

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

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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

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

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# THE COVENANTER.

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[For the Covenanter.]

ESSAYS ON ROM. XIII. 1-7, DEFENDED.

(BY WM. L. ROBERTS, D.D.)

MR. EDITOR—There appeared in the December No. (1847,) of the *Evangelical Repository*, a review of my “Essays on Rom. xiii. 1-7,” by its editor, *Rev. Joseph T. Cooper*. I purpose reviewing this review.

The review manifests a considerable degree of self-complacency in its author—contains much that is pronounced with an *ex cathedra* authority—as though by one stroke of his pen the author had demolished the arguments of his opponent, and settled a most important controversy for ever. Yet, after reading, most carefully, his production, and giving its criticisms and arguments the most profound consideration of which I am capable, I would modestly, yet firmly, state, that he has neither demolished my arguments, nor demonstrated the illegitimacy of my criticism, nor shaken in the least degree one of my positions.

Let the candid reader carefully peruse the review, and then as carefully my three (as Mr. Cooper terms them,) “elaborate Essays,” and I have the vanity to believe, that he will rise from the comparison satisfied that my argument, viewed as a whole, remains stable, and my doctrine sound.

But it becomes neither Mr. Cooper nor myself to vaunt; the great concern should be, that truth be made manifest and established, and the glory of our Lord advanced.

The question between Mr. Cooper and myself,—or rather between the Secession and the Reformed Presbyterian denominations—is, does *Rom. xiii.* teach conscientious subjection to the Roman government as God’s *moral ordinance*—a government so *constituted* as to exemplify the character of the institution of magistracy described in this interesting passage. Mr. Cooper affirms—I deny.

As I love method, my review will be regulated by the following plan:

I. I will scrutinize Mr. Cooper’s animadversions on my critical remarks on the passage.

II. Scripturally examine and expound the parallel passages quoted by Mr. C., and urged, in his sense of them, as irrefutable arguments in favour of his dogma.

III. Following Mr. C.’s example, I will appeal to a noble phalanx of expositors for the correctness of my interpretation.

IV. Confirm the interpretation by a brief scriptural and historical sketch of the true character of the Roman government.

As to the criticism—I. Mr. Cooper attempts to invalidate my interpretation, from my statement of the occasion calling from Paul the description, in this passage, of the true nature of civil magistracy, viz: "The existence of 'a pestilent sect,'" &c. He infers, the fact being as stated, there is necessarily implied, in Paul's description of government in confutation of their heresy, an "allusion to the power then in being," and exults, as though by this stroke of his pen he had accomplished the victory. Had I said, that there existed a pestilent sect who held the doctrine, that "heathen magistrates were not to be submitted to, and threw off the authority of Rome," and against these Paul wrote, then there would have been some ground for his exultation. But it is a totally different thing, when it is stated they "*denied the very being of civil government under the gospel*, and maintained that the church of Christ had nothing to do with such an institution." The truth is evident from the apostles Peter and Jude, that they "despised dominion, property and magistracy, altogether, and that, under the pretence of Christian liberty. It was an error of this kind the apostle confuted,"—and it by no means follows, that in his confutation he had any thing to do with the existing government, which was very far from possessing the "dignity," or "glory," literally, against which these heretics "spake." This dignity represents an authority which is the representative of the glory of God, which consists not in the outward splendour of Rome, but in a moral grandeur, such as was displayed in God's magistrate, Moses, whom he had appointed "King in Jeshuran."

Could any man be charged with speaking evil of the monster Nero, who then occupied the throne of Rome? Could any iniquity be charged against him of which he was innocent? Do the Scriptures deny the right of freedom of speech in relation to the iniquities of rulers? Is their character not to be canvassed? All this must be so, upon Mr. Cooper's principles; and, verily, we Americans are the greatest of sinners, for we freely discuss the character, measures, and conduct of those who are in "high places."

Roman history characterizes Claudius Tiberius Nero, as "*An infamous beastly tyrant*,"—so that "instead of Claudius Tiberius Nero, the Romans themselves, on account of his brutal drunkenness, gave him the name of Caldius Biberius Mero, and from his filthy adulterous practices, they called him 'Caprineus Vetulus',—and his insatiable cruelty and blood-thirstiness gave rise to the well known verses, wherein this part of his character is beautifully pointed out—

"Fastidit vinum, quia jam sitit iste cruorem,  
Jam bibit hunc avidé, quam bibit ante merum."

Which may be rendered thus—

"He loathes all wine for blood, and now with more  
Greedy delight drinks *this*, than *that* before."

The apostles, Paul, Peter, and Jude, are not the vindicators of such dignities—they were not the defenders of Nero against the just satire of his oppressed subjects. It remains, therefore, true, as we have in substance stated, the doctrine of these heretics gave occasion to this inspired statement of the institution and constitution of magistracy, as the ordi-

nance of God,—and it is dishonouring to its author to suppose for one moment the beastly power of Rome, “then in being,” was its exemplification. There is nothing more frequent in Scripture, than an abstract exhibition of truth for general use,—as will appear before I have done,—of which there was no existing practical exemplification at the time of its revelation. I cannot present the usefulness of this passage in an abstract view of it, in the time in which it was written, better than is done by Fletcher, in his “Scripture Loyalist,” certainly good authority with his disciple, Mr. Cooper. “The characters in this passage, (Rom. xiii.,) are intended to show what all magistrates *ought to be*; and in this respect are as applicable to heathen as to Christian magistrates; rulers are not a terror to good works, but to the evil. That is, their office and duty is not to punish men for their good, but for their evil works. He is the minister of God to thee for good; that is, the magistrate, who is God’s vicegerent, ought to preserve the natural, civil, and religious rights of his subjects”—p. 35.

Now if these characters were intended to show what all magistrates *ought to be*, and were applicable, and of consequence useful to the heathen at Rome, were they not at the same time applicable and useful to the Christians at Rome, for one and the same purpose, namely, to show what all magistrates ought to be? are instructions to a people of no use, until they be in a situation for an immediate putting them in practice? This would at once supersede the necessity and usefulness of the education of youth in the knowledge of the Divine law, with all the relations and duties thereof respectively; or of the gospel, and all the ordinances thereof, their nature, use and end; because of the incompetency of their state for putting these in practice immediately, or perhaps for many years after: the absurdity of which is obvious. The absurdity of supposing the precepts delivered by the apostle, Rom. xiii. 1-7, to the Christians at Rome, to be of no use before Christianity became the established religion in the empire, is equally obvious.

There is a similar attempt by Mr. Cooper to turn my argument against me, in his review of my remarks upon the clause, “He is the minister of God to thee for good.” He affirms, that “the Roman powers were of incalculable good to Christians at that time.” I had referred to the seventh verse to ascertain the persons to whom the epistle was addressed—to prove that magistracy was ordained of God for the religious good of men, the spiritual interests of the saints. In his observations, the reviewer displays a want of candour. It became him to prove that the Roman government, in its institution, constitution and administration, was designed and calculated to promote, and did promote, the true religion, and especially cherish the Christian worshipper, and therefore claimed conscientious obedience. Nothing like this is attempted—but by a quotation from Mr. Haldane, an incidental, casual good, is introduced as evidence of its moral character, and as a reason of conscientious subjection, as to the ordinance of God. Two sentences in the quotation from Mr. Haldane refute the whole argument: “Notwithstanding the numerous persecutions endured by the Christians under the Roman emperors, they were still to them the ministers of God for good, without whose government they would, probably, [he hesitates,] have been exterminated.” “The Roman government afforded protection to Paul for a long period, and saved him, on different occasions, from suffering death by his countrymen.”

Wonderfully "*pointed*," and "most complete reply"!! A government which confessedly inflicted numerous persecutions upon Christians, is, after all, God's moral ordinance for good to them, simply because it ceased, occasionally, to persecute and hunt God's dear saints as wild beasts! *Credat Judaeus Appella non ego*. It requires the enormous credulity of that noted character, to swallow doctrine like this. Such we have, however, in a Haldane and a Cooper! If plagues and famines are a divine institution because the Christian's God overrules them for good, in like manner was Rome—but not, certainly, in the sense of a *moral institution*. How differently does the Spirit of God represent the matter, and how differently did the persecuted Christians themselves estimate Roman goodness! We have a voice from heaven—from that pure transparent region where there can be no misapprehension as to the character of the governments of earth, because all things are there seen in the light of the holiness and glory of the throne of the Supreme Lord, (Rev. vi. 9,) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, wilt thou not judge and avenge our blood on them that dwell on the earth." This is the language of those Christians who were persecuted unto death by Nero and the other wild beasts who administered the Roman government. It is the reverse of giving the least countenance to the doctrine of a Haldane, and his endorser, Cooper. Does God demand the conscientious allegiance of the saints on earth to a government, for the destruction of which the disembodied spirits of the martyrs in heaven, who died by its cruel sword, pray? Is God's own ordinance the subject of vengeance? Is the fostering care of Rome so devoutly acknowledged in the extract from Mr. Haldane, to be retaliated with fearfully destructive judicial inflictions?

Dr. Johnston, Bishop Newton, and other judicious expositors of the Revelation, interpret the seals as judgments upon the Roman empire in its Pagan form, effecting its overthrow. The fifth seal is a prayer of the beatified martyrs for the destruction of the persecuting Roman government. It is upon the "community," as Dr. Johnston justly observes, "the judgment is to fall, because by the community their innocent blood was shed. The prayer was answered in the judgment of the sixth seal, which immediately followed. Brevity forbids my quoting in full the seal. Reader, examine it, (Rev. vi. 12-17.) "The earthquake, or rather, as Bishop Newton renders the word, the concussion *Μεγας σεισμος*,—the great concussion—affected the political heavens and earth. The sun, the emblem of the supreme Pagan imperial power, the moon and the stars, the other great departments of state, were eclipsed, or hurled from their orbits,"—crying, as they fell, "to the mountains and rocks, fall on us and hide us from the wrath of the Lamb." Yet, this persecuting power, because restrained in the providence of the Lamb, from utterly exterminating his followers, is styled by a Haldane and Cooper, the minister of God for good! The next thing we hear from such interpreters of Scripture will be a high encomium upon Satan and his government, as the moral ordinance of God, for kindly persecuting Job, when liberty was given him from the Lord—and benevolently letting him alone when the Lord said, "Hitherto shalt thou go, and no further"!

So far from preserving the church from extermination, the church was preserved by the Lamb in his almighty, overruling providence, in spite of the power and persecuting malignity of Rome. This is forcibly illustrated in the case of Paul, whom Mr. C., and his authority Mr. H., esteem an eminent example of the divine clemency and benignity of Rome, (Tim. iv. 16, 17,) "At my first answer no man stood with me, but all men forsook me—notwithstanding, the Lord stood with me, and strengthened me—and I was delivered out of the mouth of the lion." The Roman Lion, Nero! God's ordinance of civil government has never, for its symbol, a ravenous beast of prey; but the lion and other fierce beasts of prey are Scripture symbols for the cruel despotisms of the earth: "As a roaring lion and raging bear, so is a wicked ruler over the poor people." It is a singular circumstance, which will require Mr. C.'s ingenuity to explain, how it was necessary that the Lord should stand by his servant Paul in the presence of the minister of God for good, to deliver that servant, when, with the ferocity of the lion roaring for his prey, he opened his mouth to devour him! Christ contending with his own ordinance to protect Paul from its devouring jaws! Alas! alas! I know not, in Christian charity, how to characterize such principles, and such expounders of Scripture! Paul's protection was merely incidental, in the overruling providence of the Mediator, who, in the exercise of his universal sovereignty, restrains his own and his people's enemies. I fall into the hands of a band of robbers—I appeal to another band of robbers of superior power, to which the one which holds me is, for the time, subordinate, and which has not the same interest in my death—I am protected by this superior band—a constituted band of robbers is, therefore, God's minister for good—his moral representative! Is not the idea blasphemous? Yet this is the true spirit of the reasoning under consideration. The Jewish robber seizes Paul—he appeals to the greater and superior robber Cæsar, who secures and keeps him "a prisoner" for a season—but, by and by, when more enlightened as to the nature and tendency of his doctrine, as subversive of the whole civil and ecclesiastical power of Rome, puts him to death—the lion is permitted to close his mouth upon his victim! When will men cease to venerate a diabolical power, and teach men to do so, upon which God avenges the blood of his saints?

Preserved the saints from extermination! Providence gives a little respite, through Roman policy, to "the flock of slaughter," and the glutted lion ceases to slay. Again, the fury of Rome is revived with redoubled malignity, millions of the saints perish;—all this is a fulfilment of the reply to the saints in the fifth seal: "And it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." "The martyrs are required to have patience until, with that empire, the cup of iniquity be full; and then shall the fourth beastly power be destroyed."

Mr. Cooper has certainly enjoyed a very "slight acquaintance" with the author of the "elaborate Essays," otherwise he would not have charged him, as he does virtually, with intentional fraud. "He (Mr. R.) directs us to the relative '*thee*', and in order to discover who are meant, he refers to the seventh verse of the first chapter, where Paul calls them 'the beloved of God,'—but our good brother is very careful to leave out the words immediately preceding, 'to all that be in Rome.'" I exercised

no care about it, for it never occurred to me that the clause had any thing to do with the matter, and the gentleman will find before I am done, that the scriptural principles which I defend need no subterfuge. I shall not dodge one ball from his gun.

My object in the reference was to prove as stated above, that the government which Paul described was, in its very nature, designed of God to foster, as its special object, the true religion and its professors—and this the reference does prove, and what is more, the reviewer virtually concedes it. It was of no consequence to my argument where the Christians resided, whether in Rome or Babylon; and I could have no thought of concealing the place of their residence. Now, however, that we have found, by the marvellous perspicacity of the editor of the Repository, that they lived in Rome, in Rome, we hold, they should have been protected and nourished with all fostering love, if Rome's government had been the ordinance of God—the minister of God for good. But in Rome they were devoured by the roaring lion Nero, and the ravening beasts, his successors upon the imperial throne—for Mr. Haldane records, and the editor endorses the record, "That they endured many persecutions under the Roman emperors."

Yes, the saints were in Rome, and Paul wrote to them in Rome, and held up so pure a mirror, in his description of God's ordinance of civil government as a moral institution, that in it they could not descry one feature of the Roman beast, by whose jaws thousands were devoured. It was indeed instructive to the saints in the city of Rome, and in all parts of the Roman earth, as a part of "the word of God and the testimony," which they held, against that gigantic system of civil iniquity, the Roman empire, which Dr. Scott designates, (good authority with Mr. C.,) *the vicegerent of the devil!*

In deed, the whole of "the good brother's" reasoning is upon the common sophism, vulgarly called, "begging the question," which assumes as true the very point in dispute, which in the present controversy is—Does the Roman government exhibit the features of God's ordinance of civil government described in the controverted text? The affirmative he assumes without the least attempt to prove that the Roman government possessed one feature of God's moral ordinance. He looks no farther himself, and he will have all to look no farther, than the command, "Let every soul be subject." This assumption runs through all his animadversions upon my criticism.

In his criticism upon ἐξουσία, he does not deal fairly. I do not assert that this word is not used (in a vague sense,) to express existing power, of whatever character; but that the *original* and *radical* import of the term is moral *lawful* authority. It is the fate of prominent words in all languages to be employed in a loose manner, and sometimes even diverse from their generic import. I have proved the radical meaning of the word as derived from ἐξουσία, to be *rightful lawful authority*, that which is *licensed* by God, from whom all our rights are derived. Mr. C., evidently, was afraid to look at the word in this light, for he has not touched my criticism, but hastens to carry the reader away by a specious declamation upon the looser and secondary sense, which has not been denied. *Stockius*, in his *Clavis*, gives this (license,) as its generic or etymological import, and illustrates it by numerous examples, as designating the authority of God, and of Christ the Mediator, which is not merely *power*, in Mr. Cooper's sense, "as in its *own na-*

ture, not imposing a *moral obligation* to obedience." It is *authority* involving moral character as the reason and foundation of obedience. We do not obey God simply as a sovereign separate from his holiness and justice, but as a *righteous* sovereign: "Just and right is He. The Judge of all the earth will do right, because justice and just judgment are the habitation of his throne—a sceptre of righteousness is the sceptre of his kingdom." It is in this generic sense of the word that it is used in relation to the institution of magistracy, and not in its loose and indefinite sense.

Is it true that the power which God *licenses* "is a power not necessarily founded upon the principles of justice?" Such, evidently, is the sentiment of Mr. C., fairly inferred from his remarks upon the criticism of Schrevellius. God licenses a power destitute of *any moral attribute*. God creates a thing neither *good* nor *bad*; a subject without its attributes or qualities. I thought such creations belonged only to the Pope and his priesthood. Not so in Mr. Cooper's account. God creates magistracy a *thing* without any qualities—an abstraction beyond the ken of the keenest penetration. I prefer basing my faith upon the plain declarations of Scripture, than on our reviewer's *ipse dixit*. "And God saw every thing that he had made, and behold it was very good." This is true not only of the works of creation, but of all his institutions—"hence magistracy is the minister of God *for good*." Indeed, I am not able to conceive of a moral power, as the workmanship of God, without the quality of *goodness*. Mr. C., I suppose, can, as he seems to have a fancy teeming with the most monstrous productions. In a word, the disputed term, as it designates God's own authority, and the authority which God *licenses*, always preserves its generic idea: *Moral lawful authority, a power necessarily founded upon the principles of justice*; and when it is applied to any other than God's ordinance it is a departure from its radical import.

Wise as Mr. Cooper conceives himself to be, yet he is ignorant of *some things*, if I may judge from his review. He is grossly ignorant of the nature of *moral power*. He needs to study this. Not professing to be greatly learned myself, I will record a few definitions, substantially, in the language of another, for his edification, that, when he writes again, he may write with some elementary knowledge of the subject. These will illustrate what I deem to be the meaning of the repudiated criticism of Schrevellius.

1. Natural power consists in a sufficiency or competency of force, might, strength, with an inclination, will, or resolution to employ such power or strength in such act or actions. This kind of power is common to all beings, animal as well as rational. Some imperfect vision of this kind of power seems to have formed the type of Mr. C.'s *moral power*, without the qualities of goodness or badness. *Behemoth*, who "moveth his tail like a cedar," would make a competent ruler for Mr. C., a sublime representation of his magistracy! He had something like it, I confess, in *Nero*. Nero was in possession of the whole physical force of the Roman empire, and he had the iron will and the diabolical resolution to wield it, to the destruction of his unhappy subjects.

2. Moral power consists in *legitimate title, right, or warrant, justly*, i. e., without ground of blame or offence to do such actions—and this is usually called (a power of) *liberty*. This kind of power is particularly exemplified in the apostle's words, 1 Cor. ix. 4, 8—"Have we



not a *power* to eat and drink," &c. Or it consists in a *moral right* or warrant to possess, use, and dispose of such and such particular things or privileges, and this is commonly called (a power of) *property* or *dominion*. This kind of power is only competent to moral or intelligent beings: John i. 12; Rom. ix. 21.

3. *Moral capacity* is essential to moral power, either of liberty, property, or dominion; for idiots, fools, and madmen are not trusted, even with the disposal or government of themselves or actions.

4. *Moral power* and *moral authority*, differ in several things, but especially in this, a moral capacity is solely sufficient to found a title to moral power; but to found a title to *moral authority*, to a moral capacity must be added a *moral ability*, which is thus illustrated: were I to put myself or my property under the moral direction, government, or management of another person, *nature*, I think, and common sense itself, would teach me that I behooved to look that he possessed *moral ability* for the performance of such a work, and management of such a trust; otherwise, I have no moral power, or right, to give him any such credit. This is just the case with all moral authority or trust. All moral authority comes from God, by his institution, and by the means of men's constitution; but God never did, nor never will give, by his institution, to any person, moral authority over others without *moral ability*. Nay, it may be said to be one of those moral impossibilities, which, from the infinite perfection of his nature he cannot do, no more than he can *deny himself*; and act contrary to his own will and institution, according to which all such as have any such authority, "must be able men, men of truth," &c. "He that ruleth over men must be just, ruling in the fear of the Lord;" and as God will not, and does not, so men cannot give moral authority to any person destitute of *moral ability*, for it is much beyond, yea contrary to their *moral power*, for they have no right or power to act but in conformity to the law of God, and in pursuance of his institution; and when they act contrary to it their acts are then, *ipse jure*, null.

I leave these axiomatic principles to the rumination of the learned editor, and when he has duly digested them he will be able to expound the thirteenth of the Romans.

Perhaps I wrong Mr. Cooper. One ray of light seems to have passed athwart his mental vision, which, if he had justly entertained, my "contention" with him "would have been left off ere it had been meddled with." He says, "those who oppose this view (our view of the text,) are very far from denying that the authority to be obeyed must be a *moral lawful authority*, for *what other kind of authority could that be which is 'ordained of God,' and which is possessed by him who is the minister of God, and a revenger to execute wrath upon him that doeth evil?*" This is a valuable admission. It settles the controversy, as it confirms my interpretation of the text; it is the essence of my teaching. The power ordained of God is possessed, after all, of *moral qualities*, is a moral lawful authority, and cannot be otherwise. An immoral power is, therefore, not of his institution. Now prove, Mr. C., that the *constitution* of the Roman government was correspondent with the divine institution of magistracy, which is admitted to be a moral lawful authority, and I will not quarrel about a few acts of mal-administration which do not subvert the fundamental principles of the divine constitution of government, and the controversy is ended. But,

understand me. You must not reason thus, as you do in substance. The power that God ordains is a moral lawful authority, the Roman government *existed* when the command "let every soul be subject" was given, therefore the Roman government was a moral power and the ordinance of God. You must show that it was a moral power from its obvious moral qualities, and the *moral ability* of its administrators, as defined in the instructions which I have transcribed for you, and when this is done the victory is undoubtedly yours. But this you have not attempted, but hasten to escape from your admission and entrench yourself behind the reckless and self-contradictory assertion, that the word ( $\epsilon\kappa\sigma\iota\alpha$ ,) simply expresses *the idea of moral power*, without at all expressing the *quality* of that power as good or bad. Your moral lawful authority is, after all, *a mere idea* of moral power, *destitute of moral qualities!* Verily, there is much profound wisdom in this; and I humbly beg pardon for my presumption, in attempting to enlighten such an oracle!

My criticism on the next clause remains impregnable by all the small artillery of the reviewer. The illustration from Phil. ii. 3, of the meaning of the original word translated *higher*, in connection with powers, as signifying *moral excellency*, is easily confirmed. Greenfield, in his marginal reference in his Greek Testament, refers from the word as used in Peter, to the word in Rom. xiii. 1, and *thence* to the word as employed in *Phil.*, and translated *better*. This learned Greek scholar thereby, obviously, intending to point out its generic meaning, *moral excellence*, and not, simply, superiority of rank as separated from virtuous character. Stokius, in his *Key*, renders it as used in Philippians by *præstantior*, more excellent, excelling in virtue. Its use in Peter, upon which Mr. C. bases his imaginary triumph, by no means justifies his self-exultation. "To the king as *supreme*." *Supremacy of rank* is designated by the word  $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ . The king is, *ex officio*, of the highest rank, and his title needs no qualifying word to express his pre-eminence in this respect. But every man, who may have the title of king, may not possess the *moral ability* that God requires in his institution of magistracy; hence, the word, whose radical meaning is moral excellence, is added to express the king's moral excellency, as the reason and foundation of that submission which is enjoined; and the reason of moral excellence descends to the governors, who represent him, as the formal ground of obedience to them also. The epithet under consideration very beautifully expresses the king's (or *chief ruler's*, as the word means,) moral pre-eminence, or supremacy, as the ordinance of God. He should be the highest in virtue, as well as the most exalted in rank.

