuses to publish for me." To do this I must give an extract of a letter which the Editor of the Repository sent to me when he returned my remarks on the true issue. His third reason for not publishing my remarks on the true issue is as follows:—

"3. I presume that you sir are the author of the letter from a "Minister of the Associate Church" in the last number (I think) of the Armory. You will see by a remark in that letter that I had good reason having received from you a review of the True Issue to give you the credit of its authorship. Should I however be mistaken I will exceedingly regret having laid it to your account.—Now sir you could not suppose that I would publish anything in a periodical over which I have any control from *the author of that letter*. But should I be mistaken in this matter you are the *agent* of that work declared and proved by the courts to which you have vowed subjection to be slanderous and false. You have a right in so far as I am concerned to support this or any other vile print but I feel it to be due to you to say that I regard the *agents* of my slanderers and calumniators as having no claim to be heard through a periodical of which I am editor."

As Brother Cooper did not punctuate his letter, I have left it without punctuation, the underlining is his own. After he had in a private letter declared that I could not expect that he would publish *anything* from the author of that letter,—after he had virtually said that he felt it to be due to me, to say that he regarded me as having *no claim* to be heard through a periodical of which he is the editor, I thought that such general language of course included "a reply," and that I was fully authorized to say that he *utterly refused to publish for me*. I did not say that he refused to publish my reply, or any thing that implied that he had seen it, or refused to publish it in the same manner in which he did the first article. I would here ask the reader if he would ever have thought of sending a communication to the Repository if he had received such a letter as I did, until the editor had first intimated to him that he had altered his mind?

The reader now has the means of knowing whether I had "fallen into a slight mistake" or not, and whether he ever refused to publish for me, and whether or no this refusal included "a reply."

Yours truly,

JOHN MCAULEY.

ANTI-SLAVERY STANDARD.

We find the following in the Anti-Slavery Standard :

An exchange states that the Hon. J. A. Black, member of Congress from Carolina, who died recently at Washington, was a member of the Reformed Presbyterian Church, (the Covenanters.) What does the Covenanter [Magazine] say to this ? The editors of that publication keep themselves, and use their influence to keep their readers out of the Anti-Slavery cause, because some of those engaged in it do not exactly square with their notions of orthodox measurement. Have they nothing to say to their own Church—our society is not a Church—for holding within its pale, a man who, by becoming a part of the Government of the United States, has violated the very first principles upon which that Church was founded ?

We merely state in reply that the report is entirely unfounded. And we feel somewhat mortified that such a report should find credence among abolitionists. We supposed the bare fact that an individual held an office under the Constitution of the United States, was of itself sufficient evidence to any well informed abolitionist, that such individual could not be a Covenanter. It may not be out of place, however, here to state for the information of those who are not intimately acquainted with the position of the Reformed Presbyterian Church, that there is a small denomination commonly known by the name of New Light Covenanters, who were cut off from the Church in 1833, chiefly, if not solely, because they abandoned our testimony against the government, and became incorporated with it, and who still call themselves Reformed Presbyterians or Covenanters. James A. Black, of South Carolina, may have been in connexion with this faction for aught we know ; but even this is very improbable, for we believe they have not an organization in South Carolina at all, and at any rate we have never heard of any of these people having attained to any such political eminence.

We are sorry to have to add, that some of the movements called reforms, in which many of the leading abolitionists, of whom we hoped better things, are actively and prominently engaged, are of such a character as to give occasion to the enemy to speak evil of the cause itself, retard its progress, and prevent the co-operation to a very great extent of many of its warmest and truest friends.

☞ Will the Standard please copy ?

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 AFFAIRS ABROAD.