Mr. Cooper admits sufficient for my purpose: "Of course it does not exclude the idea of *superior moral excellence*, where it exists." Instead of using the negative form, "does not exclude," Mr. C. would have told the whole truth if he had employed the positive, "*does necessarily include*," for this is its generic idea. Is it true, indeed, that Christians are to "esteem each other *better* than themselves," on account of superiority of "natural gifts," disconnected from moral excellence? A *graceless* professor is to be esteemed *higher in rank*, in the Christian scale of honour, than the godly man, adorned with the graces of the Spirit, "as a bridegroom decketh himself with ornaments"! I deplore

the condition of a people subjected to such teaching. It is a fearful spiritual judgment.

Homer makes use of the word (*πρὸςθεω*), in this sense, (*to protect*), when he describes Agamemnon addressing the Greeks, when the Trojans were advancing against them, (Il. iv. v. 240,) "will ye tarry," says he, "till the Trojans advance, to know whether Jupiter will (*πρὸςθεω*) protect you? This apostle makes use of this word, Phil. iv. 7, to point out the *excellency* of the peace of God: "And the peace of God which passes (*πρὸςθεωσα*) all understanding, shall keep your hearts." This same apostle, in the second chapter of this epistle, makes use of the same word to signify *excellency*, or what is *more excellent*, or *better*: "Let each esteem other (*πρὸςθεωσα*) better than themselves." (It is also employed, iii. 8, to signify the *excellency* of the knowledge of Christ.) It does not appear from this passage, (Rom. xiii. 1,) that there is any command to be subject to any power except such as excel and protect their subjects. This author will be quoted fully hereafter.

As to my criticism upon the next clause, "There is not, or it is not a rightful authority if it be not from God," I am willing, for the sake of argument, to omit my legitimate interpretation of *ἐξουσία*, so amply confirmed; but it will not help Mr. C. in the least. Literally, "*It is not a power if it be not from God.*" Its having God for its author, is the formal reason of its being a power, "all whose works are done in verity and judgment." It is not, as the editor would have it, *subjection* simply, that is the main idea, but *subjection* because of the *character* of the power, which, being of or *from* God, literally, must, necessarily, be a rightful moral authority; and it being a *conscientious* subjection, that is required, it must, moreover, be a power, possessed of moral qualities, because conscience cannot be bound by any other than a *moral obligation*.

However mirthful at one moment, and sad in the next, our compassionate reviewer may be over our next criticism, I am sorry that his tears, which flowed either from mirth or grief, or both together, so blinded his eyes that he could not see the place assigned to *ουσαί*. I thought *are* was a part of the verb *to be*, it was so in my youth—but times are greatly changed, and I may be behind the age in grammar—still I find others, more learned than myself, so translating the word, as may be seen when I come to give my authorities. But as the gentleman is not satisfied, I will give another version, substantially of the same import with mine, from an anonymous writer, evidently learned, proving that the *ordination* in the text is *preceptive*, not merely *providential*. It is evident: "From the sense of the words as they may be rendered word for word out of the Greek copy, viz.: *For* the power is not, if not of God; *and the powers that be of God, are ordained*; viz. according to his ordinance, not their self-creation." The sentiment is the same with my rendering, and is exactly literal—but this version has this decided advantage, that the editor of the Repository can easily perceive the place that *ουσαί* occupies; therefore, I commend it to his careful attention as confirmative of my criticism.

And suppose I have found moral excellency in every part and word of the passage—What then? It is no more than the Spirit of God designed should be found—that it might be a mirror of moral beauty, reflecting the loveliness of civil magistracy as God's holy institution, to

confound such interpreters as Mr. C., who would make it the reflector of the monstrous image of "*the beast from the bottomless pit.*" But in the language of our reviewer, "*we will follow this critic no farther,*" being weary of his absurdities.

In this connection, and for the sake of truth, it may be important to illustrate the meaning of the phrase "ordained of God," in relation to civil powers. My illustration shall be taken from the "Hind let loose," for two reasons: first, because I cannot give a better; and second, that it may appear to all that the doctrine I advocate is a *reformation doctrine*; for *Shields* advocates the doctrine for which the Scottish martyrs shed their blood like water.

"Things are ordained of God, either by the order of his counsel or *providential* will; either effectively, by way of production or direction; or permissively, by way of non-impedition; or, they are ordained by the order of his word or *preceptive* will. The former is God's rule, the latter is ours; the former is always accomplished, the latter is often contradicted; the former orders all actions, even sinful; the latter only that which is good and acceptable in the sight of God; by the former Israel rejected Samuel, by the latter they should have continued Samuel's government, and not sought a king; by the former Athaliah usurped the government, by the latter she should have yielded obedience and resigned the government to the posterity of Ahaziah; by the former all have a physical subordination to God as creatures, subject to his all disposing will, by the latter those whom he approves have a moral subordination to God, as obedient subjects to his commanding will. Now magistrates are of God, and ordained by both these ways, tyrants but one of them. I say, magistrates, the higher powers, to whom we owe and must own subjection, are of God both these ways, both by his purpose and providence; and that not merely eventual, but effective and executive of his word, disposing both of the title and right and possession of the power, to them whom he approves, and bringing the people under a conscientious subjection, and by his word and warrant. So Adonijah the usurper, (though he had the pretence of hereditary right, and also possession by providence,) was forced to own king Solomon in these terms, upon which only a magistrate may be owned: 'the kingdom,' says he, 'was mine, and all Israel set their faces on me that I should reign; howbeit the kingdom is turned about and become my brother's, for it was his *from the Lord,*" 1 Kings ii. 15. He had both providence turning about the kingdom to him, and also the warrant of the Lord's approbative and preceptive will. But tyrants and usurpers are only of God, and ordained of God by his overruling purpose and permissive providence, either for performing his holy purpose towards themselves, as Rehoboam's professing he would be a tyrant, and refusing the lawful demands of the people, was of God, 2 Chron. x. 15; or for a judgment and vengeance upon them that are subject to them, Zech. xi. 6; whereby they get a power in their hand which is the rod of the Lord's indignation, and a charge and commission against a hypocritical nation, Is. x. 5, 6. This is all the power they have from God, who *gives Jacob to the spoil and Israel to the robbers*, when they sin against him, Is. xlii. 24. This doth not give these robbers any *right*, no more than they whose *tabernacles prosper, into whose hand God bringeth abundantly*, Job xii. 6. Thus all robbers, and the great legal robbers, tyrants, and their authorized murderers, may be of God, to

wit, by his providence. Hence, those who are not ordained of God's preceptive will, but merely by his providential will, their authority is not to be owned. When men, therefore, do act *according to the Divine rule*, in the moulding and erecting of government and governors, then the constitution is of God, though it be not immediate. And when this is not observed, whatever power (*so named or pretended*,) there may be, or whatsoever persons there be that take upon them to be the power, and are not thereto appointed or therein instated, and do exercise such a power *as God hath not legitimated, they are not a power ordained of God. Hence, whatsoever power hath no constitution from God, either immediate or mediate, CANNOT BE OWNED.*" pp. 231-6.

(*To be Continued.*)

[For the Covenanter.]

### INFANT BAPTISM.

When the investigation or exposition of truth, is the single object which a man has in view, it is of little consequence to him or to others, to ascertain in how many devious paths "the unlearned and unstable" may have walked, or what may be the precise nature or extent of the errors into which they have wandered. It is not obligatory upon him to seek a knowledge of any or all the various substitutes which have been introduced to meet the demands of self-righteousness, interest, or corruption. The case is very different when truth is contemplated, as it stands opposed to its endless contraries, and would be illustrated by its contrast with the evil nature and tendency of one or more of them. He who would not only vindicate and disseminate the truth which he knows, but demonstrate the character of errors, or systems founded in error, is no less bound to know and faithfully expound the error than to form definite ideas of the truth itself. There can be no end to controversy so long as one, who professes to point out the errors of another, exerts his strength in the refutation of what is no less strenuously denied by his opponent than by himself, and introduces arguments that have no bearing upon questions at issue between the contending parties.

These remarks seem to be called for, when we would examine and discuss the argument introduced and urged by Anti-pedobaptists, in opposition to the principle of infant baptism. I say the *principle*, instead of the *practice*, of infant baptism, for *two* reasons: 1st. When a man's practice is at variance with the principle upon which he professes to act, his practice can never involve an argument against the principle; it does not infer the justice of a sentence of condemnation against his creed but against his character. 2d. I have no more disposition to justify the practice of Pedobaptists than of Anti-pedobaptists, in opposition to the scriptural principle of infant baptism. I have no more sympathy with, for instance, the indiscriminate administration of baptism to infants, than with their universal exclusion from the fellowship of the Church. The indiscriminate admission of infants to baptism seems as much at variance with Scripture, and the recognized symbols of, at least, the Presbyterian Churches, as exclusive adult baptism; and one leading cause of the prevalence of Anti-pedobaptist principles shall, very probably, be found in the extensive practical disregard of their own principles upon the part of Pedobaptists, who say that "the infants

of such as are members of the visible church are to be baptized," defend this position, and yet baptize the infants not only of such as are destitute of a name to live, but of those, often, who are "abominable and disobedient, and to every good work reprobate." Of this circumstance, controversialists on the opposite side take advantage, and urge the shameful and unhallowed inconsistency as an argument against the principle with which it is at variance. It is very doubtful whether erroneous views, and the practice founded upon them, have ever been successfully maintained, in the conflict with truth and righteousness; but if we would withstand, in the evil day, and stand; it is no less necessary to have the feet shod with the preparation of the gospel of peace, than to have the loins girt about with truth. The Head of the Church, to punish the unfaithfulness of his professed friends, "forsook the tabernacle of Shiloh, the tent he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand." As the Lord was not the less displeased with the Philistines for profaning the ark, that the Israelites had used it for superstitious and unholy purposes, Anti-pedobaptists ought to take heed that they do not provoke the anger of a jealous God, whilst they improve an advantage derived from unfaithfulness in the administration of a divine ordinance, for the purpose of setting it aside altogether. It may be, and I hope, through the Divine Spirit, to be able in the sequel to show, that Anti-pedobaptists have not triumphed in the measure they have done, because they are righteous, but because we have sinned.

But it is not only in confounding the position maintained by Pedobaptists, with practices no less inconsistent with their own symbols than with the word of God, that their opponents have lost sight of the question at issue. The question does not stand, as their mode of dealing with it would lead the hearer or reader to suppose, between adult and infant baptism. Pedobaptists are not opposed to adult baptism. In principle they maintain it. In practice they exemplify it. Notwithstanding the knowledge of this fact, knowledge derived from the constantly reiterated statements and from the observation of the practice of Pedobaptists, their opponents go on as coolly to argue in favour of adult baptism as if it were impugned, and if they do not formally state the inference, leave inquirers to draw it, that, therefore, infants ought not to be baptized. It is very difficult to believe that they are not aware of the irrelevancy and disingenuousness of the argument, or of the delusiveness of the inference; yet the known character of many who have pressed both, constrains us to resolve the sophistry into the strange obliquity of mental vision, which frequently occurs in men distinguished, when not under the influence of prejudice or passion, by the clearest perceptions.

Although the question has been often and lucidly stated, it may not be unprofitable once more to draw the attention of readers to it. So long as our opponents pursue the same line of argument, an important advantage may be obtained by enabling those who are exposed to their influence to detect their sophistry; and honest minds who have been taken in their snare, may be extricated from their unhappy situation. How far and on what points the difference of judgment exists, shall appear more clearly by ascertaining how far, and in what, there is an agreement. The whole matter in dispute will appear in the answers to

three questions affecting three distinct classes, presenting claims to admission to the privileges of the Church.

I. Are Jews, professing faith in the Lord Jesus Christ, to be baptized?

Anti-pedobaptists answer,—*yes*.

Pedobaptists answer, *yes*.

The Scriptures answer, *yes*.—Acts ii. 37–41.

II. Are Gentiles, professing faith in the Lord Jesus Christ, to be baptized?

Anti-pedobaptists answer,—*yes*.

Pedobaptists answer, *yes*.

The Scriptures answer, *yes*.—Acts viii. 13; x. 47, 48; xvi. 14, 15.

In answering these two questions, Pedobaptists and Anti-pedobaptists are perfectly agreed. In the practical application of their principles they are perfectly agreed. In justification of their faith and practice they appeal to the same passages of holy writ, with the same freedom, confidence, and satisfaction. The verses which have been quoted above prove the correctness of the practice of Anti-pedobaptists as far as it agrees with the practice of Pedobaptists, and no farther. The introduction, therefore, of these verses creates no uneasiness to us when they are brought forward by Anti-pedobaptists. We say to them, "Between us there is no controversy upon the point which those passages determine. We baptize converted Jews; we baptize converted Gentiles. We hold that they are, upon their profession, to be admitted to the fellowship of the Church, by baptism, and not without, and not otherwise. We give to them the right hand of fellowship, being baptized, and not before." But it ought not to be forgotten that all the proofs derived from Scripture precedents, in favour of adult baptism, are exhausted in support of the harmonious answers of the friends and enemies of infant baptism to the two questions which have been already put. The whole controversy turns upon the claims put in, in favour of a third class, entirely distinct from Jews or heathens. This consideration introduces us to the next question:

III. Are professors, born of church members, to be baptized upon their profession?

Anti-pedobaptists answer,—*yes*.

Pedobaptists answer, *no*.

The Scriptures answer, —?

Pedobaptists assume that such have been baptized in their infancy. Anti-pedobaptists assume that infants are not proper subjects of baptism. From this opposition of judgment arises the conflicting answers to the preceding query. What says the Scripture? How is the blank in the statement of scriptural reply to be filled up? This done the controversy is at an end. Of course, the Anti-pedobaptist would insert *yes*; but to what book, chapter, or verse does he refer, in justification of his acts? To that which records the effects of Peter's pentecostal sermon? Those baptized were not the children of parents upon whom the ends of the world had come, and had recognized Jesus as the Son of God, but *Jews*. To Cornelius?—to Lydia?—to the Eunuch of Ethiopia? These were not the children of believers under this dispensation, but *Gentiles*, who had been living in idolatry till the Spirit laid

an arrest upon them, or proselytes to the service of the God of Abraham, according to the legal economy. We ask, we have a right to ask, an example, an explicit example of the baptism of an adult, (we ask but one,) whose parents were members of the Church under the New Testament dispensation, when he was in a state of nonage, by an apostle, the assistant of an apostle, a prophet, an evangelist, an elder, or bishop, whose act is recorded by the pen of inspiration. Anti-pedobaptists are constantly ringing changes upon the absence of an explicit example, in Scripture, of infant baptism, in the ears of their flocks, in the ears of the less instructed among Pedobaptists; their writings reiterate the challenge:—"Produce an example of infant baptism." To what purpose the demand? Are they not aware that their mode of reasoning bears as heavily upon their own cause as upon the cause of their opponents? They are able to produce examples of adult baptism. True. And if Pedobaptists were opposed to adult baptism, if they asserted the propriety of infant in opposition to adult baptism, they are defeated, their cause is lost. But this is not the case. They are incapable of the stupid absurdity of reasoning, that, because infants are to be baptized, none but infants are to be baptized,—an absurdity perpetrated by the most enlightened Anti-pedobaptists, when they reason that, because adults are to be baptized none but adults are proper subjects of the ordinance. *We are the advocates of adult baptism to the full extent of every example in its support, which our opponents are able to produce from the New Testament.* Do these ask, demand, insist upon, an explicit example of infant baptism? It shall be produced, so soon as they produce an explicit example supporting their practice, in that one case, in which their practice differs from that which is in accordance with our principles, or I shall pledge myself, in the name of every Pedobaptist in existence, that we shall abandon at once our principles and our practice, and deliver over to the uncovenanted mercies of God our little ones. Let them show their example in favour of their distinctive practice. But they cannot. There is not one. Pedobaptists do not profess to be able to give a definite example of infant baptism, and their opponents cannot show an example of the baptism of an adult descended from a member of the Church. We ask for evidence or example in support of their *distinctive* faith and *distinctive* practice, and they parade before the ignorant and indiscriminating the proofs of our *common* faith and *common* practice. That such a mode of reasoning, employed with the most unbounded assurance, should prevail among multitudes, talented, learned, upright, and the greater multitudes who constitute the Anabaptist churches of Europe, America, and elsewhere, serves only to bring before us the melancholy extent to which prejudice triumphs over judgment, and the inquiry respecting what *ought to be written* is quietly substituted for that with regard to *what is written*; and unfolds to the gullibility of the tens of thousands, who, rather than submit to the mental exertion which the investigation of the truth implies, are content to become the victims of others' misapprehensions and mistakes.

W. S.

[For the Covenanter.]

## APPEAL IN BEHALF OF THE THEOLOGICAL SEMINARY.

DEAR BRETHREN—The Committee of the Board of Superintendents of the Theological Seminary, appointed for that purpose, address you



with the hope of receiving your more efficient co-operation in the support of that institution.

The necessity and importance of the Christian ministry, and the numberless blessings derived from it to the Church and the world, we presume you are already aware of. It is the great blessing which the ascended Mediator bestowed upon the Church, and is designed of him as the great instrumentality for the conversion of sinners, the edification of saints, and the regeneration of the world. Through it, as a means, the Redeemer bestows the most important blessings of the everlasting covenant upon his people in time, and by it they are prepared for the heavenly inheritance. Nor does it detract from the importance of this institution, that it is committed to men of like passions with yourselves. This treasure is, indeed, in earthen vessels; but it is so that the power may appear to be of God and not of us. These vessels, however, should be prepared and fitted for the Master's use. The time for extraordinary calling and extraordinary qualification has passed away; and now the ministry should give themselves to reading, meditation, and doctrine. In order to fit them for profitable private study, it is very necessary that they enjoy public instruction, and improve one another under the direction of a well qualified professor. In all important business men need instruction; susceptibility for improvement by society and an able teacher, is a peculiar attribute of human nature.

1. *The Christian Ministry is a Divine institution, and appointed for very important purposes.* The minister is a teacher of the great mysteries of faith and piety; wisdom is a principal thing, it is a pity that any should refuse the price requisite for its purchase. In all well regulated commonwealths education receives liberal patronage, and especially normal schools. Surely, if literary and scientific truths be worth public patronage, divine, evangelic, are still more valuable. "Let him that is taught in the word, communicate unto him that teacheth in all good things." He that teacheth the teacher should not be neglected. No, truly, as he requires peculiar qualifications so he should be peculiarly requited. The ministry negotiate the great business of reconciliation between God and sinful men. They are ambassadors, and should they have no outfit? Ambassadors from our own comparatively economical nation receive, generally, nine thousand of outfit, and as much yearly salary; and shall the Church grudge to pay to those who shall transact her business officially with the court of heaven, the small pittance that is expected? They are stewards, and impart spiritual things, and shall the Church deny them room and support? No, brethren, we hope better things of you, though we thus speak.

2. *The Theological Seminary is the way of supplying the Church with a ministry.* Colleges, medical schools for educating young men for judiciously administering aid to the body in its ailments, are liberally endowed. Not only do those who need medical skill pay the physician, but the common treasury is opened, and the liberality of the affluent obtained to support the professors in the schools of the healing art; and shall we be less solicitous about the soul than the world is about the body? Is it not more important that skill be employed in relation to the distresses and distempers of the soul? It need not be here objected that God can heal soul diseases by his Spirit without the skill of human agents, for though that be true it proves nothing against our principle, unless it be also proved that he has determined to do so. Moreover, we

know that he can heal bodily diseases as well as those of the soul by an immediate agency, by a word, a touch; but this does not supersede the necessity of skill and pains in ordinary cases. The same is true in relation to the case in hand. He could feed us without labour, as he fed the Israelites in the desert; but this is not the ordinary way, no, but he that will not work shall not eat; He could heal with a word, but ordinarily a plaster must be placed on the boil, and it must be done with skill, and this skill must be learned; so He could carry on the business of salvation by illiterate men or by another class of intelligences, but he has wisely and kindly ordained otherwise. Even prophets and apostles, who were miraculously called and endowed, had generally previous instruction in a school, and the latter had a course of instruction from Christ himself. To Christ and his theological students poor persons ministered of their substance—Luke viii. 3; Mark i. 31. It is left on record for their honour and for your imitation.

3. *There has generally been in the Church a Theological Seminary, since the days of Samuel the prophet.*—1 Sam. xix. 20; 2 Kings, xxii. 11; Amos, vii. 14. Elijah and Elisha were professors in these theological schools, and when they could not be supported by ordinary means the Lord made widows' exhausted stores, and even ravens supply them. That which God does miraculously, in extraordinary cases, we ought to do by generosity in ordinary cases. If we do not it will be to our own loss. If extraordinary officers need initiatory instruction, much more do ordinary ones, and if God in extraordinary cases sustained them, it is evident they have his sanction and we should sustain them in ordinary cases, and be thankful that we have the institution and the means to sustain it. When men refuse to sustain the institutions of heaven God will reckon with them, and the institutors will carry heavy tidings. When man regards them with gratitude, and cherishes them with liberality, they are a great blessing. An approved example is of equal authority with that which has received a Divine institution. He has left this, then, viz: a theological seminary, as testimony to Israel, and we are, of course, to support and transmit it to subsequent generations, that our sons may show it to theirs, always, to the end of the world.

4. *The present institution is in a promising condition. The students promise much good to the Church and to the world.* This is the more remarkable, that so little has been done for it. Since 1809, it has been, with some interruptions, in operation; and I think it would be difficult to find in the history of the Church, an institution that has lived with so little support, and yet it would be difficult to find a seminary that has done so much good, especially since it has been under the care of the present aged professor. For a great part of the time he taught students without any recompense, either promised or paid, and since he has been exclusively employed in educating youth his discouragements have been many and great; still, with a father's care and affection he teaches the students of theology; they reciprocate this paternal care with filial affection, and have, with almost no exception, treated one another with fraternal kindness. They live as brethren. They abound much in that charity which thinketh no evil, and which is the bond of perfectness. Their ambition seems to be to excel other institutions rather than one another; they all seem to act as if persuaded they had a great work to do, and they would need each other's aid to do it. The progress

they make is truly astonishing, in every branch of biblical lore and theological science. Our people in Cincinnati, though few, and not many of them opulent, have done wonders in support of this institution. If other parts of the Church, far more able, had done as well, every thing even in our fiscal arrangements would be prosperous. Dear brethren, come forward to its help, let not such an institution be always like a foundling child, to live entirely on the liberality of two or three congregations. It can easily be supported if all will do even a little.

5. *The Church is pledged to support it.* Our name, *Covenanters*, must be changed into *Truce-breakers*, if we violate our engagements to one another. Better not to vow than to vow and not to pay. The commandment, "Owe no man any thing, but love one another," has an application to communities as well as to individuals. Violation of sacred contracts of this kind may be considered a trespass in a holy thing—Lev. v. 16. The original should be paid, and a fifth part or twenty per cent. added, as also a trespass offering. O, brethren, let us no longer be under the necessity of writing you denouncing letters. What a pity and shame it is, to have our professor embarrassed with debts, and forced to sell off books and maps and charts, which might be useful to him and to the students, to clear off debts contracted in the service of the Church. This must not be. As a lady of much intelligence once said, when she heard of complaints among the clergy, surely, even if deacons are only occasional officers, whose functions are only designed for emergencies, there should be deacons to see to these complaints, when not only widows and paupers, but the ministry and professors, are complaining. *Ques.* Can congregations be sustained by the Synod as regular who rebel against synodical authority in a matter so obviously just? They rob God who pay not their dues to Divine institutions, and they rebel against an authority with which he has invested the Church—Mal. iii. 8; Heb. xiii. 17.