*Canton de Vaud.*—We have learned that the excellent M. Scholl, of Lausanne, a leading minister in the Free Church of the Canton de Vaud, noted for his offensiveness, having been surprised by the Police in holding a religious meeting for the ordinary worship of God, has been banished to his original parish—in other words, has been *sine die* separated from his devoted flock, and that, along with Mrs. Vinet, the widow of the late eminent Professor of that name, in whose house the meeting was held, he has been delated to the appropriate tribunal, in order, in addition, to be heavily fined ! When shall these cruel proceedings have an end ? Alas ! for the persecuted. Alas ! still more, for the persecutor.—*Scottish Guardian.*

*France.*—The late emeute and its prompt suppression in Paris, has imparted great additional energy to the young and mighty republic. The example of a representative government, working steadily in the

midst of the feudal monarchies, ensures the speedy destruction of all the ten horns of the fourth beast out of the bottomless pit, Rev. xiii.

"The reports which reach us from many of the Departments, prove that the influence of the *clergy* is there exercised in a manner hostile to the Republic. Doubtless this ought not to astonish any one; yet it would not be just to conclude therefrom, that the general spirit of the clergy is opposite to the revolution. The administrative organization of the Church of France, gives to the Bishops an absolute power over the priests of their dioceses. They may at pleasure suspend; interdict, degrade them; exercising, so to speak, the right of life and death. It is despotism in all its beauty. Certain Bishops have used without scruple, the dangerous weapons which the Provisional Government had suffered to remain in their hands; there are, as we know, some dioceses where the curates, both in city and country, have received orders the most imperious, and singularly in detail. Many have obeyed; could they do otherwise? To resist, they would have to surpass heroism itself; for he who might encounter death with a smile, could not expose himself, without shrinking, to misery and ignominy.

It is, then, highly necessary that the National Assembly should occupy itself, at the earliest moment, with the regulation, upon a new basis, of the relations between the Bishops and the inferior clergy. If necessary, let the principle of authority still be maintained; but let it be shut up within reasonable bounds; and let us not see a clerical despotism, organized in the interests of a political despotism, insolently perpetuating itself under a republican regime. Liberty for all! When the priests are enabled to speak out their true sentiments, we shall find amongst them more friends than we thought for."—*Le National*, May 2d.

*Rome.*—The Pope has been deprived of the temporal power that he has claimed since 756, when Charlemagne endowed him with the exarchates of Rome and Ravenna. The people have done this. His ecclesiastical, usurped dominion, is almost gone. The collisions between France and Austria, are crushing the spiritual throne of the man of sin. Some passive obedience and non-resistance journals, Protestant? are whining over this opposition to the powers that be :

DOINGS AT ROME.—Dr. Cantwell, Roman Catholic Bishop of Meath, has published the following extract from a letter from a friend in Rome :

"*Rome*, April 28, 1848.—Dr. McHale and Dr. O'Higgins, arrived in Rome a few days ago, and were received with marked attention by the highest authorities. His Holiness, in the course of the interview, expressed his disbelief in the charges that had been made against the Irish clergy, and observed, that the very persons who had been some time ago loud in their complaints against the Irish priests, were now heaping praises upon them. The condemnation of the provincial colleges was also mentioned, and his Holiness spoke with complacency of the step he had taken: he had condemned those colleges, in the hope of making or preserving the education of Ireland, Roman Catholic. He could not withdraw the principles on which he had then acted, and he trusted that the measure he had adopted would be beneficial to religion. As to the diplomatical relations between the Holy See and England, he observed that the bill in question was brought forward in a way injurious to his rights. England would not recognize him, or treat with him as head of the Roman Catholic Church. England would not receive an ecclesiastical envoy from Rome. Under such circumstances, he said, he could not receive an English ambassador."

*Austria and Russia.*—These Sarmatian powers have formed a league to crush republicanism in Switzerland, France and Italy, and are endeavouring to gain the accession of Russia and England. These two monarchies are, of course, hostile to the modern revolutions in favour of liberty.

*Ireland.*—The two Catholic factions have united, and are quietly, in a calm that precedes a storm, concerting measures for ulterior operations. They are organizing rifle corps, one consists of 1000 men, whose members are said to be as expert marksmen as the Tennessee rifles that God

employed to vanquish Pakenham, in the battle of Orleans. This is a new and important element in Irish tactics.