6. *The state of society and the signs of the times, seem to demand with peculiar urgency a learned ministry, and, of course, the liberal support of the Theological Seminary.* The night of Pagan and Papal darkness is far spent, the day of millennial light and latter day glory is near at hand. Soon will God say to Zion, hark, He says it now: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee; for verily darkness covers the earth and gross darkness the people." But how can Zion shine without a ministry, and a well educated ministry? Many, very many, nearly all the world need instruction in the first principles of evangelical faith, divinely instituted worship, and scriptural government of church and state. Until society be well instructed in these great principles, men cannot live harmoniously with one another, nor can their fellowship be with the Father and his Son Jesus Christ. Many are crying, "Watchman, what of the night?" Superficial teachers, who profess to give that answer, have many followers, and they deceive many, whereby there is great danger that a sceptical spirit will be diffused, and the unbelief of the present day become more and more obstinate. When men become awakened to eternal interests, orthodox ministers will be in demand. They shall ask the way to Zion; what a pity that any should grudge a little pittance to have pilots educated to guide society in that eventful day in the right way. Now they will not see; but they shall see. Providential dispensations, a well qualified ministry, and peculiar influences of Divine

grace, will all co-operate to make the light of the moon as the light of the sun, and the light of the sun as the light of seven days. Let all then be importunate at the throne of grace, and liberal to furnish means for qualifying a well educated ministry, that that day may soon dawn upon a benighted world.

7. *God will reward the liberal donor.* Whatever we do for the cause of Christ shall be reimbursed a hundred fold in the present life, and in the world to come the patrons of Zion and of truth shall have life eternal? When was Israel most prosperous, even in worldly things? Was it not when under David they were accumulating treasure; and in Solomon's reign, when disbursing the same for the honour of God? What nations of ancient and modern fame have been most prosperous? Why were Darius, and Cyrus his nephew, so successful, and the Medo-Per-sian empire so prosperous under their reign? Was it not because they promoted the interest of the Church of God. Who among all the emperors of Rome shone like Constantine, and Justinian?—and why? Because they patronized the Church of God. And, in modern times, what nation so great as Britain and America?—and why? No doubt because the Bible has a circulation and the Church of God is cherished in these countries. Verily, the righteous shall be recompensed upon the earth. Honor the Lord then with your substance, and with the first fruits of all thine increase; then shall thy barns be filled with plenty. Prove the Lord with your liberality, and see if he will not open the windows of heaven and pour you out a blessing beyond your capacity to receive. God is pledged that the liberal shall stand by liberal things.

Trusting, dear brethren, that these few suggestions are sufficient to stir up your pure minds by way of remembrance, and to excite you to devise liberal things, we remain affectionately yours in the cause and testimony of our common Lord and Saviour Jesus Christ.

JAMES WALLACE, Chairman Com.

[For the Covenanter.]

## PROFESSOR'S REPORT OF THE THEOLOGICAL SEMINARY.

### I.

#### *Exercises of Devotion.*

1. Family worship, in all its parts, every night and morning, in the families where the students board. 2. Society meetings held every Wednesday night, for praise, prayer, reading the Bible, and religious conference, have been punctually attended, and pleasantly and profitably conducted. 3. The recitations are all opened and closed with prayer; the opening prayer by the professor and the concluding one by one of the students, in his rotation. 4. A day was set apart, as is customary, in the early part of the session, for humiliation, fasting and prayer; on which the sins of the Seminary, the Church, and the nation, were made subjects of mourning before God.

### II.

#### *Lectures by the Professor.*

There were five lectures read, and one delivered extempore, every week.

1. On Ecclesiastical History. The history of the Church is in our course, divided into four periods:—1. From the giving of the first pro-

mise till the birth of Christ. 2. From the birth of our Saviour to his ascension. 3. From Christ's ascension to the year 96, the completion of the canon of inspiration. 4. From 96 to the last judgment. The third period has been the subject of instruction this session. 2. Church government. 3. Biblical Literature. 4. Biblical criticism. 5. Pastoral Theology. 6. An extemporaneous lecture on clerical Belles Lettres. And in this connexion it may be added that the professor devotes much time to the instruction of his class on the signs of the times.

### III.

#### *Recitations of the Class.*

1. In Turretin's *Institutiones Elencticæ*. The class, this session, recited the whole of the *dissertatio de satisfactione Christi*. They digest about twelve pages of this work twice every week, on which they are rigidly examined by the professor; and, at each recitation, the preceding one is carefully reviewed. The students write an epitome, which they are permitted to use at the first recitation; but they are expected to answer all questions on the review without reference to their notes. In these recitations every student is permitted to present as many objections as he can, to the doctrines under consideration, all of which are answered by the professor according to the best of his ability; and the professor frequently tests the polemic abilities of the class by presenting objections, in the answering of which they generally evince much knowledge of the doctrines of the bible, and skill in argumentation. 2. In the original scriptures. 1. In the Hebrew and Chaldee of the Old Testament, for the purpose of learning those languages, with the former of which, (by the way,) every student ought to be familiar before entering the Hall. The first class have, during this session, recited the last eleven chapters in judges, and the first of Ruth; besides the first twelve verses of the third chapter of Daniel, in Chaldee. This class recited twice every week, reading alternately with and without the Rabbinical points. The junior class in Hebrew has been taught by Mr. Robt. J. Dodds, a junior, who has finished his third year. Mr. McClurkin, the only senior in the Hall, having declined this charge on account of multiplicity of business. This class has read the first three chapters of Genesis, with the points, reciting three times a week. 2. For Biblical Exposition, they read weekly in the Hebrew Bible and Greek Testament. In these exercises the twenty-fifth chapter of Exodus, and the fourteenth and fifteenth chapters of the Acts of the Apostle, and the first and second of the epistle to the Romans, have been critically read and expounded. 3. In Syriac, with the vowel points, in which the class has made considerable proficiency. 4. Examinations on the professor's lectures. At the reading of every lecture the class were required to give the contents of the preceding one on the same subject.

### IV.

#### *Exercises in Sermonizing.*

1. The preaching of a sermon by every student. These discourses were delivered in the church, before the seminary and all others who chose to attend. 2. The reading of skeletons of lectures and sermons, in the Hall. Two of these have been read every week by the students, in rotation. All these sermons and skeletons have been rigidly criticised

in the Hall by the professor and the students, both as to matter and manner.

## V.

*Societies.*

1. An Elenetic Society, which meets every week in the Hall, for discussing such questions as are of interest to the Church of God, and human society in general. The mode of discussion in this Society, this session, has been parliamentary. 2. A Society of Inquiry, which meets monthly, for the purpose of receiving and imparting intelligence with respect to the religious state of the world, and especially on the subject of foreign and domestic missions. This Society carries on an extensive correspondence with like associations in the various theological seminaries in this country and the British isles; and receives, gratuitously, some of the best monthly and quarterly religious journals published on this side the Atlantic.

The exercises of the Hall have been attended with remarkable punctuality.

We have only to add, that the favour shown to us during this session, by the Head of the Church, gives us renewed ground of thankfulness to Him who walks among the seven golden candlesticks, imparts to us additional encouragement in the work in which we are engaged, and furnishes an ample reason for increased exertions in the promotion of the covenant cause of our divine Redeemer.

JAS. R. WILLSON.

*Cincinnati, 1848, March 23.*

There were eleven students in attendance at the Hall :

## SENIOR CLASS.

Hugh P. McClurkin, Illinois ; Thos. McConnell, Pa., was licensed by the Pittsburg Presbytery one year before his course was finished.

## JUNIOR.

John French, Ohio ; Robt. J. Dodds, Pa. ; Nathan R. Johnston, Ohio ; Levi Purvis, Pa.

## SOPHOMORE.

Jas. McDonald, Illinois ; Joseph Hunter, Pa.

## FRESHMAN.

——— McKee, Pa. ; Jas. Armour, Missouri ; John Hamilton, Pa. ;  
——— Todd, Illinois.

Several students have been absent from the Hall this session, engaged in teaching to procure the means of attending the Seminary next winter.

## FOREIGN CORRESPONDENCE.

## LETTER FROM THE EDITOR.

*Manchester, June 22, 1848.*

We reached Liverpool, June 15th, after a pleasant but rather tedious voyage of twenty-eight days, and were happy once more to set foot on *terra firma* ; and to find ourselves, after being cut off for four weeks

from the society of our fellows, other than the limited intercourse on ship-board, again in contact with the moving masses of one of England's most stirring cities. Our course up the channel, from the time when we came in sight of Cape Clear, the most southern extremity of Ireland, until we touched the pier at Liverpool, had been one of no little interest. On the one hand, we had the coast of Ireland, with its mountain summits, its green fields, its precipitous cliffs, many of them crowned with the frowning remains of ancient castellated baronial halls, or with the more modern and peaceful looking chateau, interspersed here and there with the humble cottage of the peasant, or the little hamlet of the fisherman; on the other hand, the abrupt and elevated coast of Wales, bristling with dark and jutting headlands, rising like immense battlements, and enclosing deep and luxuriant valleys filled with industrious agriculturists, the scanty remains of the ancient British race.

We remained but a day in Liverpool; long enough, however, to see that while in some respects, particularly in the apparent strength and durability of its edifices, the amount of its shipping, and the immense size and solid structure of its docks, it contrasts very favourably with our American cities, that in others, especially in the appearance of comfort and sobriety among the labouring population, it must yield the palm to us. Like all seaports, Liverpool is infested, in the neighbourhood of the shipping, with that wretched portion of the other sex, who live and *perish*, the victims of their own and others' licentiousness, but with this difference, compared with our Atlantic cities, that here they *crowd* the public thoroughfares with the most hardened effrontery, spreading their nets with incredible shamelessness. But, besides this, we soon discovered that we were in a land where the most abject pauperism and degradation occupy a place close beside the greatest affluence and the highest civilization. In whatever direction we went the eye and the heart were pained with the sight of instances of squalid poverty, and with the pitiful moans of youthful and aged beggars. No doubt some of them feigned distress, or, at least, exaggerated their misery; in other instances, want or destitution, has but followed improvidence and vice, and much is to be traced to the difficulties, commercial and otherwise, of the times; but, after every allowance has been made, there can be no question that very much is owing to the mal-organization of the social machinery, and the very unequal distribution of opportunities and privileges. We must add, however, that we saw, upon the whole, much fewer instances of this kind than we had expected to meet. The public authorities and benevolent private individuals, have used no little effort in behalf of the poor in the trying times which have lately passed over the British empire.

There is, at present, no Reformed Presbyterian congregation in Liverpool, nor, as far as we know, any individual in her communion residing there. All in that city who claim that name—and they are not many—are in connexion with the E. R. Presbyterian Synod, as they style themselves, of Ireland, or, in other words, they belong to the Paul party.\* Nor have they, at this time, a settled pastor; Mr. John Nevin, their pastor, having left them about a year ago.

Manchester, thirty-two miles east from Liverpool, is the great centre

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\* Individuals may be found among them, we hope a number, who would prefer, after all, a connexion with the Synod.

of the cotton manufacture in England; we may say, in the world. It is an ancient town, known in the history of the Roman conquest and dominion by the name of Myconium, and celebrated in the civil wars of England in the seventeenth and eighteenth centuries. It possesses, in its cathedral and old college, interesting remains of former times. The cathedral, erected in the eleventh century, is a venerable edifice—blackened by smoke and time, and deeply worn by time's corroding tooth, during seven centuries. All around it, and *within* its walls, you walk upon the broad flat tombstones covered with the memorials of the dead, some more than three centuries old. The aisles of the nave and chapels are flagged with tombstones! It was once occupied by covenanting preachers, and, no doubt, among the tombs are those of many faithful English Covenanters. Opposite the cathedral, distant about three hundred yards, and connected with it, it is said, by an under-ground passage, according to the fashion of the Papists by whom these structures were erected, is the "Old College," formerly a Jesuit institution, built and endowed by Sir Humphrey Cheatham, in queen Elizabeth's reign. I was disappointed in not gaining admission to it, as it was closed during the time of my visit to Manchester. I regretted this chiefly on account of the fine old library connected with it, containing about 25,000 volumes, many of them valuable literary treasures; among others, the *original* remonstrance against Popery and the evils of the times, signed by about *forty* covenanting ministers, in Manchester and the neighbourhood, during the time of the great revolution of the seventeenth century, in 1647.

Manchester is a strong-hold of the dissenting influence in England. Methodists and Independents are very numerous, with some Presbyterian congregations, one Secession, and one Reformed Presbyterian. This last is a late erection. The first covenanting fellowship meeting was commenced in the year 1831, by Mr. Charles Connelly and Mr. James Huthchinson. The former, then a ruling elder, having come to Manchester from Ireland in that year, found Mr. Huthchinson, who had been residing there seventeen years, and not having heard from a covenantant, during all that time, but one discourse. This society met in the house of Mr. Connelly, and increased by occasional accessions until, in the year 1836, they were organized into a congregation by the constitution of a Session consisting of two members, Mr. C. Connelly, and Mr. John Connelly, his son, who had been ordained to the eldership in the Cherry street congregation, Philadelphia, and had, in 1834, joined the Manchester society. At this time, and before, they had received supplies of preaching from the Missionary Board of the Irish Synod, with some from Scotland, the worship being conducted sometimes in borrowed churches, but generally in private houses, until the year 1839, when, upon the arrival of Mr. Robert Johnson, their present pastor, as supply for two months, a place was provided in Wharf street, Ancoats. In this place, Mr. Johnson having returned in the ensuing year,\* they continued to meet until they took possession of their present edifice, the last Sabbath of 1844. In the year 1841 a call was made out for Mr. Johnson, as their pastor, who, having accepted it, in the course of

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\* Mr. J. remained two months in 1839. In 1840 he remained four months; and having returned after a short interval of absence, has ministered among them, first as stated supply, then as pastor, to this time.



the ensuing summer was ordained to the holy ministry, and settled among them in August, 1842. The congregation now occupy a very comfortable edifice, pleasantly situated in an open and growing section of the city. It was erected during the year 1844. The elders of the congregation are, now, Mr. Charles Connelly, Mr. John Connelly, Mr. Robert Taylor, and Mr. John Taylor.

Manchester is liberal in its politics. It has ever returned, since it was enfranchised by the Reform Bill, liberal members to Parliament. Its present representatives are leading anti-Corn Law and Free Trade men. The Chartists are here in great strength. The strength of the reformers is not, however, to be measured by the number of avowed Chartists. The latter are mostly infidels. Of course, the religious community are reluctant to be identified with them. A little circumstance will show, however, how extensively the public sentiment is imbued with Chartist doctrines. I give it as it was related to me by a highly intelligent friend: About twenty merchants and others had frequently met in a reading society for mutual improvement. A short time since, they set apart one evening for the discussion of the six points of the charter, when, to their own surprise, fourteen of the whole number found themselves to be in favor of all the principles of the charter. Reform is the great topic of discussion in the public prints and in private circles. The Examiner, an influential paper, used this week the following language:

“Are the wealthy merchants and manufacturers of Lancashire and Yorkshire so blind as not to see, that with revolutionary Europe around us, some advance must be made here, and that England’s choice lies between a peaceful reform, such as that which is proposed, (household suffrage, vote by ballot, and triennial parliaments,) and the unknown terrors of a Chartist Parliament.”

This is a sample of the language in every one’s mouth. Will aristocracy take warning, or will they not?

Through the kindness of Mr. Wm. Nimmo, an enterprising and intelligent manufacturer, I was favored with an opportunity of visiting the Swinton schools, an institution lately established at the public expense for the education and training of orphan and destitute children. These schools lie in a beautiful and healthy location, some six or seven miles west of the Manchester Exchange. The buildings occupied by them are of brick, over seven hundred feet in length, and replete with every convenience which modern ingenuity has invented for the promotion of cleanliness and health—baths, play-grounds provided with facilities for gymnastic exercises, well ventilated dormitories, &c. There were, when we visited them, over seven hundred children in the schools; about four hundred boys, the remainder girls; all of whom have been rescued by this noble charity, from certain nakedness and want, and put in the way of receiving, under competent teachers, such instruction, and of being trained in such habits, as promise to qualify them for usefulness in after life. I was particularly interested with the method employed in teaching the pupils in the infant school to read, which, in the absence of the teachers of this department, Mr. McLeod and his lady, was obligingly explained to us by Mr. Stephens, the superintendent. It is called the Phonetic System, and differs from the ordinary method of the schools in this, that the pupil is taught not the *name* of the letter but its *sound*. Thus, instead of telling the child that a certain letter is called “es” (s), he is told to make a hissing sound—he sounds it. So of “h.” Instead

of being taught to call it "aitch," he is told to breathe quickly and thus make the *sound*. Proceeding on this plan very small children are taught to read in the course of a few weeks. Nor is this all. They read with great accuracy, and never stumble at "*hard words*," or *proper names*, while at the same time they may be entirely ignorant of the *names* of the letters. That this is the true method of teaching to read there can be no doubt, and with an acknowledged fondness for new and useful things we are surprised that the system has not been long ago introduced among us. There is a chaplain, we presume an Established Church minister, attached to the schools, and great care is taken by the superintendent and teachers, of the moral habits of the pupils. They are also taught various trades. They make most of their clothing, male and female. The annual expense of the schools,—including of course the support of the children,—is from \$30,000 to \$35,000. It is, certainly, highly creditable to the city of Manchester that it has established and sustains so liberally, an institution so eminently beneficent.

We also visited, and examined with some care, the Manchester Alms-house. It is an old building, and consequently lacks some of the appliances found in late erections, but we would not withhold our testimony to the order, neatness, and apparent comfort, which pervade the institution. We were particularly struck with the evident attention to the comfort of the elderly and infirm females. Their rooms are airy, suitably furnished, and, in more than one, we found them quietly taking their tea, free from the bustle and disturbance of a large assemblage. Our alms-houses might advantageously study such institutions as this. There are, at this time, about twelve hundred paupers in the building. This is, however, but a small proportion of those who are supported in Manchester at the public expense, as the reader may judge from the fact, that the poor rate this year is 6*s.* 8*d.* in the pound, or one-third of the whole estimated rental of the real estate in the city; and it is found that even this enormous rate will not meet the demand—that it may rise almost to one-half the rental! Such rates are indeed unusual. The commercial distress of the country has greatly affected that particular class of manufactures upon which Manchester chiefly depends, and has thus, for the time, thrown out of employ large numbers, many of whom, necessarily, sooner or later, come upon the poor rates.

The London Missionary Society—Manchester branch—held its anniversary meetings during my stay here; furnishing me with an opportunity of hearing some English speakers, and of witnessing their mode of doing business of this kind. The speaking was good—to the point, abounding in statement, and much more lively and energetic than I was prepared to expect. The speeches of Mr. Boag, a missionary from India; of Mr. Tidman, one of the secretaries of the Society; and of Dr. Archer, of India, were quite eloquent, the latter particularly.

Dr. Adkins, of Southampton, I was particularly pleased with, from the fact that he boldly took the ground, that the character of the civil government is a matter of great interest to the Christian, in reference to the advancement of true religion.

On Wednesday morning there was a public breakfast, which I also attended. After disposing of the coffee the speaking began, and was kept up with great spirit for about four hours. The speech of Mr. Boag was very gratifying, containing, as it did, an array of facts, all going to demonstrate the growth of Christian influence in India. The time

was when the government would not tolerate dissenting missionaries. Now, it favors them. Ninety millions of the inhabitants of India may now read the Scriptures in their own tongue. The Papists have not succeeded, as they hoped, in perverting the inhabitants of India, and, in some instances, have been obliged to abandon the field. Infidelity is now a firm opponent of missionary effort, and I was grieved and ashamed to hear, that it is the press of the United States which furnishes the poison, in the shape of cheap editions of such works as Tom Paine's, and others of that school. There were some interesting statements made by Mr. Barrett, a missionary from British Guiana, respecting the condition of emancipated labourers of this colony.

I cannot close this letter, without expressing my sense of the very great kindness which I have experienced in Manchester. I left it with regret, after a longer sojourn than I had anticipated, to hasten to London—that "great city."

Yours, etc.

J. M. W.

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#### SCRIPTURAL GOVERNMENT AND TRUE RELIGION.

Every year serves not only to confirm me more and more of the scriptural character of our distinctive standing, but of the intimate connection between the scriptural character of rulers and their administration and the prosperity of pure religion. As it appears to me, there is nothing extraordinary in the present growth of Popery, as it is the native result of the principles which are involved in the constitution of the nations and the acts of the community, in civil relations, down to the humblest member. The ecclesiastical headship, whether of the Pope or the Sovereign, (and in principle it is the same, whether claimed by an ecclesiastical or a civil person,) is so interwoven with all the public transactions which are implied in the application of law for the regulation of society, that it would seem impossible to act without practically recognizing it. The prediction, that no man could buy or sell without the mark of the beast in his forehead or in his right hand, has had its accomplishment; and whilst men are beginning to be sensible of the impropriety of investing those with power who are not men whose integrity is guaranteed by the fear of God, there seems yet an utter insensibility to the public sin, in recognising an unscriptural principle embodied in a constitution, and quietly put forward in all cases where men are brought into contact with the administration of the laws. It must be that the wicked will walk on every side when the vilest men are exalted, and it would be presumptuous in us to expect a large measure of the Divine countenance, when, for the sake of a temporal advantage, we stately act in contradiction to our solemn vow to God. National subjection to the Word of God and the prevailing influence of a vivifying spirit seem to me so necessarily dependent upon one another, that without them the other cannot exist. May we expect that the knowledge of the Lord shall cover the earth as the waters do the seas, and the kingdoms of this world not be the kingdoms of our Lord and of his Christ? I think not. The image in all its members shall be crushed by the stone cut out of the mountain without hands.

WM. SOMMERAILLE.

[For the Covenanter.]

## DEACONS.

The adversary of souls wages war against the government of Christ over the temporalities of his own house. He exercises his power with deep malignity, perseverance and some tact, but he fails. We know of *eight congregations*, now without deacons, where there are measures in train for the institution of those officers, and where *all* the pastors, it is believed, are favourable to the movement. In all our congregations, except four, so far as known, there are strong and increasing corps, zealous for "*the setting in order of the things that are wanting.*" Let all good men pray in faith that God will be merciful to those few "who are" erring, and out of the way, "and give them grace" "to walk in the paths of righteousness, even for his own namesake," amen. "The effectual fervent prayer of the righteous man availeth much."

## PITTSBURGH PRESBYTERY.

This Presbytery met at Little Beaver, Pa., on Wednesday, 29th June; Rev. Wm. Slater was chosen Moderator, and Rev. R. B. Cannon, Clerk.

The chief business of Presbytery was the ordination of Mr. Samuel Sterrit. He delivered a short but well digested lecture, from Rom. viii. 19-23, in which he very lucidly exhibited what was to be understood by "the creature,"—the state in which they were placed, and the time and mode of their deliverance. His sermon was from Phil. i. 6, on the perseverance of the saints; which he proved from the perfections of God, the nature of the covenant of grace, the honour of the persons of the Godhead, and from express Scripture. Rev. J. Crozier preached the ordination sermon, from Jer. iii. 15, in which he exhibited some of the pastoral qualifications, some of the pastoral duties, and the manner in which these duties are to be performed. After taking the mutual consent of the pastor elect and the congregation, Rev. Thos. Hanney read the queries to the candidate; Rev. Thos. Sproull offered up the ordination prayer; and Rev. Wm. Slater gave an appropriate charge to the pastor and to the congregation.

The committee appointed to hear the remaining pieces of trial of Mr. R. J. Dodds, reported that they had been satisfactory; and, after hearing an essay on church history, and an examination on theology, &c., Mr. Dodds was licensed, in the name of the Lord Jesus Christ, to preach the everlasting gospel.

Presbytery adjourned to meet in the city of Alleghany, on the first Wednesday of Oct., at 10 o'clock, A. M.

## AFFAIRS ABROAD.

FRANCE.—To furnish any adequate account of the late fearful conflict in Paris, would far surpass our limits. The insurrection commenced on Thursday night, June 22d, and continued until the following Tuesday; when, after four days and nights of incessant fighting, the insurgents were utterly vanquished, with a loss on both sides of 10,000 killed and 25,000 wounded. Some accounts say that this is much below the true estimate. Indeed, it is impossible to make an estimate in the midst of so much confusion, and where the slaughter has been so terrible, even approximating to the truth. Certain it is, however, that the loss of life has been fearful.

The fighting was carried on, especially on the part of the insurgents, with unexampled barbarity. Even women were engaged in cutting off the hands and feet of the prisoners, and torturing them in every conceivable manner. They also poisoned the wine sold to the soldiers, who, when they drank it, reeled and died.

Some of the wounded perished in the barricades, or fired from the houses on the soldiers, whilst some are reported to have inflicted the most refined barbarities upon their wretched fellow-citizens who had fallen prisoners into their hands. None were spared by the chances, or the indiscriminating fury of this general slaughter. Strange and terrible confusion of the strongest passions and emotions of human nature. So vast and horrible a desolation, wrought in the heart of a city by the hands of her own citizens, the world has not witnessed in the whole survey of heroic memory. The arms of a stranger and an enemy would have been devoted to infamy, if they had inflicted so awful a chastisement on the great city of Paris. None but herself could punish her iniquities or inflict her doom.

The causes which led to this bloody conflict, we have not seen any where very clearly stated. No doubt they have been various. Nearly all classes, from the high-toned monarchist down to the ultra radical and the Jacobin, seem to have found their way into the ranks of the insurgents. Each of these classes would have their own objects in view. And many, very many, we presume, knew not for what end they thus rushed headlong into these deeds of blood. We do not pretend to comprehend fully the ways of Providence, but we are sure that the wrath of God is revealed in these dispensations against the wickedness of this ungodly nation. This conflict is now over; but we are far mistaken if we see any thing like permanent tranquillity in France, or, indeed, in any part of the "seat of the Beast," until conflicts more tremendous than this shall have taken place.

It is supposed that Lamartine, Ledru Rollin, Louis Blanc, Caussidiere, and La Grange, have had some secret connexion with the insurgents, in consequence of which orders have been given for their arrest.

SWITZERLAND.—Persecution still continues in Switzerland. Not a week passes without one or more free pastors being subjected to penalties for holding religious meetings, in the Canton de Vaud.

M. Clement, pastor of the Free Church of Ressudens, after having been deported to his parish for holding a religious meeting, has been brought before the police court of Payerne for the same offence, and condemned to fifty francs fine and costs. M. Levade, pastor of the Free Church at Montreux, has been recently deported to another part of the canton and prosecuted.

IRELAND.—The following extract from an address of the Presbyterian Synod of Ballymena and Coleraine, to the Lord Lieutenant of Ireland, exhibits, we presume, the prevailing opinion among Irish Protestants in relation to the repeal of the legislative union between Great Britain and Ireland. It is not true that any considerable number of Protestants there are favourable to repeal.

"We are proud and happy to be able to assure your Excellency, that the congregations under our care are *all* attached to British connexion, and opposed to a repeal of the legislative Union between Great Britain and Ireland, in *whatever way* sought or effected; while they hold in execration those insane and wicked attempts made by unprincipled and profligate men to accomplish that object by outrageous, violent, and sanguinary means.

"We have great respect for our Roman Catholic countrymen as *fellow-citizens*, but believe the Popish religion to be *totally inconsistent* with either religious or civil liberty. We cannot, therefore, consent to a repeal of the legislative Union between Great Britain and Ireland, as the insular or Irish legislature would be overwhelmingly Roman Catholic. We believe union to be strength, and division weakness. We wish for no dismemberment of the British empire in any sense of the word,

either legislative or executive. But if repeal of the union between Great Britain and Ireland were forced upon us, we should have a right to insist upon its leaving us as we were before the Union, with an *exclusively Protestant Legislature.*"

ENGLAND.—The general condition of England is pacific; all tendency to violent and tumultuous assemblages of the working classes having altogether subsided.

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## AFFAIRS AT HOME.

STATISTICS.—The General Synod of the Associate Reformed Church of the West, embraces 13 Presbyteries, 111 ministers, 243 churches, and 16,000 communicants.

The Associate Presbyterian Church, embraces 14 Presbyteries, 118 ministers, 213 churches, and 15,000 communicants.

REFORMED CHURCHES.—We have received the minutes of the Associate Synod, and of the General Associate Reformed Synod of the West, both of which met at Xenia, Ohio, in May last. We find nothing of much interest in the proceedings of either. We were a little surprised to find that the Associate Reformed Synod refused to express an opinion on the morality of the late war with Mexico. It is certainly strange that they could not give a decided expression of their opinion on that point.

The two Synods held a conference together in relation to the vexed question of union between the two bodies. We say the *two bodies*—for although they invited all ministers of the Reformed Presbyterian church present to seats, we do not know that any, even of the New Lights, accepted the invitation. Some how the New Lights have fallen behind the, so called, piety and intelligence of the age in relation to union. It was not always so. Why is it?

The result of this conference is embodied in two resolutions; the first declaring, among other things, that both churches are substantially one, being united in faith and practice; and hence they deplore the division which has long existed between them, and desire a visible union. This is about the substance, and we confess, that after all the attempts that have been made at union between these bodies, and the generally admitted fact that there is now, really, no difference in principle between them, if we except a few individuals, whatever there may have been in past times, we cannot see why it is they are not united.

The other resolution we quote in full. It is as follows, viz :

Whereas, we regard the great difficulty in the way of effecting a union among the churches represented in this convention arises from the low state of religion among us, giving rise to jealousy, want of confidence in each other, a *backwardness* to examine into and hear each other's views and explanations respecting the points of difference (real or supposed,) which have kept us apart, as well as hindering the exercise of forbearance with each other: therefore,

Resolved, That this Conference most earnestly recommend to their respective Synods, to take such measures as in their wisdom they may judge most suitable for the promotion and revival of practical, vital godliness, that we may hope for the influence of the Holy Spirit to bring us to oneness of faith; and we shall consider the adoption of the recommendation by our respective Synods, as holding out the best hope, and the surest pledge to each other, that we are hearty in desiring a union which may be for the glory of God, and the promotion of his cause on earth.

There is certainly some important truth embodied in this preamble

and resolution. It cannot be doubted that there is a low state of religion generally in the present day, and we would not deny that this may be specially true of the churches represented in this Conference. We are inclined, however, to believe, that these attempts at union, rather than their failure, may be traced to this source. Wherever there is a low state of religion, little vital godliness, there will be little attachment to truth. For as God's people are sanctified through the truth, the degree of their sanctification will be in proportion to their love for, and attachment to, the truth. We are also inclined to believe that the failure in these attempts at union has arisen, not from the fact that there is a low state of religion among them, but from the fact that this low state is not universal;—that there are still some, <sup>and</sup> very few it may be, who have experienced more copiously the sanctifying effects of the truth applied by the Holy Spirit, and whose attachment to truth is too strong and too holy to allow them to enter into such unhallowed unions.

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[For the Covenanter.]

#### OBITUARY OF MARY JANÉ EWING.

Mrs. EWING, died on the 11th of December last, in the 30th year of her age. She was a grand-daughter of the Rev. Mr. McGarrah, and her parents were pious and respectable members of the Reformed Presbyterian Church. She was born in South Carolina, and brought up under the ministry of the Rev. Thomas Donnelly. Early in life she acknowledged her baptismal vows; and like most of those instructed by that able and excellent minister of Jesus Christ, she was well acquainted with the principles of her profession, which she maintained and adorned unto the end. In the year 1838, she was married to Mr. David Ewing, and in the spring of 1842, they removed to Randolph county, Ill., and settled in Old Bethel congregation. Her disease was consumption. During her illness, which lasted about 9 months, she manifested more than ordinary resignation and patience. In considering the great goodness of God to her in past life, and his kindness to her in her time of trial, she seemed in a great measure to forget her affliction. Much of her time near her last was spent in prayer. As she approached nearer to death, her faith became stronger, and her views of her own state and of the heavenly country more clear and encouraging. In the expectation of a speedy deliverance from all sin and sorrow, and while rejoicing in hope of the glory of God, she bid an affectionate farewell to her pastor, her husband and children, and friends, and commended them all to the care of her covenant God.

Mrs. Ewing was one of those pious women whose death is felt to be a loss in religious fellowship meetings. She will be long remembered by the members of the society to which she belonged. Her attendance upon those meetings for prayer and Christian conference was so punctual, her remarks in them so pertinent and savoury, and there was so much of the meek and quiet spirit, which is in the sight of God of great price, in her whole deportment, that her name and memory will be long cherished in the circle of her pious friends and acquaintances.

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TO CORRESPONDENTS.—Several communications have been crowded out of this number. Most of them will appear in our next.

# THE COVENANTER.

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SEPTEMBER, 1848.

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[For the Covenanter.]

ESSAYS ON ROM. XIII. 1-7, DEFENDED.

(BY WM. L. ROBERTS, D.D.)

(Continued.)

II. Mr. Cooper depends, with much confidence, upon the following passages: 1 Tim. ii. 1, 2; 1 Pet. ii. 13; Tit. iii. 1. We hope to shake his confidence and clear them of the reproach his interpretation would heap on them. The passage from Timothy is an exhortation that "prayers, &c. be made *for all men*, for *kings*, and all that are in authority." If this is a prayer for magistrates *in the exercise of office*, then it cannot be a prayer for any other than God's ordinance, or *lawful authority*. God certainly does not enjoin upon his people to pray for the prosperity of immoral power. This would contradict the petition in the Lord's prayer—"Thy kingdom come"—in which we are instructed, in our *common standard*, to pray that "Satan's kingdom may be destroyed," which could never be, if by divine authority in this text we are to pray for any king that may exist, without regard to his moral lawful authority; for it is by immoral civil governments, chiefly, that Satan's kingdom has establishment in the world. Moreover, we might just as well pray for the devil's kingdom at once, plainly and honestly, as pray for the kingdoms of his *vicegerents!* and this would most surely be the case, according to Mr. Cooper's interpretation, which is in substance—a prayer for the *regal prosperity of the Roman Cæsar and his deputies*. We have already recited a prayer respecting that power, which God approves, and as the hearer of prayer has answered in part, and will yet more fully answer in the final destruction of the Roman beast, which still exists in its antichristian, as then in its Pagan form. Rev. vi. 10. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." As the scriptures are not contradictory, the prayer enjoined in the text in dispute, cannot be a prayer for the prosperity of the Roman government, (for this would contradict the above prayer for its destruction,) a prayer for the perpetuation of a beastly tyranny; and it follows that Mr. Cooper is egregiously mistaken. As it is not a prayer for the support of authority, what kind of prayer is it? Here let *Calvin* interpret; Mr. Cooper will not dispute his authority. "Paul enjoined Timothy to make solemn prayers in the church for kings and princes; but as it might seem some-



what inconsistent to pray to God for a class of men almost past hope—for they were not only strangers to the body of Christ, but striving with all their power to ruin his kingdom—he subjoins that this is ‘good and acceptable in the sight of God, who will have all men to be saved,’ which only imports that God has not closed the way of salvation against any order of men, but has diffused his mercy in such a manner that he would have *no rank* to be destitute of it.” (Inst. vol. ii. p. 195. Philad. ed.) It is a prayer, then, for the conversion of rulers as sinful men; and not a prayer for the prosperity of their reign—who “were striving with all their power to ruin the kingdom of Christ.”

The object of the prayer as it respects the petitioners—“*that they might lead a quiet and peaceable life in all godliness and honesty,*” is a farther manifestation of its character. It was difficult, indeed, for Christians in that age of persecution, to live a quiet and peaceable life, in the practice of godliness and honesty, under a class of men who were striving with all their power to ruin them. They could not pray for the preservation of the immoral power—for this would be to pray for their own ruin—but they could pray for the conversion of the despots, and a revolution in their system of rule, that they might be no longer “slaughtered as sheep,” but enjoy quietude and peace. It was a very good argument of the acute Mr. Rutherford against praying for the bishops—‘*That they were none of God’s creatures.*’ For the same reason the saints in that age could not pray for ‘the powers then in being,’ for they were the creatures not of God, but of the *devil*—but they could pray that they might be “created anew in Christ Jesus unto good works;” and instead of striving with all their power to ruin them, might become *the ministers of God to them for good.*

Having so firmly established (as we have the vanity to believe) our interpretation of the 13th of the Romans, we need detain but a moment with the remaining passages in dispute. The principles that interpret the one elucidate the rest, as they all have a direct respect to the ordinance of God, as moral lawful authority. They fall in with the one so largely explained, and enforce the same great moral principles.

The one from *Titus* respects an authority which will foster Christians as they are engaged, with a cheerful “readiness, in *every good work*,” it fosters good works. There is certainly a distinction to be made among *principalities and powers, &c.*, for there is a class of such, and they were, in part, *those then existing*, against whom Christians must *wrestle*, clothed in the panoply of heaven. Eph. vi. 12. “For we wrestle not against flesh and blood (only) but against principalities, against powers, against the rulers of the darkness of this world.” The last clause, literally translated, is “The civil rulers of the darkness of this age.” The etymological meaning of *πολιτικοκρατορας*, is *civil rulers*. The civil rulers (in the text) of that dark and dismal age; when the principalities of hell animated all the powers and rulers of the earth, with diabolical malignity against the kingdom of Christ. Against these the Christians of that age were to *wrestle*. Now they could not *resist*—for *wrestling* is a figure of a very energetic resistance—and at the same time submit to, and obey the powers then in being. To submit to, and at the same time to struggle to overthrow the same object, are incompatible. The passage in Ephesians points directly to the powers then existing, as the objects of resistance; the passage in dispute must therefore have respect to God’s ordinance, as a moral insti-

tution, giving every facility to those who are in readiness for the performance of *every good work*.

The passage in Peter is of the same import with Rom. xiii., with one exception. The power, which is called in the former the ordinance of God, is, in the latter, called the ordinance of man; upon which an eminent divine of the Reformation judiciously remarks, "That though this comes to pass, or is done sometimes by the senate, sometimes by the suffrages or election of the people, yet these are but instruments; the proper cause of magistrates is God himself." *J. Martyr*. And *Pareus* in like manner observes, "Neither do second causes exclude the first. In old time, God by an immediate call advanced some magistrates and kings to the throne, as *Moses*, &c., but the rest as, *ex. gr.* the seventy *elders*, he by men's act and counsel, placed in power." The passage now under consideration, more distinctly than the power, reveals the rights of men in the constitution of government, and upon it I make the following general remarks. It guarantees the right to men of framing the forms of government, and choosing their rulers. "*Every ordinance of man*," ἀνθρώπων κτίσει, *a human creation*. "Forms of magistracy," says Brown, in his dictionary, on the word *ordinance*, "or their laws for regulating the commonwealth, are called an ordinance of man." Men have the right—it is granted to society—of framing civil government, and this government must be moral in its character, for submission is required for the Lord's sake. To be rendered on this account, the instrument of government must recognize the authority of the Lord, and be in accordance with his law; *δὲν τοῦ κυρίου*, on account of the Lord, whose majesty shines forth in the moral constitution of government, and insures my reverence. It is entitled to conscientious submission. The government constituted is *moral*; the ruler elected is *moral*; the law by which he governs is the *moral* law, and the *moral* subject arranges himself in order under the *moral* system, voluntarily yielding his allegiance. It is not every system men may set up that is the ordinance of the text, for this would legalize the atheism of revolutionary France, and the dominion of the pope. In giving this allegiance the subject is a freeman—"as free." The word means a freeman enslaved to no human lord or master. Slavery forms no part of the system of government authorised in this passage. All its subjects are freemen. Their liberty, however, is not a licentious liberty, but is regulated by the wholesome restraints of the divine law. In one word, it is a system holding in amicable conjunction the *fear of God* and *regard* to the constituted authority. God's majesty is impressed upon his moral institution—and the ruler who administers it has that moral ability which claims the respect of the intelligent moral subject. *Fear God. Honour the king*. Such was not the majesty of Rome; it presented no feature of the system of government recommended to our regards in this beautiful scripture.

The error of Mr. Cooper, running through his whole production, and the error of the body with which he is connected, and of the commentators he so liberally quotes, is—that he and they do not specify the nature of the government to which they require submission. They simply say, a civil government exists by the will of the community—submit to it. Introducing a condition that is not in the book, *viz: the will* of the people. Their doctrine is expressed, honestly, in its grossest form by Dr. Chalmers, in the quotation made by Mr. Cooper, but to this

I will call attention hereafter in a particular place assigned to it. Every thing that has being in the form of government they assume, by the convenient sophism *ignorantia elenchi*, as the ordinance of God. The ordinance is in the power *as existing*, abstracted from every possible specification of moral character. Thus confounding the mere authorization of magistracy, as a thing that may exist, with magistracy as an institution of God; and also with its constitution from God through the people, in agreeableness with his will or law. The truth is, the institution of magistracy is not a simple appointment, as to its mere existence, but is closely and inseparably connected with God the institutor—just as the names, titles, attributes and works of God are, abstracted from him, mere common words and creations of the mind to which no holy reverence is due—but viewed in their inseparable connection with the Deity, they claim our respect. Hence the answer to the question in the shorter catechism, “What is required in the third commandment?” As magistracy is *from God*, it is inseparably connected with him, and hence as his institution it is necessarily possessed of moral excellence; and any thing, in its name, destitute of this, is not his ordinance; and is not entitled to the respect of men. And hence, also, in the constituting of magistracy among men, whilst they have the most perfect liberty in arranging its forms, &c., yet they must observe the divine law as the rule of its constitution as from God, which if they do not, they like Israel “*set up kings but not by Him*,” and erect a dominion in open hostility to the Governor of the universe. Its constitution is from God through the people; and must ever be arrayed in those moral attributes which he so richly communicates to all his institutions. This condition must not be excluded. “The ruler must be a terror to evil doers,” &c. It is in this view of the subject that the important passages introduced into this controversy were instructive to Christians in all past ages, and will be instructive to the end of time. “The amount of the apostle’s doctrine is nothing other than a description of the ordinance of magistracy, its original divine institution of God, its nature, use and ends, with the character and dignity of its administrators, without any application to the persons at the head of the Roman empire in his day, and that because there was an insuperable difficulty in the way of such an application. And, indeed, this was the only sensible and rational method for obtaining the various ends and purposes intended by the apostle, viz: to rectify the mistakes and errors which the Christians at Rome either had imbibed or were in danger of imbibing, concerning civil government and magistrates, and only accords with the method of divine procedure in all similar instances. Thus, when the LORD by Moses taught the Israelitish tribes concerning their setting up an organized magistracy, he did it by a description of the qualifications and duties of the magistrate, while yet there was no person to whom that description applied. *Deut.* xvii. When he reprehended and reprovved the same tribes, at a later period, for asking a king, he did it by the description of a tyrant, while yet there was no person presently in being in relation to whom it could be applied. *1 Sam.* viii. In like manner, when the apostle would rectify the mistakes and errors of the Corinthian church, and set them right, about the use and administration of the Lord’s supper, he does not direct them to the practice and example of any other Christian church or congregation, nor does he give a description of that ordinance with application to any other church or people;

but presents to them a view of the original institution, nature and manner, use and ends of the ordinance, as he had received it of the Lord. 1 Cor. xi." "It is one great beauty of divine revelation, that it contains standing rules for directing the faith and practice of mankind in all the diversified situations and relations of life, whether for the time being they may actually fill some of these relations or not. Whenever they come into the circumstances described, then the rule given for the direction of their conduct in such circumstances properly applies. And, indeed, this idea is inseparable from a complete and universal standard, by which truth and error, sin and duty, or right and wrong are ascertained in every supposable case, and the line of distinction so fairly drawn, that no one, when he finds himself actually in such a case, should be at any loss to know the path of duty. This being the case, there is no absurdity in teaching what are the respective duties of magistrates and subjects, although, for the present, there should not be any formally organized legislature, or none properly deserving the honourable name. JEHOVAH himself taught the sons of Jacob how they were to regulate their conduct with regard to their princes, and also how their princes were to behave, hundreds of years before they had a king. Query, Were these precepts of any use to Israel at that time?" Mr. Cooper can answer this.

In Mr. Cooper's doctrine there is space only for one kind of submission, whereas the passage to the Roman Christians holds forth *two*—for *wrath* and for *conscience sake*; and each have their objects; the former a tyrannical and immoral power, the only one then existing—and of this kind of submission Christians of that age had the most abundant and painful experience, and the passage taught them that this submission only could they render to existing powers. But such power was not always to exist, and such sufferings were not ever to be endured, therefore they were cheered by the prospect held out in these scriptures, of the dawning of a brighter day, when the heavenly system described in them should be established, a system of so godlike a nature as to demand the cordial homage of an enlightened conscience. Now the submission was for *wrath*, then it will be for *conscience sake*.

III. In correspondence with the example of Mr. Cooper, I now make my appeal to human authority, in confirmation of my interpretation and doctrine. In doing so, I do not act upon the principle that the opinions or interpretations of men form any part of the rule of faith. The scriptures, in consistency with themselves, must decide this controversy; and in this appeal I am fearless of their decision. But as Mr. Cooper seems to rely, with almost Papal confidence, upon the modern fathers, if I may be allowed the title, whom he arrays with great pomp on his side of the controversy, I will present an opposing phalanx of venerable names and able expositors, entitled to our respect, because the bold advocates of human rights, and not like the opposing host, the defenders of the grovelling doctrine of passive obedience and non-resistance, "which," says a strong writer, "miracles from heaven could not prove to be a doctrine of God. It is an immoral doctrine, which overturns the law of nature and destroys all moral obligations." Let the reader contrast the interpretations, and I fear not the result with those who honour God and respect the rights of men. The Reformed Presbyterian doctrine will not, I think, be found to be "in direct opposition to the

concurrent testimony of sound and judicious expositors of the sacred scriptures." Mr. Cooper must give himself to reading.

1. *Chrysostom* upon Rom. xiii. He speaks not of the prince, but of the thing itself; wherefore he saith not the prince is not but of God; but discourseth of the thing itself, saying, the power is not but of God."

2. *Theophilact*. "He speaks of the prince's office, not of the prince; as when a man should say, a wife is joined to her husband of God; he doth not say, what man soever lieth with a woman, hath her for his wife of God; but God hath joined her to him that is married."

3. *Musculus*. "It is to be noted, he doth not say there is not a prince or king who is not of God, but the power is not but of God; for he speaks not of the abuse of the power, and the tyranny which many princes exercise, nor yet of those who by force break into power; but the power itself divinely ordained; although every power be of God, yet every prince is not presently of God. It is written of some that they had been 'set up, but not by God.'"

4. *Pareus*. "The duty of subjects towards the magistrate is obedience; that is, if he be a *lawful* magistrate, they ought all to obey him. Rom. xiii. 1."

5. *The harmony of the Confession of the Reformed churches*. "Although many horrible confusions grow from the disorder and madness of men, yet there is a lawful government ordained of God."

6. *Dr. Mayor*. He moves the question whether the subjection in the text be due to every power once up, either by right or by wrong: his answer is, "The conscience is not bound to usurpers, but they may be removed again, as Jehoiada removed Athaliah, and set up the rightful king."

7. *Dr. Hammond* interpreteth it of "obedience to the supreme powers *rightly established and constituted*; and that subjection is to be to the supreme governor, *legally* placed in that kingdom."

8. *Mr. Bridges* in answer to *Dr. Ferne*. "The powers that be, viz: *so or so* established by consent of man, are ordained of God to be obeyed; or it is God's ordinance that men should be under government, and submit to that kind of government they have by consent established. That other kind of tyranny or usurpation hath no right, *no ordination at all*, and no subjection due to it. There is in every ordained power, as well God's institution of it, and injunction of obedience to it, as man's constitution of it."

9. *Mr. Prynne*. "The whole force of the text in sum is only this, that Christians ought in conscience to be subject to all *lawful* higher powers, &c., and not resist them in the execution of their *just authority*."