*Hayti.*—The government of Hayti, in the hands of President Soulouque, has employed very strong, possibly severe means, to crush a conspiracy of the mulattoes. Let all the friends of our mission on that island, pray for its peace, our God reigns.

*Spain.*—In Spain, a singular event has occurred. The correspondence between the Duke of Sotomeyer and Sir H. L. Bulwer had led to a dismissal of that gentleman from the Court of Madrid. He received passports on the 17th inst., with orders to quit Madrid in forty-eight hours, and his Excellency reached London on Wednesday, amid the general speculations on this untoward event. The fire is opening in the London journals upon the subject.

The *Heralds* condemn the Spanish Government, while our own papers are disposed to censure Lord Palmerston. A full explanation will, no doubt, be given to Parliament in the mean time.

Insurrection has taken place at Seville, attended by a great loss of life, and the French journals lay all the blame on Sir Henry L. Bulwer. Spain breaks with the best and sincerest friend she ever had. Her own international peace and tranquillity will not be promoted by it.

The rupture of England with Spain, is probably preparatory to the seizure of Cuba by the former power. The motives avowed by Lord Palmerston are 1. To break up the slave trade, of which Cuba is the centre. 2. To appropriate the revenue, \$80,000,000, annually, to the payment of a debt of \$150,000,000, that Spain owes England 35 years. That attack on Cuba will bring on a war between us and England. It is certain God will soon and sorely scourge our very cruel and sinful nation.

The Emperor and Empress of Austria have quitted Vienna secretly, and unknown to their Minister. On the evening of the 19th inst., they took departure in a private carriage. The Imperial carriages followed in an hour or two afterwards. They passed out of the gate.

It is positively stated that they had proceeded to Inspruck on the 18th. Pellarsburg and his colleagues, in the ministry, issued a proclamation announcing the fact, adding that when the Emperor and Minister started they deemed it their duty to despatch after them Count Hayne, commander of the National Guard.

The Emperor of Austria, is the successor of Julius Cæsar. "He is the 8th head, and is of the seven, and goeth into perdition." Rev. xvii. 11.

*Mexico.*—By the late treaty with Mexico, a territory is claimed, and now held by the United States, containing a population sufficient, *as they are now made to order*, for the formation of four new States; giving eight additional Popish and slave-holding members of the United States Senate, and as many members of the lower house. How much opposition would Gen. Taylor make to all this, should he become President? Does Gen. Cass know and oppose these designs of the slave-holding oligarchs?

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#### AFFAIRS AT HOME.

*Anti-Slavery Foresight.*—We find a prediction in a letter written from Boston, June 3, to the *Anti-Slavery Standard*, which was fulfilled at the Whig Convention, June 9th, in Philadelphia. Virginia voted Taylor on the first ballot. The slave holding oligarchs of that State have governed the United States sixty-one years. The northern States in the two great political factions, permit 250,000 slave-



holders to outrage the rights of God and man at their will, and provoke the wrath of God against our country. It cannot be otherwise, under the present infidel and pro-slavery constitution. Prince Messiah is illustrating, in his providence, the truth and importance of our testimony against the corrupt civil institutions of this "*sinful nation, laden with iniquity.*"

The nation has no evidence that Mr. Cass is any more Anti-Slavery than Gen. Taylor.

*O. S. Gen. Assembly.*—This ecclesiastical body, has held its Sessions three times of late in the slave-holding States. By this policy Anti-Slavery members have a gag put into their mouths, slave-holding ministers and elders are courted, and the prelatical slave-holding oligarchical government of the republic flattered. Such measures are calculated, and it is not uncharitable to believe, *designed* to please men rather than God.

At the late sessions of the O. S. Assembly in Baltimore, this pro-slavery body refused to hear any testimony against what it formerly denounced as a great sin. It is nearly as corrupt in the affair of slavery, as the U. S. government. The New School Assembly is almost as bad.