10. *Mr. Burroughs*. "Let every one be subject to the higher powers: Mark, it is not to man first, but to the power; it is not to the will of man, that hath power, but to the power of that man: now the power, the *authority* is that which a man hath *in a legal way*."

11. *Milton* against *Salmasius*. "Paul, in his xiii<sup>th</sup> chapter to the Romans, gives us a true and clear account of the reason, the original and the design of government, and shows the true and proper ground of our obedience, *that it is far from imposing a necessity upon us of being slaves*. Let every soul, i. e., let every man submit. *Chrysostom*

tells us that Paul's design in this discourse was to make it appear that our Saviour did not go about to introduce principles inconsistent with civil government, but such as strengthened it, and settled it upon the surest foundations. It was commonly said in those days that the doctrine of the apostles was seditious, and themselves persons that endeavoured to shake the settled laws and government of the world; that this was what they aimed at in all they said and did. (Thus far Chrysostom)—so that the apostle did not write in defence of tyrants, as you do: (*he hits Mr. Cooper also,*) for there is no power but of God, i. e., no lawful constitution of any government. The most ancient laws that are known to us were formerly ascribed to God as their author; so that the institution of magistracy is *jure divino*, and the end of it is that mankind might live under certain laws, and be governed by them."—Again: "Sometimes the very form of government, if it be amiss, or those persons that have the power in their hands, *are not of God*, but of men or of the devil. Luke iv. 6. 'All this will I give unto thee, for it is delivered unto me, and I give it unto whom I will.' Hence the devil is called the prince of the world. And in the xiii<sup>th</sup> of *Rev.* the dragon gives the beast his power and his throne, and great authority; so that we must not understand Paul as if he spake of all sorts of magistrates in general, but of *lawful magistrates*; and so they are described in what follows. We must also understand him of the powers themselves, not of those men always in whose hands they are lodged."

"Chrysostom speaks very well, and clearly upon this occasion: 'What!' says he, 'is every prince, then, appointed of God to be so? I say no such thing. Paul speaks not of the person of the magistrate, but of the magistracy itself. He does not say there is no prince but who is of God; he says *there is no power but of God. For what powers are, are ordained of God.* So that Paul speaks only of a lawful magistracy. For what is evil and amiss cannot be said to be ordained, because it is disorderly; order and disorder cannot subsist together in the same subject. The apostle says, the powers that be, and you interpret his words as if he had said the powers that *now be*, that you may prove that the Romans ought in conscience to obey *Nero*.'" "*He that resists the power, to wit, a lawful power, resists the ordinance of God.* The words immediately after make it clear as the sun who are the persons thus authorised, and upon what account we are to yield obedience, lest we should be apt to mistake and ground *extravagant notions* (Mr. C.'s) upon his discourse. 'Magistrates,' says he, 'are not a terror to good works, but to the evil; wilt thou not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good; he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath on him that doeth evil.' What honest man would not willingly submit to such a magistracy as is here described, and that not only to avoid wrath, and for fear of punishment, but for *conscience sake*? Whatever power enables a man, or whatsoever magistrate takes upon him to act contrary to what Paul makes the duty of those that are in authority, neither is that power nor that magistrate ordained of God; and consequently, to such a magistrate no subjection is commended, nor is any due; nor are the people forbidden to *resist* such authority; for in so doing, they do not resist the power nor the magistracy, as they are here excellently

well described; but they resist a robber, a tyrant, an enemy, who, if he may, notwithstanding, in some sense be called a magistrate upon this account only, because he hath power in his hands; for the same reason the *devil* may be called a magistrate." Milton expounds 1 Pet. ii. 13, 14, in the same way.

12. *Algernon Sydney*, on Rom. xiii. vol. ii. p. 80, after having vindicated verses 1, 2 from the false gloss that Filmer had put upon them, (the same with Mr. C. and his authorities,) he insists particularly on the spirit and import of the apostle's words, verses 3d and 4th:

"The apostle (says he) farther explaining himself, and showing who may be accounted magistrates, and what the duty of such a one is, informs us whom we should fear, and on what account: 'Rulers (says he) are not a terror to good works, but to the evil; wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God, a revenger to execute wrath upon every one that doeth evil.' He, therefore, is only the minister of God who is not a terror to good works, but to evil, who executes wrath upon those that do evil, and is a praise to those that do well. And he that doeth well, ought not to be afraid of the power, for he shall receive praise. Now if our author were alive (though he was a man of a hard forehead,) (*is there any body like him in our days?*) I would ask him whether, in his conscience, he believed that Tiberius, Caligula, Claudius and Nero, and the rabble of the succeeding monsters were "a praise to those that did well, and a terror to those that did evil;" and not, on the contrary, a praise to the worst, and a terror to the best men of the world? Or, for what reason Tacitus could say that *virtue brought men*, who lived under them, to *certain destruction*; and cite so many examples of the brave and good, who were murdered by them for being so, unless they had endeavoured to extinguish all that was good, and to tear up virtue by the roots. Why did he call Domitian *an enemy to virtue*, if he was a terror only to those who did evil? If the world has hitherto been misled in those things, and given the name of virtue to vice, and of vice to virtue, then Germanicus, Valerius, Asiaticus, Gerbulla, Helvidius, Priscus, Thrasius, Soranus and others that resembled them, who fell under the rage of these wild beasts; nay, Paul himself and his disciples were evil doers; and Macro, Narcissus, Pallas, Vinnius, Laco and Tigellinus were virtuous and good men. If this be so, we are beholden to Filmer (Cooper) for admonishing mankind of the errors in which they had so long continued; if not, those who persecuted and murdered them were not a terror to such as did evil, and a praise to those who did well. The worst men had no need to fear them, but the best had, because they were the best. All princes, therefore, that have power, are not to be esteemed equally the ministers of God."

"They that are so must receive their dignity from a title that is not common to all, even such a just employment of their power, to the encouragement of virtue and to the discouragement of vice. He that pretends to the veneration and obedience due to the ministers of God, must by his actions manifest that he is so. And though I am unwilling to advance a proposition that may sound harsh to tender ears, I am inclined to believe that the same *rule* which obliges to yield obedience to the good magistrate, who is the *minister* of God, and assures us that in obeying him we obey God, *does equally oblige us not to obey them,*

who make themselves the *minister of the devil*, but in obeying them we obey the devil, whose works they do."

13. *Benjamin Bennet's Memorial of the Reformation*. In answer to the 'Royalists' objection, that the apostle, Rom. xiii., commended subjection even to Nero, Claudius, one of which was the power actually reigning when he wrote this epistle. To this he replies: "It is evident, even to a demonstration, that as the apostle does not here appoint any particular form of government, so he says nothing of particular governors, only recommends subjection to governors in the general; and that from the consideration of the divine institution of the office; and the benefit of it to mankind, when duly administered. To resist such governors as answer the end of their office, is, no doubt, a very great fault, and deserves a proportionable punishment, *κρμα*, both here and hereafter. But the resisting of tyrants falls not under the apostle's sentence, being another sort of creatures, and the very reverse of that character he gives to the ministers of God to whom he requires subjection."

"To put the question beyond all doubt, let us suppose, says he, Nero here meant, and try how finely the text runs when thus applied; I enjoin that every soul (Christians as well as others) be subject to the higher powers, for the powers that at *present* be are ordained of God. Nero particularly, now at the head of the Roman empire, is so, and whoever resists him shall receive damnation; for he is not a terror to good works (discouraging and persecuting good men) but only to evil. Do well, and you shall have nothing to fear from Nero, *for he is the minister of God for good; a revenger to execute wrath upon evil doers*: so that it is your duty to be subject unto him, (Nero,) not only for fear of punishment, but for *conscience sake* and the fear of God. You ought to support him in all his power and dignity, (which he so well employs,) paying him such tribute as he demands, and as is due to him; for he is God's *minister continually attending on this very thing*, vigilantly discharging the duty of his office, every way promoting the good of the community.

"This must be the apostle's sense, or else the objection is nonsense; and I leave it to every impartial person to consider how injurious it must be to an inspired apostle to make him talk at this rate. What an idea must it give the world of Christianity? What would the Romans, particularly, (who had such a noble sense of liberty,) have thought of the Christian religion, when they heard one of the chief propagators of it had so zealously espoused the cause of slavery; and obliged all, under pain of damnation, to be subject even to their Nero, whom the senate had condemned as a public enemy, and the people hated as a tyrant.

14. *J. Murray, of Newcastle*. Lectures upon Revelation, vol. ii. p. 281. Foot note. "There is a passage, which has been much improved by those that imagine that believers of the gospel are, by the apostle, enjoined to yield a passive obedience, and that is in Rom. xiii. 1, which version reads, 'Let every soul be subject to the higher powers,' &c., to the beginning of the 7th verse. With all due respect to the translators and other learned men, I will affirm that this is rather a *paraphrase of the translators* than a translation of the text. From the very genius of the Greek language, it is manifest that *εξουσιαις υπερχουσαις* do not signify all sorts of authority, but only such as protect men in the enjoy-



ment of their just rights and privileges; and these words ought to be read literally, *protecting authorities*, or *excellent authorities*—ἐξουσία in its first signification, signifies *just and lawful power*, or *authority*, and can never be applied to tyrants and oppressors without abuse: *υπερεχα*, signifies to protect, or to be eminent, and is here understood in that sense, as in other Greek authors. Homer makes use of *this* word in this sense, when he describes Agamemnon addressing the Greeks, when the Trojans were advancing against them. (Iliad, iv. ver. 210.) Will ye tarry, says he, till the Trojans advance to know whether Jupiter will protect (*υπερεχῆ*) you? The apostle makes use of this word, Phil. ii. 7, to point out the excellency of the peace of God. ‘And the peace of God which passeth—*υπερεχουσα*—all understanding, shall keep your hearts.’ This same apostle, in the second chapter of this epistle, makes use of the same word to signify excellency, or what is more excellent or better. ‘Let each esteem other (*υπερεχουτας*) better than themselves.’ It does not appear from this passage that there is any command to be subject to any princes, except such as excel and protect their subjects. But let us read the whole paragraph, without any paraphrase in the translation, and see how it will prove non-resistance. Let every soul be subordinate to the authorities protecting them; for it is not authority if not from God. But those that are authorities (he finds the same place for *ουσαι* that I do ‘*ARE*’) under God, are appointed. Therefore, he that resisteth the authority resisteth the appointment of God, and they that resist shall receive judgment to themselves; for rulers are not a terror of good works, but of evil; will you not fear authority? do good, and you shall have praise from it, for he is the servant of God for good. But if you do evil fear, for he beareth not the sword in vain; for he is the servant of God, a revenger of wrath to him that doeth evil. Therefore it is necessary to obey, not only for *wrath* but for *conscience* sake. For this cause pay ye tribute also, for they are the servants of God waiting continually for this very thing. Render, therefore, to all their due, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour. Can any words make the subject more plain, that it is the appointment of God, and the ruler answering the character here given him, that lays the obligation upon Christians to obey him. If the people who bring Rom. xiii. 1, as a proof of mere passive obedience to all sorts of superiors, will please to read the text carefully, the arguments they use will vanish, whether they will or not. It is plain to a demonstration, that as the apostle does not here appoint any particular form of government, so he says nothing of the present rulers, but recommends subjection to governors in general; and that from the consideration of the divine institution of their office and the advantage thereof to mankind, when rightly administered. To resist such governors as answer the end of their office and the apostle’s representation, is, no doubt, a great crime, and deserves a proportionable punishment, called here *κριμα*, both in this life and that which is to come. But the resisting a tyranny and tyrants falls not under the sentence of the apostle. This text says nothing to the case of tyrants, but really excludes them as being another sort of creatures from what he describes, and the very reverse of that character which he gives the ministers of God, to whom he requires subjection. To put this matter beyond dispute, let us suppose *Nero* here understood, as the advocates of this doc-

trine must mean, if they mean any thing, and try how nicely the text runs when thus applied.”

“I enjoin that every soul (Christians as well as others) be subject to the higher powers, for the powers that be are ordained of God. *Nero* (particularly at the head of the Roman empire) is so; and whoever resists him shall receive damnation; for he is not a terror to good works (murdering and persecuting the good) only to evil. Do well, and you have nothing to fear from *Nero*, for he is the minister of God for good, a revenger to execute wrath upon evil doers; so that it is your duty to be subject to *Nero*, not only for fear of punishment, but from conscience and the fear of God. You ought to support him in all his power and dignity, (which he so well employs,) paying him such tribute as he demands, as is due to him: for he is God’s minister, continually attending on this very thing, carefully and watchfully discharging the duties of his office, protecting all his subjects, restraining the injurious, defending the innocent, in every way promoting the good of the community. This must be the sense of the apostle, otherwise the arguments on the other side of the question are void of all meaning, and are nonsense. Now, I leave to any person of common sense to determine what a reflection it is upon the apostle to make him speak in this manner. What would the Romans think of the Christians, when they heard them propagating so zealously a doctrine, upon the pain of damnation, which was condemned in the senate of Rome, when by an act of the same they condemned *Nero* as a tyrant for his murders and barbarities. Could they have said any other thing than that Paul had espoused the cause of a murderer, whom they had by the Roman laws condemned not only as unworthy of rule, but as unworthy to live. I must truly say that it is contrary both to the reading and interpretation of the apostle’s words, to father upon him the doctrine of non-resistance; for as to passive obedience it is an absurdity, there can be no such thing in the rational world—it belongs to *stocks* and *stones* to obey passively; for no minds can yield obedience but from the heart. When a man is passive he yields no obedience. But I think it may with better reason be concluded, from the apostle’s words, that neither Christians nor any person else, are bound to submit to unjust or tyrannical rulers, but on the contrary if they do, *they are doing all that is in their power to prostitute the ordinance of God, and giving the apostle openly the lie.*”

“They are not at all authorities of God, according to the apostle, if they are a terror to good works, and a praise to evil; for the authorities appointed by God are appointed for this end. And the authority that does not answer this end is not an authority that is lawful to obey. In such a case the threatening should be read backward, namely, he that *resisteth not* the power shall receive (*κρίμα*) judgment. If any persons were to read a Greek classic, as these advocates for passive obedience read the New Testament, they would be posted up as enemies to true literature and common sense by all the literati in the three kingdoms. The apostles nowhere affirmed that Christians, at the pleasure of despots, were to surrender their liberties more than others, who were fellow-citizens with them in the same country. If both the rulers and the rest of the subjects differ with them, they have no other shift but to remonstrate against their oppression, suffer or forsake the country.” It may be safely affirmed of this exposition, that for “judicious erudition, accurate criticism, rational sentiment and consistency,” it cannot be

exceeded, and Mr. Cooper will find that his metal is not of weight sufficient to make an impression upon it. I yield it the palm, and rejoice that I have been enabled in any measure to approach it in accuracy of criticism and truthfulness of sentiment. I penned my own without assistance from any other. I had simply the Greek text before me; to which I have as good a right as the translators, whom, however, I highly regard.

15. *Mr. Herle, Prolocutor of the Westminster Assembly, after Dr. Twiss.* "The powers here are said to be ordained of God, and verse 2d to be the ordinance of God. The apostle speaks in the general, without application to the Roman or any other, but on the contrary, it is stood upon that he intends his precept of a *lawfully called magistrate.*" Reformation doctrine, is it not?

16. *Alexander Shields. Hind let loose, p. 241.* "In the very directions about making and setting up kings, the Lord shows what conditions shall be required of them. *Deut. xvii. 15, &c.*, and in all directions for obeying them, the qualifications they should have are rehearsed, as *Rom. xiii. 3, 4.* Therefore none are to be set up but on these conditions, *and none are to be obeyed but such as have these qualifications.*" A reformation doctrine.

17. *Pareus* again, *Rom. xiii. 1.* "Ordained signifies that the powers are of God ordained; that is, are circumscribed by certain rules of right and honesty, within which rules, unless they contain themselves, *they degenerate from the ordinance of God.*"

18. *Knox.* "There is a great difference between the *authority* which is God's ordinance and the persons of those who are placed in authority. The authority which is God's ordinance, *can never do wrong*; for it commands that vice and wicked men be punished, and that virtue, with virtuous and just men be maintained; but the corrupt person placed in this authority may offend, and most commonly doth, contrary to this authority; and is then the corruption of man to be followed by reason that it is clothed with the name of authority?" *Hist. Book ii. 146.*

Again, in his dispute with Secretary *Lethington*—the latter began to read with great gravity the judgment of Luther, Melancthon, the mind of Bucer, Murculus and Calvin, how Christians should behave themselves in time of persecution, adding, "The gathering of these things hath cost me more travail than these seven years in reading commentaries."

"The more pity," replies *Knox*; "and yet what have you profited in your own cause, let others judge—your first witnesses (Luther and Melancthon) speak against the Anabaptists, who deny that Christians should be subject to magistrates, or yet that it is lawful for a Christian to be a magistrate, whose opinion I no less abhor than ye do. The others, (Bucer, Murculus and Calvin,) speak of Christians subject to tyrants and infidels, so dispersed that they have no other force, but only to sob unto God for deliverance; that such, indeed, should *hazard* any farther than these godly men will let them, I cannot hastily be of counsel."

The reader is now able to judge how little truth there is in the following statement of Mr. Cooper, and on whose side the acknowledgment must be. "Let it be borne in mind, then, and *let it be publicly acknowledged by Mr. Roberts*, and his brethren of the Reformed Presbyterian Church, that their dogma on this subject is in direct opposition to the concurrent testimony of sound and judicious expositors of the sacred

scriptures." My acknowledgment is contained in the above "Testimony of sound and judicious expositors of the sacred scriptures." More might be added. Indeed I should not have introduced so many, had it not been for the above vaunting and impertinent demand. That great names and good men have been found on the side of errors and oppression is too true, and to be lamented. A *Leighton* was the associate of a *Sharp*! But happily, as great names and as good men are found on the side of truth and liberty. A *Knox* will compare with a *Calvin*—*Chrysostom* with a *Scott*—a *Herle* with a *Chalmers*; a *Murray* with a *Hodge*—whilst a *Milton* and a *Sydney* have not their parallels in the ranks of the slaves who have bound their necks to the yokes of the immoral and despotic governments and princes of this world. The young are rash and self-confident—I would kindly recommend, therefore, to Mr. Cooper the judicious advice of Ahab, king of Israel, to Benhadad, king of Syria—"Tell him, let not him that girdeth on his harness boast himself as he that putteth it off."

IV. But what saith the scripture with respect to the moral character of the Roman government? On this part of the subject I must be brief. An array of texts, with a brief exposition, will be sufficient.

Daniel's description of this empire is that of a monstrous wild beast, rending and devouring its prey. Dan. vii. 7. "After this I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it." The interpretation is given v. 24: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and it shall tread it down, and break it in pieces."

Mr. Cooper will not, certainly, dispute that this fourth kingdom thus symbolized is the Roman empire, the fourth universal sovereignty that has domineered over the earth. Does this description present any other features than those of an odious despotism, *devouring*, and *treading down*, and horribly *breaking* in pieces the tribes of men. Does the ordinance of God, described in Rom. xiii<sup>th</sup>, devour, tread down and break in pieces? No; it is the minister of God to men for good. It proclaims peace on earth, and good will towards men. It promotes godliness and honesty, and in every view advances the happiness of mankind. The Roman government, in contrast, is a ravenous beast, rending and devouring its prey, which has not its prototype among all the wild beasts of the field. The ordinance of God described in Romans, is a peaceful minister from heaven, dispensing tranquillity and gladness to the children of men.

John describes in Revelation xiii. 1, 2, the same Roman empire under a similar symbol—a beast rising from the sea having seven heads and ten horns, and possessing the characteristics of the lion, the bear and the leopard, the symbols of the Chaldean, Medo-Persian and Grecian universal monarchies, in the vision of Daniel. A monster, indeed! "In general form resembling the leopard, having the mouth of a lion and the paw of the bear; swift in its conquests like the leopard son of Philip; treading down the nations like the Persian bear, and like the royal lion of Assyria and Chaldea, roaring aloud and devouring its prey."

Few will be so hardy as to dispute the common interpretation, that this beast is the secular power of the Roman empire. "All interpreters agree that the Roman empire was here intended."—*Scott*.

So far from being the ordinance described in the passage in dispute, *it is the ordinance of the devil.* "The dragon gave him his power, and seat and great authority." The dragon is the devil, Rev. xvi. 9. The beast is from God, only in the same sense that the dragon is from him, providentially; while all his physical strength, his actual investiture and national right to reign are from the devil.  
(*To be continued.*)

MEMOIR OF REV. THOMAS DONNELLY,

The subject of the following memoir, Rev. Thos. Donnelly, was born in the North of Ireland, in the county Donegal, January, 1772. Having obtained the rudiments of a classical education there, he entered the college of Glasgow, in Scotland, November, 1788. He emigrated to the state of South Carolina, in the year 1791: and in the year 1794, completed the usual course of literary studies, at Carlisle, in Pennsylvania. Sometime afterwards he commenced the study of theology, under the Rev. Wm. King, and in due time was taken upon trial for the ministry, by the committee of Presbytery in South Carolina. On account of the disorderly conduct of some members, and the death of Mr. King, the committee of Presbytery was dissolved, and a stop put to Mr. Donnelly's trials, until the 26th of June, 1799, when he was again taken upon trials, and licensed to preach the gospel, by the Reformed Presbytery at Coldenham, along with Messrs. Wylie, Black, and McLeod. On the 3d of March, 1801, he was ordained to the pastoral charge of the congregation about Rocky Creek, in Chester District, South Carolina, or such part of that people, as he should be able to superintend.

On the 6th March, the same year, Mr. Donnelly married Agnes Smith, a member of the church over which he was placed, by whom he had a family of four sons, and one daughter, four of whom survive him. He laboured with unwearied diligence among the people, and often rode a distance of many miles, to supply the several scattered societies in Carolina, and Georgia. By the appointment of Synod, Rev. John Reilly visited South Carolina, and was regularly installed in the pastoral charge of the lower congregation, on the 23d of February, 1813. Some few years after this, Mr. Donnelly was by Presbyterial authority liberated from the charge of the Rocky Creek, or Brick Church congregation, on account (the writer believes,) of the prejudices, and differences, (whatever was their origin) that had long distracted the church. Mr. Donnelly met with much opposition in certain cases, in carrying out what he thought were the true principles, and discipline of the Reformed Presbyterian church; and his opinion was, that this opposition from some of the people, arose from their dissatisfaction with those principles. However, it now appears, that those whom he called "Dr. Wylie's party" in the church, have sided generally with those, now justly termed New lights. A number of people friendly to Mr. Donnelly and his principles, adhered to his ministry, and were denominated, Mr. Donnelly's congregation. To these, and to others who called him, he continued to preach the gospel faithfully, in accordance with the synodical injunction.

Slavery in the south caused the members of the church to emigrate,

at different times, to the free states of the west; so that only a few families of Reformed Presbyterians, are now remaining in Carolina. Mr. Donnelly's age and incapacity to emigrate, or discharge Pastoral duties in a western congregation, determined him to stay and supply as he was able, the scattering members of the church with gospel ordinances. This he did till about a year previous to his death, though often under much weakness and infirmity. The last time he preached, was on the 1st Sabbath of November 1846, from the 14th verse of the 25th Psalm. On the 1st of January 1847, he was attacked with paralysis, from which his bodily and mental energies, only partially recovered.

He often suffered very severely, during his protracted illness, but he possessed his soul in patience, and no murmur was heard to escape his lips. Few men we can safely say, loved the principles and discipline of the Reformed Presbyterian Church better, or lived more in accordance with their profession than he. And for strength of judgment, prudence, and decision of character in the management of judicial concerns, he had few equals. Accustomed to combat the arguments of the Associate Reformed church with regard to their doctrine in relation to civil Government, the subject was not new to him, when more recently agitated, by those now called New Lights. He said the arguments of the Associate Reformed and those of the New Lights were the same. And he had good opportunities of knowing, as through the kindness of his friends, he received an account of all the discussions that took place in the church on that subject.

While the frailties of age, and distance of place, prevented him from co-operating with his brethren, we have no hesitation in saying that in principle he was utterly opposed to the New Lights—he was decidedly with those who maintained the doctrines of the standards in their purity.—*Communicated.*

[For the Covenanter.]

#### THE CHURCH AND HER INDIGENT MEMBERS.

We think we hazard little in expressing the opinion that the success which has attended the various secret associations which have recently sprung into existence, is, in a great measure, to be attributed to the sparing and inadequate assistance which the Church affords to those of her members who may be either prostrated by sickness, or reduced to want by any of the numerous adverse circumstances which so frequently transform the prosperous and affluent man of yesterday to the distressed and poverty-stricken suppliant of to-day. If the sentiment which we have advanced is correct,—and on this point we have no doubt,—does not the church owe it to herself, and to the world, to extend more liberal and adequate aid to relieve the wants of her indigent members. We feel confident that the indifferent course which has been too often pursued towards her suffering communicants has been the occasion of preventing thousands from uniting with her who are now strenuous advocates of Odd Fellowship, and consider their Lodges far preferable to any Church. We know of numerous instances of this kind. A sad choice truly, and none the less palliated by the reason assigned as the occasion of it.

People generally have anxious, and frequently fearful forebodings of the future—often doubting whether they will always be enabled to pro-

cure a sufficient quantity of food and raiment to render life comfortable. This state of feeling too often predominates, and while it holds the ascendancy, the attention of the over-anxious individual is sometimes directed to those secret organizations, and he imagines that he has here found full and ample security against all life's ills—a sure preventive for all the misery and distress arising from destitute circumstances. This, we think, is the principal reason why so many have been induced to unite with these secret orders; and this feature—which forms the very life blood of Odd Fellowship and all organizations of a similar nature,—has been wrested from the Church, through her own apathy and neglect. We would not be understood as desiring to have the Church imitate and fashion herself after the manner of these societies—to endeavour to compete with them in the strife for popular favour, but we would like to see her assume such a position towards her needy and afflicted members as would increase their comfort and her own prosperity,—the effect of which would ultimately be to turn the current of popular opinion into its legitimate channel, from which it has been diverted by secret orders, claiming for themselves the character of purely *benevolent* associations, and holding out the idea that their sole object is to alleviate the sufferings of the afflicted and destitute. We would rejoice to see the Church place her poor and frail members in far more comfortable circumstances than they would be were they either directly or indirectly connected with some of the societies to which I have adverted,—I say indirectly, because the widow, although she may not in reality be connected with any of these associations, still may receive benefits through the membership of her deceased husband. I have admitted that there are some benefits to be derived from being a member of one of these Lodges, but—are they sufficient to remunerate you for the slothful and dissolute habits engendered, the time squandered, the money expended, and what is infinitely worse than all, taking an oath, or some substitute therefor, to support and abide by certain articles and stipulations, of the nature of which you are from the necessity of the case entirely ignorant. This is the *price* at which these Lodges would have us *purchase* their *benefits*! A rather hazardous speculation even when dressed in the garb of *benevolence*.

It appears to us no matter of astonishment that Odd Fellowship has made such rapid progress within the last few years, since the Church by treating her poverty-stricken members with so much indifference and neglect has permitted these Secret Societies, apparently, if not really, to surpass her in ministering to the necessities of the suffering. There is, however, an essential difference in the motives which instigate the Church and these secret associations to aid this unfortunate class,—the one is prompted to relieve their wants from purely benevolent feelings, and without any previous fee from the recipient of their voluntary gifts, —while the other merely performs that for which the individual had previously bargained, and to which he is as justly entitled as he is to a fair remuneration for a day's labour, and yet the advocates of Odd Fellowship and Free Masonry claim for their organizations a *benevolent* (!) character.

\*\*\*\*\* "with gilded wings,  
This painted child of dirt" \*\*\*\*\*

would fain attract the attention and gain the applause and admiration of the multitude.

Is there not danger, fearful and melancholy in its character, that the

Church,—if she fails to participate in and control the various benevolent movements which are projected with a view of promoting the welfare of the people,—will at some future period, reap the bitter consequences of her own inactivity. Were she to arouse from her indolence, and, with all her mighty energies, take this, her appropriate work into her own hands, who can doubt that every vestige of these secret associations would soon be obliterated.

R. B.

From the Presbyterian.

## THE HUGUENOTS.

### THE PEACE.

In the month of January, 1563, the Duke of Guise marched against Orleans. The Admiral had gone into Normandy, in order to receive supplies from England, and had left his brother, D'Audelot, to defend Orleans with two thousand of his troops. The Duke planted his guns against that side of the city on which the Loire runs. He soon made himself master of the suburbs, and of the tower at the foot of the bridges across the Loire; but, fortunately, D'Audelot had caused a great part of the bridges to be destroyed. Notwithstanding the skill and energy with which the defence was conducted, the fate of the city seemed to be determined, when the Duke of Guise was assassinated by Palrot Marri. This man was possessed of great physical strength, but in spirit he was a very coward. At this time he was in the pay, both of the Admiral and of the Duke himself; feigning to act as spy, first to the one, and then to the other. Though he afterwards accused the Admiral, and others of the Huguenots, as his employers in the atrocious deed, it appeared that none of them were even aware of his design. The Duke, after concerting the plan of an attack on the city, was returning home, when Palrot aimed a pistol, loaded with three bullets, at his shoulder, and with murderous effect. The Duke, on his death-bed lamented the massacre of Viessy as the cause of the civil war, and declared that he was innocent of any premeditated purpose of slaughter on that occasion. This nobleman possessed extraordinary talents, both as a soldier and a politician; and to these he added an unusual liberality and courtesy towards the bulk of the people. He was zealous for the Romish church, and this ardent, but mistaken zeal, overmastered his generous disposition, and led him to commit and encourage the most frightful cruelties towards the Huguenots. But ambition was the master principle of all his actions. Eminently fitted to advance the happiness of his country, his insatiable desire of power rendered him a curse to France, while he bore the title of her saviour. Our admiration of his talents only increases our regret that they should have been so wickedly employed.

The army before Orleans continued its operations; but a truce was soon agreed upon, with the view of entering into a treaty of peace. The terms of the peace were as follows: That the nobles should enjoy the exercise of the reformed religion, with their families and retainers, in their own houses. That in certain cities appointed by the court, the professors of the Reformed religion should have the privilege of meeting for the purpose of worship. That Paris should "be free from the whole use of that religion." The Prince of Condé, and altho had



taken part with him, were declared faithful subjects, and all past injuries and offences were to be forgotten and buried.

Five days after the peace was concluded, the Admiral arrived at Orleans with a large army, and ample pecuniary means of maintaining it. He denounced the treaty as weak and improvident. He maintained that the conditions of peace provided only for the religion of certain classes, since mechanics, peasants, women, children and aged persons, could not travel to some privileged city, or to the mansions of the nobles. Two of the leaders of their oppressors were dead, the other was a prisoner, and their own army was in a better condition than ever it had been, so that, he said, they might soon have secured peace on their own terms.

The peace was truly unfortunate. The persecution of the Huguenots abated nothing of its former severity. The late edict was openly violated; magistrates threw every obstacle in the way of the assemblies for worship, and rather encouraged, than restrained, the violence of the garrisons and of the populace against the Reformed. The cause of the gospel became every day more perilous. Accounts are given of one hundred and thirty grievous slaughters in various cities, during the two years of peace. Equally unfortunate were the effects of this peace upon the Prince of Conde himself. In the interval of inaction, he gave himself up to his former intemperate habits, and neither the tears of his pious wife, nor the admonitions of his godly ministers could recall him to a sense of his religious duties. But after the death of the Princess, he suddenly retired from the gay and licentious society of the court, and sought the counsels of the good and godly, and gave himself more earnestly to the study and practice of true piety and godliness.

Meanwhile Catharine, having caused the king's majority to be proclaimed, made a progress with him through France. In the month of July, 1565, they arrived at Bayonne. Here they were joined by Elizabeth, queen of Spain, sister to Charles, and by the Duke of Alva. There can be no doubt that the troubles which followed this meeting, and the massacre of St. Bartholomew itself, were the effects of a league formed and ratified by these parties, for the total destruction of the Protestants in France. Patiently, with a perpetual smile on her countenance, and with gracious words ever in her mouth, did the inhuman and treacherous queen-mother mature her scheme of bloody tyranny, continually looking forward to the day when a fit opportunity would present itself, for crushing the Protestants effectually and for ever.

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#### FOREIGN CORRESPONDENCE.

#### LETTER FROM THE EDITOR.

*Strabane, (Ireland,) July, 1848.*

In my last I furnished a hasty sketch of the city of Manchester, and such objects in and about it as seemed to me likely to be interesting to the readers of the *Covenanter*; and now, after expressing again my high sense of the kindness and attention which I experienced during my brief sojourn in that city, I proceed to attempt a still more abbreviated account of but a few things to which my attention has been directed during a stay of two weeks in this large and *incomprehensible*

metropolis. I entered the city in the evening, too late and too much fatigued to make any inquiry after our covenanting brethren. The next morning I found the residence of the Rev. Dr. Cunningham, the learned and excellent missionary of the Scottish Reformed Presbyterian Synod, to the Jews of London. With him, having introduced myself, I at once occupied the position of an old acquaintance, and at his urgent solicitation, continued to be his guest until my departure from the city, receiving from himself, his aged father and his sister, every kindness which it was in their power to bestow.

It so occurred, that Dr. Cunningham was just about leaving home this morning, to attend a monthly meeting of the missionaries under the care of the Society for the Propagation of the Gospel among the Jews, held at the Society's Rooms, and at which the missionaries are expected to give in a report of their labors during the preceding month. With this meeting Dr. C. keeps up a connexion so far as that he attends, and furnishes for the encouragement of the society of missionaries, a brief statement of his own exertions. His reports are presented to the Missionary Board of the Scottish Synod. I accompanied him, and found there seven missionaries—all, with one exception, converted Jews,—among them, a female employed in teaching Jewish children, assembled with Mr. Yonge, the able Secretary of the Society. The reports read and the facts elicited during this meeting, were not, in general, very encouraging; still, many conversations had been held, tracts and Bibles had been distributed, a few more children had been gathered into the school, and some additional avenues had providentially opened to future labors among "the English Jews," a class hitherto less accessible than those from foreign lands. These missionaries are not all ordained ministers—at least this is my impression,—some of them are. Some of the rest are students,—but all of them looking forward to the ministry. In the mean time, they all labor substantially in the same way, going among the Jews, conversing with them in their stores and dwellings, and anywhere as they meet and can detain them. In this way, seed is sown, which, though it may not yield at once much fruit, will in time, may we not hope, vegetate and produce an ample return? Assuredly it will, if these labors are undertaken in faith and sincerity, and attended and followed by earnest, wrestling prayer. Indeed, the very fact that so extensive and lively an interest has been awakened in behalf of these "outcasts," is itself an indication that God is about to visit them in mercy—to turn again their long and dreary captivity. Should we not, for our own sakes as well as for theirs, earnestly long for the coming of that day? For, if their "casting away be the reconciling of the world, what shall the receiving of them be, but life from the dead!"

Dr. C.\* occupies a very interesting position in London. His principal business is laboring as a missionary among the Jews—his particular field being the noted parish of St. Giles—one of the worst even in London. Four and sometimes five evenings in the week, (he can approach them only in the evenings, when the sales of the day are over, or nearly so,) does this indefatigable and zealous missionary sally forth to preach, and argue, and teach, using every available means to

\* Dr. Cunningham received the title of LL.D. from a Scottish University, for his eminent mathematical attainments.

overcome the almost impenetrable obstinacy of this "stiff-necked" people. So far, he has not been cheered by any instance of decided conversion; but, in a considerable number of instances, he has been so far prospered as that he now finds a readiness to hear, and even to read, where formerly he was met by nothing but frowns and direct insult. He has also a small, but interesting, class of children, with whom he meets regularly in the house of a Jew, teaching them, among other things, the principles of true religion, employing the Bible as his text-book.

During my stay, the first Sabbath, a young Jew, with whom the Doctor had had frequent interviews, was present at sermon, and gave good attention. Like the other missionaries of whom I have spoken, our brother has been "going forth" often mourning "bearing precious seed," we hope, to return another day, "rejoicing, bearing his sheaves." Should any of our readers desire to contribute to a Jewish mission, they have here a channel opened for their benevolence.

I now turn to a different subject,—the history and present state of the society of our covenanting brethren in London;—for there is a society, which meets regularly every other Friday evening, in the house of Dr. Cunningham, for social fellowship. They also attend twice every Lord's day upon public worship in the same place. The Doctor, with characteristic industry and zeal, keeps up this service in addition to his other labors, and with no other reward than the consciousness of being employed in his Master's work, and in doing good to his brethren, and such as may attend upon his ministry.

This first Covenanter preaching in London, since the decline of the Reformation, so far as we have heard, was by one of the M<sup>c</sup>Millans, who having been sent for by a Mr. M<sup>c</sup>Ewen, originally of Lauriston, but a resident of London, went up and preached until *forbidden by the bishop*. The next was by Mr. (now Dr.) Andrew Symington, about thirty-six years ago. From that time, we find no evidence of the administration of ordinances here, agreeably to our principles, until the organization of the existing Society, which took place on the 28th of July, 1845, at No. 18 Arundel street, Strand. There were present Mr. Samuel Carson, who had taken the most active part in the measure, Mr. James Neilson, of Edinburgh, Mr. George Lillie, (then a student, now a licentiate in connexion with the Irish Synod,) and Messrs. Peter, Andrew and Alexander M<sup>c</sup>Dowell. The Rev. J. Carshaw, and two elders from Glasgow, were also present; and at the second meeting of the Society, at which Rev. R. Johnston, of Manchester, was present, rules were drawn up and adopted for their future guidance. From this time the meetings have been regularly held and well attended.

In March, 1846, they received three Sabbaths' preaching by a licentiate of the Irish church, and thereafter they all attended upon the ministrations of Rev. R. Johnston, at a station belonging to the Free church. In May of the same year, Dr. (then Mr.) Cunningham, then a licentiate, came to London, and with the exception of a short time, when he returned to Scotland, and was there ordained to the work of the ministry, he has preached regularly every Sabbath, part of the time once a day in an unoccupied Free Church chapel, and the remainder of the time in his own house, No. 6 Burton street, Burton Crescent, twice every Sabbath. Of course, changes have taken place as to the members of the Society. These it is unnecessary to specify. Of the original male

members, Messrs. Andrew and Alexander Mc'Dowal still remain. With these brethren I worshipped twice each Sabbath, that I was in this great metropolis—the Doctor taking the forenoon services, I the afternoon;—and certainly, it was in no ordinary degree refreshing, to find even a handful of Covenanters keeping aloof from the churches around them, and assembling every returning Sabbath to hear the word in an “upper chamber;” and yet it was sad to contrast this with the time when in all the principal churches in and around London, the pulpits were occupied by faithful Covenanting ministers, and when this even then great city was a centre of illumination, radiating far and near. Oh Lord, revive thy work in the midst of the years!

For two weeks I traversed the far-reaching streets of this great Babel. But how shall I begin to recount and describe its wonders? What shall I say of St. Paul's Cathedral? of Westminster Abbey? of the Tower? of the parks? of the crowds of people—aristocratic and plebeian?—From my own experience, I can testify to the “utter inadequacy of all description, to convey any idea of the immense proportions, the perfect symmetry, the finished workmanship, the exquisite garniture, of such an edifice as Westminster Abbey—to say nothing of the thronging associations which crowd upon the recollection, as you walk among the tombs of the distinguished dead—some of them entombed six hundred years ago. These things I leave, and so of their other objects, for the secular page, and the more practised pen, and turn a little to the public affairs.

I need hardly say, that parties are very much divided in Great Britain. The two great parties are utterly broken; neither of them can muster a majority in support of its views. The reforming party is also divided. Hence, the present administration subsists upon mere sufferance—a circumstance in some respects favorable, in others unfavorable, to whatever Christian interests are within the scope of government influence. It is favorable, inasmuch as so weak a government dare not push, even if they wished, any measure openly hostile. For example, the subject of opening diplomatic relations with Rome has long lain, for this reason, untouched, until lately in the House of Lords, and is not now vigorously urged. It is unfavorable, because the same weakness gives, in fact, a weight of influence to Papists and men of kindred stamp in Parliament, which, *perhaps*, they would not otherwise possess. As another instance of the former, I may mention the “Church Sites bill,”\* which at the last account, had made considerable progress in the House of Commons.—As an instance of the latter, the “Roman Catholic Relief bill,” which has also advanced with the same indirect sanction of the government, through various stages.†

In regard to the state of things out of doors, among the people, there is no question of the rapid spread of a feeling of discontent with the existing order—particularly with the useless expenditure of the public revenues, in sinecures, in exorbitant salaries, and in pensions. A book has been made up, and is scattered broad-cast over the land—I hear it constantly quoted—giving a complete list of all these. To add to the discontent, levies are laid everywhere—the weight of taxation is be-

\* This bill compels landlords to grant sites.

† This bill abrogates all penal laws against papists, and allows papal bulls to transpire in England. If passed, it will be a long step towards the entire unprotestantizing of the empire.

coming nearly intolerable, even in England;—it is almost intolerable in Ireland already. And, finally, the dissenters have lost all confidence in the government—they have ceased to regard it, as they should have done long ago, as being any more than nominally protestant. I find, however, that a very general feeling exists among the higher departments of the middle classes favorable to an aristocracy, and particularly to a monarchy! They wish for reform in the administration, but are not yet ready to favor any radical change looking towards an alteration of the *form* of government. They do not feel the evils essential to the existing forms so deeply, and have yet to learn that what they do see and feel is inseparably connected with the very framework of aristocratic and monarchical institutions. I have not heard any sentiment from any quarter below the class last referred to, favorable to a radical change—though all could not agree either as to the extent to which it should be carried, or the mode of effecting it. A change of some kind all say must come, and soon. Just now, the empire is tottering.

It may be yet some time before the desire of change becomes so strong as well as general, as to overcome the proverbial attachment of the people to what is old, and to overleap all other barriers; but the time must come. And when it does, the throne will be swept away, and in company with its weighty appendages of a titled and unsettled aristocracy, consigned to utter annihilation. And after all, the day may not be so remote; the light has entered, and men cannot but see the monstrous evils of such a system as now misgoverns, as it mal-organizes this mighty empire. Would that in the coming convulsions and changes we could hope that the spirit of the gospel will be the actuating and controlling spirit. But this we cannot hope for. Many good men sympathize with the oppressed masses; there are good men among them—and these will have an influence, at least, when the weight of the tempest has passed over, and society begins to subside into something of order and quietude.

*Londonderry, July 26th, 1848.*

I reached Derry on the morning of the 12th of July, the anniversary of the battle of the Boyne, having left London on the 10th, and Liverpool on the morning of the 11th. Our passage across the Irish sea was unusually quiet; the deep was as placid as an inland lake; and though the evening was somewhat hazy, we still had a most interesting voyage. On the left, as we sailed out of the harbor, we had the Welsh coast, with its towering and massive headlands,—on the right, the comparatively low shores of Lancashire and Cumberland. As we proceeded northward, the Isle of Man came into view, with its precipitous cliffs, and high inland mountain summits. We passed close along its north-eastern and northern border, having on our right the distant ranges of the Wigton hills in Scotland, and a little further on, the Mowrne mountains in County Down, Ireland. Steaming around, we soon passed the mull (or beak) of Galloway, the southern extremity of Scotland, a high, bold promontory, surmounted by an elevated lighthouse. From this point the coast continues high and abrupt, with occasional recesses, in one of which lies Port Patrick, from which, to Donaghadee, in Ireland, is about twenty miles—being the nearest approach of the two countries. During the night we passed the Isle

of Rathlin, the mull of Cantire, the Isle of Mull, and the Giant's Causeway. All these, however, I have since seen, having visited the Causeway; from whose lofty bluffs the Scottish coast and islands are distinctly visible.

It was with no ordinary emotions that I found myself in the classic city of Derry, so celebrated in the annals of protestant conflicts for civil and religious liberty. It lies chiefly upon the south-east side of a hill, somewhat elevated and steep, on the north side of the Foyle. The city proper is very small, a quarter of a mile in width, and little more in length—still enclosed by the ancient and renowned wall which runs along the bottom of the hill, and ascending the shelving sides, east and west, stretches over the summit. It is wide: two carriages could meet any where upon it, and in many places six. The city extends, however, much beyond the walls, and presents the appearance of a town not destitute of business, but not very thriving; not so ancient as I expected in the aspect of its dwellings, but still with much that is venerable for age, and on account of associations with the past. Its population is about 25,000.

In Derry I first saw the people of Ireland on their own soil; and I must say, that the first view, on the pier, as the boat neared the quay, was by no means favorable, as it regards their physical comfort; nor has future observation altered, to any considerable degree, that first impression. I had been prepared, to some extent, for what I saw, by the sight of destitution in England; but certainly, I did not anticipate anything like the amount that met my view, at every turn, as we wended our way along the streets of Derry. As I journeyed through the neighboring regions, the same sights met my eye; and in the dwellings, the dress, and the aspect of a large portion of the people, I had ample proof that I was no longer among the well-fed, well-clothed and well-housed laboring community of our own happy land. Everywhere, at nearly every step, you meet, it may be one, it may be a family of beggars: sometimes a wretched mother, with two, three, or four, or more children, all in rags, travelling through rain and storm, and begging here and there a morsel. These are, indeed, papists, and often from a distance—some coming from the remote popish counties; but certainly they constitute a singular and painful feature in the existing state of things. But, leaving these out of view, there is enough that meets the eye which is indicative of anything but comfort on the part of the laboring population. Their dwellings and their dress show, what it is easy to ascertain upon inquiry, that labor in this country is of little value—that it does not suffice, even in the case of the industrious, to furnish a living upon anything but the lowest scale. A man's wages in the country average less than a shilling a day, he supporting himself; a servant-girl's less than twenty shillings for six months, she having, however, her meals and lodging. Indeed, the labor of females can hardly be said to be in demand at all—there is almost nothing for them to do. And mark, this is the standard by which the value of labor, as a commodity, is tested. It has scarce any value. Is it any wonder, then, that many are indolent? Can we be astonished that men will not exert themselves—that they will not, for they do not, make any great draught upon their intellect and invention? What inducement is there? Certainly, I would be disposed, if a laborer in Ireland, to do little—no more than would just keep soul and body together; my first, my last efforts would be directed to find

the speediest method of getting out of it. I make these remarks, the rather because I came to Ireland, impressed with the idea, that very much of the blame of their unhappy condition lay upon the laboring class themselves. I do now, however, entirely acquit them. By greater industry, and by drinking less whiskey, which, I am sorry to say, is too common among all classes, and by greater excites of ingenuity, they might make themselves more comfortable,—but they could not, unless in rare cases, rise above the condition of servitude. They are not so much to blame. Their state is the consequence, the result, of a variety of causes, which may, however, be nearly all summed up in this,—the intolerable burden of an exacting, and indifferent, absentee, landed aristocracy.\*

All are not in the state which I have described; by no means. In the cities and towns, merchants and tradesmen, and in the country, the farmers, those who hold large farms, are in a state of comfort;—especially the former,—but little inferior, if any, to that of the same class elsewhere. Still, the farmers have their own trials; and they are increasing. Nor do they live, even the best of them, in that abundance which characterizes the agricultural class in the United States. The small farmers, on the other hand, those who have from ten to twenty acres only, are at present in a condition sufficiently trying: indeed, if times do not improve, that class must disappear from the country;—they must leave it, or sink into the laboring class.