The New York Observer, an exponent of Hopkinsianism, or Semi-Arminianism, condemns the refusal of the late General Conference of the Free Methodist Church, to hold communion with the slave-holding Methodists of the South. Our readers are aware that the Southern Methodists have seceded from the Free State Church, as the Southern Baptists and Associate Reformed have done from their free brethren. How is this? Are Baptists, Methodists, and Associate Reformed people more opposed in the Free States to the monstrous evil of slavery, than the two great Presbyterian bodies?

The Free Presbyterian Synod of the west, consisting of three Presbyteries, that have lately seceded from the New School and Old School Presbyterians, are making extensive inroads on those two slave-holding churches. The question of slavery begins to be mooted among the Episcopalians, and the Reformed Protestant Dutch. A knowledge of the rights of man, as founded in God's law, is gaining ground very rapidly in Church and State, in both America and Europe. It cannot be checked nor even impeded.

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ADDRESS TO OUR PATRONS.

Another year of our editorial labours terminates with this number, and we again set up our Stone of Help. We have not only been enabled to continue our efforts to diffuse correct principles, and correct information, but have met with increased assistance and encouragement. Our subscription list has been enlarged by the frequent addition of new names, and we have been cheered by not a few intimations that our exertions have not been unacceptable or unprofitable to our readers.

We have kept nothing back. We have endeavoured to vindicate the principles of the Bible—the attainments of the Reformation: not in the abstract merely, but in their bearings upon existing institutions, events and controversies. We have been disappointed in our expectations regarding a series of essays more directly expounding and defending the doctrines of the Confession on the subject of the powers and

duties of civil authorities *circa sacra*. With health by no means robust, we have found it impossible for us, in addition to the labours of a pastoral charge, and those necessary to the editorial supervision of the *Covenanter*, to undertake such a series as we contemplated. We hope, and we can say no more at present—that in the course of the ensuing volume we will be able to supply all that can properly be looked for on this topic.

As formerly, we have devoted considerable space to the department of news, or as we would rather style it—the history of the latest events among the Churches and nations: Surely as important as that of most subjects of historical research. In this department we have endeavoured to keep our readers informed of *all* that is of any great importance, or that is likely to have any immediate bearing upon the future. In our judgment, *mere* doctrinal discussions, and particularly on those topics which can be found handled at least as ably as we or our correspondents could do it, in the many excellent volumes with which the library of the intelligent Christian is furnished, would be out of place in the pages of a periodical. A periodical should be so composed and compiled, as to suit the times—to meet existing errors, to record and elucidate passing occurrences, to unveil and apply “the present truth.” This has been our object: and this we will continue, with the help of God, to keep prominently before us.

The past year has been indeed eventful. We have seen, as it has elapsed, the beginning of the end. The coming year is pregnant with great events—the greatest it may be, the world has ever seen. During these wonderful revolutions, our toils become unusually arduous. To master the series of events, and to understand their connexions, to make in any measure, satisfactory decisions as to their character, to record them with clearness, and to point out with even tolerable accuracy, their probable bearings, requires no small degree of impartiality and attention. We need hardly say that an editor should be remembered, equally with the minister of the word, in the prayers of the faithful. This position is full of responsibility.

With the aid of correspondents whom we expect to enlist as stated contributors during our visit to Europe, we hope to have it in our power to render the fourth and succeeding volume of the *Covenanter* more interesting and useful than their predecessors. We also entertain the hope of receiving frequent and elaborate essays from our correspondents at home. At all events, we again pledge ourselves, should it please the Most High to spare life and health, to use every effort, consistent with due attention to pastoral duty, which should ever have the first place, to furnish to our readers a monthly supply of suitable and reasonable, mental and spiritual sentiment.

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Brief Notices of Hayti, with its condition, resources and prospects. By John Chandler, London, 1842, 12mo. pp. 175. Every friend of our Hayti mission, should, if possible, procure and read this well written and very interesting little volume. It can be had at the bookstore of Walter Bradford, south Eleventh st., between Walnut and Locust sts., Philad.