I would make this general remark,—*capital has here the whole power*;—labor is nothing; the laborer is nobody. The capitalist is the only person in the community.† True, money brings less interest than with us, but it will pay for four or five times the amount of labor; and besides, it brings with it a degree of social consideration, of which we are entirely ignorant in the United States.

I feel perfectly satisfied, that no country on earth ever needed a thorough revolution more than this one; and I fear matters will not be mended, unless by a convulsion, which, for the time, will uproot and throw into wild confusion all the elements of the social state. I had no fondness before leaving my own country, for the order of nobility and “*estated gentlemen*;”—and now, after witnessing the effect of their existence and pre-eminence in these lands, they have my most hearty dislike. I speak not of individuals—many of them are highly estimable; I speak of the class.

The Synod (Reformed Presbyterian,) were in session when I arrived in Derry. The brethren expected us, and room had been left for us—Mr. Johnston and myself—in the hospitable household of the Messrs. Cookes, in the Strand. There I met with Rev. Dr. Stavelly, and the Rev. Messrs. Russell and Graham; by all of whom, as well as by our hosts, I was received with a hearty welcome. For the doings of the Synod, I refer your readers to the very accurate summary prepared for the Banner of Ulster, and copied into your pages. It was a full and highly interesting meeting.‡ By meeting early in the morning, and sitting, with the necessary intervals, until an advanced hour in the evening, they were enabled to accomplish a good deal of business in a four days' sessions. My impressions were highly favorable as it respects the talent,

\* It is my purpose, to treat this question, of itself, and in detail.

† I need hardly say that professional men stand high.

‡ But two ministerial members were absent.

the deportment, the spirit of the ministerial members of Synod. They are highly intelligent, and frank, giving evidence of attachment to the cause and testimony of Christ, and in many instances, no little zeal for the good and the extension of Zion.

I have reason to believe, that the ministers of the Reformed Presbyterian Church maintain a high character among all parties for ministerial qualifications and diligence, for personal piety, and consistent deportment; and from what I have seen, I have no doubt deservedly so.

As to the business before Synod, I was particularly interested in the Irish mission, the Haytien mission, and the report of the Committee on the subject of ministerial support. On the first of these, a report of the most interesting character, was presented by Rev. Mr. Symms of Loughbrickland. Mr. Symms had visited no less than sixteen counties of the south and west of Ireland, during a tour of four weeks, and had met with surprising success; both in opportunities for preaching, which he frequently did, to large assemblies composed entirely of papists, and also in collecting a mass of facts demonstrating the readiness of that people to receive instruction at the hand of protestants, both from the pulpit and in schools. This statement more than confirmed all that I had previously heard of the desolating effect of the late famine. The deplorably destitute and miserable condition of the remaining population, and the singular influence which, in the providence of God, the late visitation has had, in weakening the hold of the priesthood upon the people, and at the same time, in removing the prejudices with which their priests had filled them against protestants, and particularly protestant ministers. The Synod entered, with great unanimity and heartiness, into the work of establishing a mission in the south and west, and I have little doubt that in the course of a few weeks, perhaps before I leave the country, operations will be commenced. While Synod was upon the subject of the Haytien mission, I had an opportunity of addressing them, having been, immediately upon entering, invited with very great cordiality, to occupy a seat with them. At the close of my address, in which I took occasion to state in some detail the peculiar circumstances of Hayti, as a missionary field, the Synod reaffirmed its former decision to co-operate with the sister Synod in America; and nothing now stands in the way of immediate action, but the want—which I hope will not long continue—of a suitable agent to offer himself to go forth with the message of salvation to these perishing outcasts. The plan for ministerial support, reported by the committee, was that of a common fund, out of which each minister is to receive an equal dividend. The general principle was affirmed, after some debate, and the committee reappointed, with directions to bring the matter more definitely before the people. As the committee is a very active one, and greatly interested in the object, the plan will be carried forward with all practicable speed, and will soon be in operation; and when the congregations here have deacons ordained, which will also be soon, it will be found, I have no doubt, a most wise and efficient mode of providing, with ease to the people, a competent support to the ministry.

I regretted, in common with many members of Synod, that time did not allow, of at least, the reading of the report upon the subject of deacons. This much I can say, that the report, prepared by an able com-



mittee, would have been favorable to action on that subject, and that the views which they were prepared to present, are substantially the same with those which have been presented in the pages of the *Covenanter*. When the Synod acts upon this subject, which it will probably do at next meeting, it will be in the affirmative—to ordain deacons to attend to the temporalities, ministers' salaries, &c. There is no such opposition to the deacons' office as has been manifested by some on that side of the Atlantic. All that is now required is a little more time, and the diffusion of some additional information.\*

As to the state of the church here, I am not yet prepared to pass any definite and decided judgment. I fear, from what I have seen, that while the externals of religion are more respected here—sabbaths, &c.—by the community generally, than they are in many places in the United States; that, in what relates to the interests of vital religion, the churches here—I speak in general—are not in a corresponding lively state. Thus far, I am disposed to think that the American churches are in as good a state as to attachment to truth, christian intelligence, zeal for the interests of the kingdom of Christ, and in christian deportment, as the churches here. In respect to discipline, I think the American churches are in the advance; and certainly, in respect to the use of ardent spirits and intoxicating drinks, we have made vast progress compared to theirs. I still find here the same drinking usages as formerly, and in almost the same flourishing state as ever. I have been offered such articles more frequently within the last four weeks, and especially the last two, than for the last fourteen years in the United States. And what has surprised me is, that all the destitution which Ireland has experienced, seems to have little influence in diminishing the amount of drinking. The ministers are remiss on this subject; and too many of them countenance the old habit by their example. On this point they have something to learn; and happy will be the day for Ireland and Irishmen, when they quit altogether drinking whiskey. It is only when I think of their conduct in this respect, and see in every village, door after door, with the ominous superscription "Licensed to sell spirits and ale," that I feel my sympathies for her miseries becoming at all chilled. Why will these poor people still drink? Why do not all the ministers lift up their voice like a trumpet, and attempt, at least, the healing of this evil—the monster-plague of this unhappy country?

The south of Ireland is just now, as you will learn by the public prints, in a most alarming state. There can be no question that the masses are arming secretly, and preparing themselves for a desperate outbreak. The imminence of the crisis is seen in the fact, that the habeas corpus act is suspended for eight months; in other words, that the authorities may take up and imprison for six months any person they choose, without assigning any reason. Even where I now write, the population are filled with alarm. They are apprehensive of a massacre—a popish massacre, like that of 1641. There are now in Ireland 40,000 troops, and they will all be needed, even if they remain faithful. Should the apprehended insurrection take place—if they, or any considerable number of them, join the people, then, of course, Ireland is lost to Britain. This insurrection is contemplated by the Repealers, and the

\* An excellent Essay has appeared lately in the *Scottish Presbyterian—Covenanter periodical*—which I will forward for publication in your paper.

Repéalers are mostly papists. But are the protestants of Ulster loyal? In one sense, they are: they fear that if repeal be carried, they will have to fight the papists. But do they love the British government? No; except a few—the “gentlemen,” the Episcopal clergy, the officials, and a portion of the Presbyterian clergy, such as Dr. Cooke, who is government agent for distributing regium donum;—and these are few, compared to the masses. The great mass have no liking to what is really foreign rule. And just now a subject is in agitation, which may lead to serious consequences;—I mean the tenant-right question. Hitherto, the farmers have been so related to the landlords, that at the expiration of the lease the farm reverts to the latter, with all the improvements which the tenant may have made upon it; nor has the tenant, even in Ulster, had any *legal* right to sell his improvements, without leave, when leaving the property. Usage has allowed this in Ulster; but not elsewhere. They are now endeavoring to have a law passed to meet this case, and secure themselves. If government yields, they will be quieted; if not, the consequences cannot be foreseen.

I close by stating, that wherever I have gone among the people, I have from all, ministers and people, repeated and most lively expressions of gratitude for the assistance given by our churches to their poor. Could the contributors hear what I have heard, it would amply repay them.

Yours, &c.

J. M. W.

## AFFAIRS ABROAD.

### REFORMED PRESBYTERIAN SYNOD—IRELAND.

We copy the following interesting account of the proceedings of this Synod, from the “Banner of Ulster.”

The annual meeting of this body was held in Londonderry, on Monday evening, July 10th, and was opened with a sermon by the Moderator, the Rev. Thomas Carlisle, of Rathfriland, from Isaiah xxi. 11, 12—“Watchman, what of the night? The watchman said, the morning cometh, and also the night,” &c. From this subject, Mr. C. first exhibited, in plain, scriptural and appropriate terms, the character and duties of ministers of the Gospel as watchmen—and, secondly, considered a number of the most striking and remarkable signs of the present day, indicating that to the Church the morning cometh, and also the night. The discourse, which was very seasonable and suitable, and which was distinguished by fulness of scriptural illustration, and the application of scriptural prediction to passing events, was concluded by solemn appeals to ministers, elders and people, in reference to their respective duties at the eventful period through which the Church is now passing.

After the Moderator had constituted the Synod,

The Rev. WM. J. STAVELY, D.D., was unanimously elected Moderator for the present year.

On Tuesday morning the Synod met by agreement, at seven o'clock, for devotional exercises, which were conducted by the Rev. Messrs. Smyth and Russell, and afterwards the minutes of last year's meeting were read, and arrangements were made for conducting the business. It was agreed, that in future, the Moderator should open the session immediately after breakfast, with, besides prayer, reading the Scriptures and praise.

### EDUCATION OF STUDENTS.

The reports of two committees on education were given in by Mr. Houston—the former that which had been appointed to superintend the studies of the students attending the Royal Belfast College, and the latter the Synodical Committee of Final Examination. The number of students which attended the class during the last session was eleven, of whom seven or eight were punctual in their attendance, and the others were prevented occasionally from other engagements. They had read,

critically, the Gospel of Matthew, in the original—had been examined in portions of the Exposition of the Westminster Confession, and Mr. Houston had delivered to them a few lectures on Christian missions. The committee had, besides, inspected the progress of the students in their literary studies, and had directed their attention to the distinctive principles of the Church's testimony. The theological library had been considerably increased during the last season. The Synod expressed satisfaction with this report, and re-appointed the committee. A lengthened conversation took place relative to the attendance of the students upon social worship while studying at College, and it was unanimously agreed that sessions should certify students on going to College, in relation to their membership in the Church, and should require of them, on their return, similar testimonials of their diligent attendance upon all the ordinances of their profession.

The Committee of Final Examination reported, that they had examined Messrs. William Stavely Graham and John Newell, theological students, recommended by the Eastern Presbytery, who had completed their collegiate studies with considerable distinction. The report was received, but as these students had only been one session at the theological hall, they were ordered to attend two additional sessions to the study of theology, while, meanwhile, the Presbytery may receive trials from them occasionally, as preparatory to license. The committee was re-appointed—Mr. Sweeney being added to it—to meet at Ballymena, on the first Tuesday of June, 1849, for a similar purpose.

The Committee on Education was re-appointed, and directed to give special attention to the subject of elementary and collegiate education, and to report to the next meeting of Synod.

#### THEOLOGICAL HALL.

On the subject of establishing a theological hall in this country, and appointing a theological professor, an interesting discussion took place. The desirableness of such an appointment was generally admitted, while a few seemed to question its expediency at present on the ground of the difficulty of obtaining suitable means of support for a theological seminary from the Church. A committee, consisting of the Rev. Messrs. Simms, Smyth, Russell, and Wallace, was appointed to take the whole matter under its consideration during the ensuing year, to correspond with Presbyteries and sessions on the subject, and report to Synod at its next meeting.

The next meeting of Synod was fixed for Belfast, on the second Monday of July, 1849, to be opened by a sermon from the Moderator, at seven o'clock in the evening.

#### SIGNS OF THE TIMES.

The committee on this subject was continued, and Dr. Stavely was appointed to prepare a "pastoral letter" to the members of the Church, in relation to present dangers and duties—to be circulated before the day of thanksgiving. The fourth Thursday of November next was appointed as a day of public thanksgiving by the different congregations; and the fourth Thursday of January, 1849, as a day of public fasting. Mr. Houston, after he had detailed to the court the sufferings arising from the persecution of the Free Church in the Canton de Vaud, was directed to prepare a letter of sympathy, in the name of the Synod, and to transmit it to those in Switzerland who are suffering for Christ's cause, after having submitted it to the revision of the Committee on Foreign Correspondence.

#### SYMPATHY OF THE AMERICAN REFORMED PRESBYTERIAN CHURCH.

An interesting report of a committee that had been appointed to receive and appropriate the benefactions of brethren in America, for the relief of poor members of the Church in this country, was presented. From this it appeared that upwards of 200*l.* (\$1,000.) had been received during the season, besides considerable sums that had been sent for specified cases for private distribution. The Synod expressed its cordial gratitude to brethren in America, for this proof of their Christian sympathy and liberality, and directed the Committee of Foreign Correspondence to convey its thanks to the Synod in America.

#### SABBATH OBSERVANCE.

After some discussion on this subject, in which all the members lamented the increase of Sabbath desecration, especially by railway travelling, and in which the desire was strongly expressed to adopt such measures as might contribute to arrest the evil, the ministers were directed to preach to their respective congregations on the first Sabbath of September, on Sabbath sanctification. On the motion of Mr. Houston, a committee was appointed to prepare and forward an address, expostulating with rail-

way directors on the subject of Sabbath travelling; and also to offer to the committee of the Sabbath alliance in Scotland, the co-operation of the Synod, in the prosecution of their laudable undertaking. This committee consists of Messrs. Dick, Wallace, M<sup>c</sup>Carroll and Nevin.

#### MISSIONS OF THE CHURCH.

On Wednesday forenoon, immediately after devotional exercises, Mr. Houston, the foreign secretary, presented and read the twentieth annual report of the board of directors of the missions of the Church. This report, after adverting to the movements throughout the nations, as they affect or encourage efforts for the establishment of Christ's kingdom, detailed the operations of the missionary board as they related to home stations and congregations—a mission to England—the Colonial mission—the funds—and the proposed missions to Hayti—and to the native Irish in the south and west. It was gratifying to notice that, owing chiefly to the exertions of juvenile associations, the funds had been sustained and increased during the past year, notwithstanding the depression of the times. The directors are most desirous to obtain two or three additional missionaries for the British North American Colonies, where there is a wide field of usefulness. Our missionaries who are already there earnestly seek for help in additional agents, although the Presbytery in the Colonies had licensed Mr. Stewart, formerly a theological student in connexion with the Secession body in this country, on his adopting the Covenanting testimony—and funds had been contributed, during the year, expressly for the purpose of extending the Colonial mission. The proposed mission to Hayti, and that to the south and west of Ireland, were referred to a future stage of the proceedings. After various suitable addresses on the subject of missions, by members of Synod, it was agreed that the report be adopted, and published in the *Monitor*, and a board of directors was appointed for the management of the missions of the Church during the ensuing year.

Afterwards, the case of Lough-Mulvin, a promising station in the bounds of the Western Presbytery, was brought under consideration, and after some discussion, it was agreed that 20*l.* should be allowed for one year out of the mission funds, to enable the people there to obtain constant supplies of public ordinances.

In the evening session the case of Manchester congregation was taken up, and the Rev. Robert Johnson, the pastor, who had lately returned from America, and Mr. John Conolly, ruling elder, from Manchester, made various statements concerning its state and prospects. Through the exertions of Mr. Johnson, a large sum had been raised to meet the expenses incurred by the erection of the house of worship. But there still remains a debt due on this head—and the almost total stagnation of manufactures in Manchester had heavily affected many members of the congregation. Still, the membership had suffered little or no diminution, and the hope is entertained that, with the revival of trade, outward difficulties may be soon surmounted. The Synod unanimously agreed that the same allowance as had been formerly made to the Manchester congregation, should be continued; and recommended that the members of Synod use their influence to raise contributions to aid the congregation in Manchester in its present difficulties, and remitted other matters to the Presbytery under whose superintendence they are placed.

#### IRISH MISSION.

A most interesting part of the proceedings was the consideration of a proposed mission to the south and west of Ireland. Mr. Simms, who had been appointed by the Board of Missions to visit districts in the West, where evangelical efforts had been commenced, or that appear favorable for such efforts, gave in a very full and satisfactory report on this subject. During the month of June he had travelled extensively in these districts, and had made personal inspection of all that is doing for the propagation of the Gospel among the Romanists in these parts. He bore a high testimony to the exertions of Dr. Carlisle, at Birr, and spoke of his schools and other plans of instruction as, in all respects, a model for a mission to the dark parts of this country. He noticed missionary establishments in county Kerry, at Bantry, and in Achill Island, and gave a favorable account of them. The state and condition of several counties in Connaught, where Protestant evangelic exertions had been actively prosecuted for some time past, were particularly exhibited. Mr. Simms had minutely inspected this part of the field, and gave a most affecting account of the desolations which Divine judgment had produced in the land. He showed, likewise, the salutary effects of Protestant sympathy and liberality on the minds of Romanists in Connaught. They were accustomed to style Protestants "the men with the milky

hearts." Two great methods are at present offered for the diffusion of the truth in Connaught—the preaching of the Gospel, and schools for the scriptural instruction of the young. In relation to the former, Mr. Simms stated that everywhere throughout the parts which he had visited, large audiences could be readily collected, who would attentively hear the truths of the Gospel, and even listen to a minister impugning the errors of Popery. Still, owing to the extreme ignorance in which the people had, for a long time, been sunk, it is doubtful whether they can derive much benefit from preaching in the first instance, and whether preaching is the most suitable for their spiritual instruction. The schools, on the other hand, are attended by thousands of children, who learn readily, and whose mental and moral habits are greatly improved. Mr. S. examined many of the schools that had been established in Connaught, and found that the children had made remarkable proficiency in the knowledge of the Scriptures. He gave it as his decided testimony, that a great work has been done for the spiritual amelioration of Ireland by these exertions, and that, by means of them, a wide door, effectual for the spread of the truth, has been opened; and he strongly urged the Synod to enter at once into this important field of labour. The Synod heard with the deepest attention the statements of Mr. S., and afterwards unanimously adopted the following resolutions:—

I. That this Synod have heard with deep and solemn interest the important and affecting statements of the Rev. Samuel Symms, respecting the present state and prospects of the Romish population of the south and west of Ireland, with a view to missionary exertions; and they express their gratitude to God for the support given to His servant in this important service, and for the diligence and fidelity with which he was enabled to perform it.

II. The Synod consider themselves pledged to enter upon this wide field, in the spirit of prayer, and in humble reliance upon the God of all grace, resolved to prosecute it with sustained energy and vigour, in the confident hope that the Church will readily furnish adequate means for carrying it forward; and that God will give the measure of success that seems fit to Him, in the undertaking.

III. Resolved, therefore—1. To begin the work forthwith, by establishing schools in some portion of this extensive field. 2. To endeavor to obtain an agent or agents as soon as possible, for superintending and directing the work of the mission in Connaught. 3. To employ at least one catechist or Scripture reader, and other agents, to engage in the circulation of the Scriptures and other good books, in the districts which may be occupied. 4. Send ministers occasionally to Connaught to preach the Gospel and visit the schools.

A separate committee was appointed to carry these resolutions into effect, and to prosecute the work of the Irish Mission. The members are—Rev. Messrs. Simms, Nevin, M'Fadden, and Smyth; Mr. Simms, secretary; and Mr. James Cairns, treasurer. We rejoice most cordially in the Synod having taken measures for commencing a mission to the Romanists of the south and west; and we trust that they will meet with all encouragement and success in an undertaking of such vital importance to the spiritual well-being of this country.

#### AMERICAN REFORMED PRESBYTERIAN SYNOD.

On the forenoon session of Thursday, the Synod was engaged in hearing a lengthened and admirable address from the Rev. Jas. M'Leod Willson, of Philadelphia. In this address, which was listened to with profound attention, Mr. W. gave interesting statistics of the Covenanting body in America, and showed that it had of late years rapidly increased. It has a theological seminary, which is ably conducted by Dr. Willson, father to Mr. Willson, and young men are settled in congregations about as fast as the seminary can supply them. Mr. W. testified that the Reformed Church in America has, of late years, improved in steadfast regard to principle and in spirituality, and that it is now better in all that ought to constitute a Covenanting Church than it ever was before. He referred to the Church's decided testimony against slavery, long maintained, and showed that others were now prepared to appreciate it more than formerly. He adverted to measures proposed for advancing scriptural education. The principles held by Covenanters in relation to the character and qualifications of civil rulers, were beginning to be better understood and acted upon; and he mentioned that very lately a son of the infidel Robert Dale Owen, who had represented the state of Indiana two sessions in Congress, had been recently defeated at an election, on the express ground of his being opposed to the Scriptures. This is owing, in a considerable degree, to the diffusion of the principles of Reformed Presbyterians. Mr. W. next referred to emigration, and gave some useful hints to the members of Synod, with respect to the directing of emigrants when they land

in a foreign country. After noticing the relations of the Covenanting Church to other ecclesiastical bodies, he concluded with a most interesting account of the mission of the Reformed Presbyterian Synod to the island of Hayti, and exhibited the prospects of the mission, which had been already commenced, as favorable. The unanimous and cordial thanks of the Synod were then tendered by the Moderator to Mr. Willson, for his excellent address, which he was likewise requested to publish. This he spoke of doing, if at all practicable.

#### COVENANT RENOVATION.

A somewhat lengthened and interesting discussion took place on the subject of Covenant renovation. It being proposed that all the members of court should be required to state their views as to whether it is the Church's present duty to engage in this important work, a very large majority gave their decided judgment that it was the solemn duty of the Church to do so, with as little delay as possible. The following resolutions on this subject were then, on the motion of Mr. Houston, unanimously adopted:—

Synod, impressed with the unusually solemn aspects of Divine Providence, and considering the dangers to which faithful witnesses are exposed, and their special duties at the present time, regard themselves loudly called upon to engage in the important work of Covenant renovation, and therefore—

1. Remit the paper entitled "Confession of Sins," to a committee, with special instructions to make such alterations in it as may be found to be necessary, endeavoring to obtain the sense of the Church on the subject.

2. Instruct ministers and sessions to use all proper means to bring their people to a sense of their duty in relation to this great matter, and to prepare them for the work of Covenanting.

3. Recommend especially that this subject be brought before the congregations at the meetings on the concert of prayer, with a view to seek the Holy Spirit, to dispose and strengthen ministers, and elders, and people, for this great work, and, finally express the earnest hope and expectation, that the Church may be prepared for the great work of Covenant renovation, immediately after the next meeting of Synod.

A committee, consisting of Messrs. Houston and Russell, was appointed in terms of these resolutions.

#### MINISTERIAL SUPPORT.

The last business of public interest that claimed the attention of Synod was the subject of ministerial support. A committee, which had been appointed at last meeting, presented a full report; containing a plan for raising a general sustentation fund throughout the Church, for the support of the ministry. After considerable discussion, in which it was admitted on all sides that there is a necessity for raising the standard of ministerial support, and in which it was generally agreed that the present mode of raising means for this purpose is unsuitable and inadequate, the Synod unanimously agreed to affirm the first proposition of the committee, namely, that it is the duty of the ecclesiastical courts to direct and superintend the raising of outward support for the ministry of the Church, as well as matters that are purely spiritual; and, furthermore, declare, that it is the solemn and special duty of the Church to provide an adequate support for its ministers, and regard the principle of a common fund, as scriptural, presbyterial, and suitable, for effecting this important purpose. The Synod re-appointed the committee, adding one or two members, encouraged them to mature their plan, and direct them to prepare the details, and instructed them, by whatever means they may judge best, especially by deputations, to bring the matter before the congregations of the Church. Mr. Russell was added to the committee.

The Committees on the Terms of Communion and on the Deaconship, intimated that they had their reports in readiness to be presented; but the consideration of these subjects was deferred till the next meeting of Synod.

The Synod re-affirmed its testimony in behalf of scriptural temperance, and directed sessions to deal with members who are engaged in the traffic of intoxicating liquors, with the view of inducing them to relinquish it. The discussion of the motion, declaring this traffic immoral, was deferred till next meeting. The draft of a letter to the Reformed Presbyterian Synod in America was submitted by Mr. Houston, and approved. It was ordered to be transmitted through the Committee of Foreign Correspondence. Various other matters of minor importance were disposed of, and at about eight o'clock on Friday evening, this very harmonious and comfortable meeting of Synod was closed with prayer by the Moderator, and by praise and the apostolic benediction.

## AFFAIRS AT HOME.

*The Territorial Compromise Bill.*—This bill embodies the latest device of the slaveocracy, for carrying their “peculiar institutions,” as they politely call slavery, into the free territories of the United States. It passed the Senate by eleven majority, but was defeated in the House by a majority of fifteen. We may be mistaken, but we believe this is the first instance, in modern times, that the slaveholders have been defeated by a decided vote in Congress. No doubt some infernal scheme will yet be devised, by which to gain their point. Whether it will be successful, remains to be seen. It would seem as if the present “Barn burner” movements, which affect, to no small extent, all the old political parties, are destined to produce a revolution in the politics of the country. The power of the slaveholding oligarchy is about to pass from them.

Since writing the above, we learn that the Territorial bill, with the “Wilmot proviso,” or rather the ordinance of 1787, attached, has passed both houses. This is truly a great victory over the slave power. The day for the extension of slavery is at an end; and, we trust, the day of jubilee not far distant.

*The Westminster Catechism.*—The New England Puritan thus speaks of an attempt made at tinkering the Catechism:—“An anonymous correspondent sends us an anonymous pamphlet, without even the printer’s name, which purports to be an altered edition of the Westminster Catechism. The effort was, no doubt, well intended, but we can hardly restrain our impatience when we look at it. We think that those who cannot use the Westminster Catechism as it is, had better discard it entirely, and make a better one if they can. It is an abuse to attach its name to a document so changed. And the changes made in this instance are such manifest deteriorations as to go far to discourage other attempts.”

We find the above in the Presbyterian. We commend it to all who mutilate the Westminster Confession and the scripture psalms. To the “Presbyterian,” as well as the “Puritan,” we would say, “Physician heal thyself.”

*A Missionary Field.*—We publish the following brief extract of a letter from Rev. Dr. Willson, dated Harrisburg, (Pa.) 1848, July 27, in the hope that some effort may be made to cultivate that long neglected region.—

“In Paxton, where we had a congregation sixty-five years ago, I have spent a week. Last Sabbath I preached in a very large stone church, that was built sixty years ago. The Covenanters, a few seceders, and the Presbyterians, *all*, except *two* families, united in five years after the union, and built the large church in Hanover, formerly a part of Paxton. A respectable Old School Presbyterian, Mr. Snodgrass, was the pastor fifty-nine years. Now, the congregation is extinct. Another Presbyterian congregation, in Derry township, composed in part of recreant Covenanters, is also defunct. Fragments of the two have united, and built a small church, which has occasional supplies. The whole rich farming neighborhood is a deplorable spiritual ruin. Yesterday afternoon I preached in the Lutheran and Reformed church—a little frame house in the same vicinity. There are still a few good people, who pray and feebly hope for times of refreshing from the presence of the Lord. They would receive with gladness a Reformed Presbyterian missionary. They heard me with apparently deep interest, and entertained me with great affection and hospitality.”

# THE COVENANTER.

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OCTOBER, 1848.

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[For the Covenanter.]

ESSAYS ON ROM. XIII. 1-7, DEFENDED.

(BY WM. L. ROBERTS, D.D.)

(Concluded.)

“The dominion exercised by this beast, (the Roman empire,) is unjust, tyrannical, oppressive, diabolical. It is not a power legally administered for the good of the subject, for ‘such power is ordained of God,’ but the authority of the beast is founded on another sanction; on that of the dragon, or *Satan*. When the legislative and executive powers act from the impulse of worldly and diabolical passions, this dire usurpation and tyranny will appear; but it is the work of Christianity, by introducing other motives of government, to repress these enormities, and finally, by the introduction of heavenly aid, to extirpate them.”—Woodhouse, *in loco*. “What throne and seat can this be, that the devil giveth to the Romans, but that which he promises to give Christ? Matt. iv. 9; to wit, the empire of the world, as being the prince of this world.”—Lord Napier.

“Then the dragon had transferred his *dominion* to the beast, or the devil had appointed another vicegerent; and all the world knows that this accords to the history of the Roman empire, Pagan and Papal.”—Dr. Scott. Such being the character of the Roman empire, as described in the Scriptures, can any man in the exercise of his senses believe for one moment that the spirit of God enjoins conscientious subjection to this power in the XIIIth of the Romans? Is God’s ordinance the *devil’s vicegerent*? Mr. Cooper possibly can believe this, as it corresponds with his theory, and men in this dilemma will attempt to gulp down impossibilities; but men in the exercise of sound judgment and christian discernment, cannot swallow such absurdities. It is for Mr. Cooper to reconcile the inconsistency of Dr. Scott in calling the Roman government (correctly) the vicegerent of the devil, and at the same time derive its power from God as its source. (See extract by Mr. C.) The Dr., indeed, utters the truth in the title given to the Roman empire. Let it ever be remembered, it is the devil’s vicegerent. This is its scriptural description. It is not, therefore, the ordinance of God described in the passage in dispute. The principle, that it is his ordi-



nance, held by Mr. Cooper and his array of commentators, is a part of the name of blasphemy written upon its seven heads.—v. 2.

Paul describes the Roman government as so unjust in its constitution and administration, that he esteems it the height of presumption and impiety in Christians to go to law with one another before its tribunals. 1 Cor. vi. Dare any of you, having a matter against another, go to law before the unjust? It is not sinful *merely to go to law* in a just matter, for the settlement of disputes in law is one design of God's ordinance of civil government, as exemplified in the divine constitution given to Israel; but the sin lay in the fact of christians drawing each other before the courts of the *devil's vicegerent*. It was the incapacity of the judges, "through their infidelity and their unjustness," both in respect of the nature and holding of their power and their administration, which is the formal reason of the apostle's reproof.

Again, it is described as a mere kingdom of this world, of an earthly origin only, and no part of the property of the kingdom of Christ, though he has a sovereignty over it, in the exercise of his universal dominion. The seventh trumpet teacheth this. Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This trumpet is not yet blown. The doctrine of the passage applies, indeed, to all existing governments, but with emphasis to the Roman, as under its various heads and forms, since the days of John's exile in Patmos, it has been the definite object of the judgments recorded in the Revelation; and it still exists in its divided or ten-horned state. Plainly, then, the Roman government is not a kingdom of God, and his Christ, or, in other terms, *his ordinance of magistracy*. It is an earthly and diabolical kingdom, receiving its origin from, and still remaining under, the dominion of Satan, the god of this world. A great change is to take place, even an entire revolution and remodelling, before it can be recognized *a kingdom of Christ*.

The Scriptures represent the Roman empire in a state of open hostility to the kingdom of Christ. Rev. xvii. 14. "*These*," (the kingdoms into which the Roman empire is divided,) "shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings." It is true, this prophecy relates to the Roman state as divided and now existing, and in connection with the papacy and Roman church. "The beast on which the woman rideth is the Roman government,"—*Scott*. Yet it is the same empire, and the passage shows its direct hostility to the kingdom of Christ, under all its forms of government, and in all periods, *Pagan* as well as *Papal*; for it is the seven-headed as well as ten-horned beast that is described, and the Imperial was one of its heads. It is ever the same great engine substantially erected by the devil, against the kingdom of Christ. With virulent animosity it waged war against *Him* in its *Pagan* form; with like animosity it now wages war, trampling religion and liberty under its feet. But it shall be conquered by the Lamb and his faithful witnesses, who hold it in abhorrence, as the vicegerent of the *devil*. It is a great pity, for it gives occasion to infidelity to blaspheme, that there are so many ministers like Mr. Cooper, who laud, as God's ordinance, this diabolical power. But the dragon sweeps a long train of the ecclesiastical stars with his tail.

Yes, indeed, the Lamb will overcome it; for his kingdom is described as in direct opposition to it, and as breaking it in pieces and occupying its

place. Dan. ii. 24. "In the days of these kings (kingdoms), 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, (Chaldean, Medo-Persian, Grecian, and Roman,) and it shall stand forever." Now, this is none other than the kingdom given to the Son of man, the Lord Jesus Christ, Dan. vii. 24, "there was given to him dominion, glory, and a kingdom that all people, nations, and languages should serve him, &c." Now this kingdom is not simply his church, but his royal authority as *Prince of the kings of the earth*, as King of kings and Lord of lords; which titles do not contemplate men ecclesiastically simply, but in their civil relations and national character. In one word, for I have not space to dwell at large upon it, the kingdom of Christ embodies in it God's ordinance of civil magistracy as described in the passage in dispute—those holy principles of civil rule which are yet to bless the nations of the earth, under the dominion of Jesus Christ; when the devil and his vicegerents will be overcome and consumed. "But the judgment shall sit, and they shall take away his dominion, (the Roman empire in its last Papal form,) to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Are Christians to support with conscientious subjection a system of misrule which Christ's kingdom, the ordinance of God, is destined to consume. Christ is a merciful king, else I would tremble for Mr. Cooper and hundreds like him, who are upholding with all their might and influence a diabolical power which the Redeemer and his witnesses are engaged in demolishing.

From the scriptural account it is, moreover, perilous in the extreme to render a voluntary subjection to this terrible system of iniquity, especially in these times. In the xivth of Revelation, 9th v., it is declared, if any man render civil homage to the Roman beast or empire, by receiving his *mark*, "the same shall drink of the wine of the wrath of God." "This mark," (says Johnston, *in loco*), "of the Latin empire, the Roman beast, is nothing else but that professed servitude, obedience, confederacy, or concurrence which the subjects thereof have avouched." Is it possible to conceive that the word of God in one place commands my absolute subjection upon the penalty of "damnation," and in another place threatens me with the wine cup of unmingled wrath, or eternal torments if I submit; and both these awful denunciations respect the same civil power? Upon Mr. Cooper's principle of interpretation, it is just so. When contradictory denunciations exist, I am damned whatever course I take. But, happily, Mr. Cooper is found to be a false interpreter. The passage to the Romans respects God's moral ordinance of magistracy—the one in Revelation respects the Roman empire, the devil's vicegerent, to which Mr. C. would bind the Christian hand and foot. But he cannot be bound. He is Christ's freeman, and walks erect as the emancipated subject of Christ, his King—the Saviour of all who are oppressed. A brief historical account of the Roman tyranny will illustrate the Scriptural view, and confirm my interpretation of the text.

*Algernon Sydney* thus describes it in his *Discourses*, vol. II. p. 63,

64. "We know that the power of the Cæsars was usurped, maintained, and exercised with the most detestable violence, injustice, and cruelty. Cæsar, holding the Senate and people of Rome under the power of the sword, imposed what tribute he pleased upon the provinces; and the Jews, who had no part in the government, were obliged to submit to his will,"—and concerning the power of Augustus Cæsar, the best of them all, he observes, p. 205: "That it was not given, but usurped: *omnium jura in re traxerat*, says Tacitus, of Augustus, (*Annals*, lib. I). Nothing was conferred upon him; he took all to himself. There could be nothing of right in that which was wholly usurped; and neither the people nor Senate could do any thing freely while they were under the power of a mad, corrupted soldiery, who first betrayed and then subdued them. Nothing was so extravagant that might not be extorted by the violence of a conqueror who had thirty mercenary legions to execute his commands." Be it remembered, this is said of Augustus, one of the most mild and peaceful of the Cæsars; and "what then shall we think of those of them who were mere beasts, or rather monsters than men?" Of the same Augustus, a modern historian thus writes:—"The place (Perusia) was, after a tedious siege, reduced by famine, and Octavius (afterwards Augustus) discovered on this occasion the extreme malignity and cruelty of his nature, which he satiated under the pretence of revenging the death of his father (by adoption) Julius Cæsar. Every private Roman citizen was put to death, not excepting the tribune who first introduced the subtle savage Octavius to the public assembly in Rome. The greater part were executed in the presence of the murderers, 'and in the manner of sacrifices offered in form to the manes or to the divinity of Julius Cæsar.' Four hundred of the senatorian and equestrian order are said, by Dion Cassius and Suetonius, to have perished in this manner."—*Davidson's Connexion*, vol. II. p. 158.

The noble Caledonian warrior Galgacus, thus describes *the Romans*, in his speech, as recorded by the Roman historian Tacitus, (*vita Agricola*, p. 30, 32.) "Against the pride and domineering power of the Romans, you will find it in vain to seek a remedy or refuge by any obsequious or humble behaviour of yours. They are plunderers of the earth, who, in their universal devastations, finding countries to fail them, investigate and rob even the sea. If the enemy be wealthy, he inflames their avarice; if poor, their ambition. They are general spoilers, such as neither the eastern world or western world can satiate. They only, of all men, thirst after acquisitions, both poor and rich, with equal avidity and passion. To spoil, to butcher, and to commit every kind of violence, they call, by a lying name, empire; and when they have spread a general desolation, call it peace."—*Gordon*, vol. IV.

"The Romans who were descended from Japheth, by his son Javan or Gomer, succeeded the Greeks. In this, Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies. After repeated attempts Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ, which had ever existed."—*John Brown, of Haddington*; Introduction to the Study of the Bible, pp. 145, 188.

"Nero, an infamous Roman emperor, who ruled from A. D. 54 to 67

or 68 ; in the first part of his reign he behaved with some decency and justice, pretending to copy after Augustus,—in the end of it he turned one of the most tyrannical wretches that ever breathed. He murdered his mother and almost all his friends and principal subjects. He encouraged stage plays, and every thing lewd and foolish. About A. D. 65, he burned the city of Rome, and sang one of his poems at the view of the flames. To appease the Senate, he transferred the blame to the innocent Christians. Multitudes of them were apprehended ; some were sewed up in the skins of wild beasts and torn to pieces by the dogs ; others were crucified ; others were burned in Nero's gardens, as nocturnal illuminations to the city, while he, with great pleasure, beheld the spectacle from his window. Perhaps he was the more enraged that some of his own family, and, it is said, one of his darling concubines, had embraced the Christian faith. Phil. iv. 22. In this persecution raised by him, perhaps most of the apostles were cut off. After his tyranny and murders had rendered him quite intolerable, the Senate declared him the enemy of the State. In despair he fled, and, to avoid falling into the hands of his pursuers, he murdered himself, with the assistance of Epaphroditus, his freedman."—*Idem, Dic., word Nero.*

"The first who raised a general persecution against the Christians, was the emperor Nero, of whom Tertullian tells the Gentiles; and for confirmation thereof, appeals to the public records: 'We glory,' says he, 'in such an author of our persecution. Any body who knows him may understand that nothing but what is eminently good could be condemned by Nero.' He was a prince of such brutish and extravagant manners, as their own writers scruple not to call him, a beast in human shape; the very monster of mankind."—*Gillie's Hist. Col.*, vol. I. p. 7.

"What was Nero, what Caligula? One a bloody idiot, the other an inhuman madman; the first like the second, and both of them public robbers and butchers. If their course of cruelties and oppression was government, so are plagues, tempests, and inundations: but if their lives and actions were altogether pernicious and detestable; the exterminating of such monsters from amongst men, would have been a service to the whole race. Was Tarquin half so black and odious? Yet who has ever blamed his expulsion? Was the insolence and tyranny of Tarquin the ordinance of God? What more right had Nero to take away the lives of innocent men than any other assassin; what more title to their fortune than any other robber; what better right to spill their blood than any tiger? And is it unlawful to resist robbers and assassins, and beasts of prey? Did the Almighty ever say of that beastly tyrant, 'Touch not Nero my anointed, nor do his ruffians any harm?' Did Nero's station lessen or abrogate his crimes?"

"What idea does it give of God the Father of mercies, and of men, to represent him screening that enemy of God and man, as a person sacred and inviolable; and holding his authority from himself; the merciful and holy Jehovah protecting an inhuman destroyer! What more relation could there be between God and Nero, than between God and an earthquake, God and a conflagration or massacre? The very sound of the phrase is shocking to the soul! Is such representation likely to make the name and nature of God amiable to men, likely to excite them to love and reverence him? Satan is said to be delighted with the miseries and calamities of men; and to suppose that wicked

being concerned for the security of a tyrant, whose office it is to debase and afflict the human race, is natural and consistent with his character : but I wish men would not father upon the Author of all good such counsels and inclinations, as can only suit the father of cruelties and lies."—*Gordon's Discourses on Tacitus*, p. 53–55. If it is possible to conceive of the existence of tyrannical government—this historical induction demonstrates that Rome was that government; and especially so at the moment when Paul wrote. The *Scripture Loyalist* himself, in his description of a tyrant, confirms this conclusion : "When princes grasp at an absolute power to dispose of the lives and properties of their subjects, (Augustus and Nero,) and when they become habitually cruel and tyrannical, the people who set them on their thrones ought to depose them." Yet after all this concession—Nero, who occupied the throne when Paul wrote, was, in the estimation of this author and his disciple Mr. Cooper, *God's minister for good*, to whom subjection was due not only for *wrath*, but for *conscience sake* !

In vain, therefore, will Mr. Cooper deprecate being charged with "teaching the doctrine of passive obedience, and non-resistance." He does teach this doctrine with a fearful emphasis. He endorses the following sentiment of Dr. Chalmers, for he quotes it with approbation. It is, therefore, his own doctrine. "It is not the kind of character of any government, but the existence of it which invests it with its claim to our obedience, or at least, which determines for us the duty of yielding subjection thereto. Its mandates should be submitted to—not because either law or justice, or respect for the good of humanity, presided over the formation of it, but simply because it exists." I pity Mr. Cooper. The brand of "passive obedience, and non-resistance," is *indelibly impressed upon his brow*. No pleas from the convenient phrases, of, "in things lawful," "The people may take the power they have conferred"—under which he creeps for shelter, will ever blur the impression. The *existence* of the power solely invests it with its claims to our obedience, determines our duty in yielding subjection thereto. We are allowed to make no inquiry into its character, whether lawful in its origin—from God, through election by, and compact with the people, and moral in its constitution and laws, nothing in respect of its legality, justice, and humanity, but simply *does it exist*? If this is not passive obedience and non-resistance, what doctrine or expression of doctrine is entitled to these designations? It is impossible to state such doctrines in more undisguised and unmistakable terms : and truly to this doctrine is the whole tendency of the sentiments and reasoning of Mr. Cooper and his party. It is the simple and unveiled statement of Mr. C.'s doctrine of a "*moral power without qualities as good or bad.*"

Upon the principle thus boldly expressed and endorsed, it is impossible that a change from absolute despotism to freedom, could ever be effected in any government. The illegality, injustice, and inhumanity of a government, are not matters of cognizance by the subject, in whatever flagrant colors they may appear. I and thousands may be galled by its chains, and groan in agony under its grinding oppression ; but we dare not utter a murmur of complaint, nor make an effort for deliverance, because the fact of its existence is equally flagrant, and I am allowed to inquire no farther. Moral qualities enter not into the account in determining my duty. Implicit, passive, non-resisting, slavish

obedience is that duty. Thus a Christian verifies the satire of the heathen poet,

“ Jus datum sceleri; jus omne in ferro est silum;  
 Jus licet in fregulos nostros sibi fecerit ense;  
 Scylla potens, illariusque ferox, et linna civentus  
 Cæsaræque domus series.”—*Lucien*.

I now take my leave of Mr. Cooper with a kindly feeling for his person and interests, but with also a holy abhorrence of his doctrine; and, with a paternal anxiety for him, I tender a parting exhortation. Abandon, dear sir, such odious and slavish doctrines, and the camp of the advocates of oppression, and take your stand nobly among the witnesses of Jesus, and the friends of oppressed and bleeding humanity, groaning in bondage in all the earth. You have a little talent intrusted to you, and having ascertained with the nicest precision your appropriate sphere, by the proper use of that talent, you may be the instrument of a little good. Europe groans under the most grinding oppression; our own country is polluted by the tread of the manacled slave, and its soil wet with his sweat and tears; the whole world is writhing under the tyrant's iron heel—Oh, rivet not the chains of the oppressed!

The Μεγας σεισμος—the great concussion is at hand. *The spirit of liberty* is shaking with earthquake energy at this moment, the thrones of Europe. “The ridiculous farce of kings will, soon, have an end, and humanity shake off its rags, and assert and take its long withheld rights. The *people* are yet to have the power, and woe then to those who have maddened them. It needs not the ear of prophecy, it requires only the ear of reason to hear the sound of falling thrones in the future. Fugitive kings are to flit through the realms they have ruined.” Oh, then, remain not among the *slaves*, who swell the train of vanishing despots, but manfully battle in the ranks of those who defend the right:—and being free yourself, and the honored instrument of the freedom of others, the stigma which you have fixed upon your brow will be removed—the mark of the beast will be erased, and in its room engraven the more honorable title, *the defender of the rights and liberties of men*.

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## DRAFT OF A COVENANT

FOR THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

(Published in Overture.)

We, ministers, elders, deacons, and members, of the Reformed Presbyterian Church in North America, after long and due examination of our own consciences, are convinced by the word and spirit of God, that the doctrine, order and worship which we profess, is the only true faith and religion pleasing to God, revealed in the Bible, and applied by the Spirit, and bringing, through the mediation of Christ, salvation to man. We are moved to engage in this duty, by the authority of the Church's Head, who enjoins it upon us by his commandment, recorded in the Old Testament, and repeated in the New; by the example of the saints of God, under the old dispensation of the covenant, and under the new; by the example of our Reforming ancestors in the British Isles, during the first and second Reformation; by a consideration of the dangers to which the true religion is exposed, by the corruption of the times, both in church and state; by a sincere desire to preserve unimpaired all

covenanted attainments; to promote the purity, order, unity, peace and prosperity of Christ's Church; to advance the welfare of our country, and thus advance the glory of our God in Christ, the interests of our own salvation, and that of others.

We do therefore promise and swear, in the great and holy name of Jehovah, our three-one God in Christ, and in reliance on the grace of our divine Redeeming Head, imparted by his Spirit, to continue in the profession, practice and defence, of our true Protestant Presbyterian religion, as embodied in this our covenant with the Most High, and with one another, which bond we all take upon ourselves, and each one of us for himself: adherence to which we vow with hands uplifted to the God of Heaven, and which, with sincere hearts, we subscribe,—

First, That we will continue to believe, profess and maintain, before the Church and the world, the whole doctrine and order of the National Covenant of Scotland, solemn League and Covenant of the three kingdoms, Scotland, England and Ireland, and their ratification by the Church and State in the British Isles. We cordially recognize their covenant obligation, binding on us and on our children, to the latest generation, and on all the descendants of British covenanters, although removed to this land, or any other, in so far as they bind to duties not peculiar to the British Isles, but applicable in all lands. And we do hereby solemnly take the obligation of these vows on ourselves and our posterity, never to abandon them, or any part or parcel of the truth and order of God's house contained in them.

II. In like manner, with the same heart before God and men, we promise that we will endeavor, by all divinely appointed means, the subversion and removal of the unscriptural and worldly form of prelatial church government; as also, holy days, baptism by the sign of the cross, forms of prayer, reading instead of the preaching of sermons, baptismal regeneration, the profanation of the sacraments, baptism and the Lord's supper, by administering them to those who give no evidence in practice that they are the true disciples of Christ: All this we will do in meekness and fear, in order that those who are in error may be reclaimed from their evil ways.

Second, Congregationalism, (that is, the exercise of rule in God's house by deacons only,) and all professors, without the ruling elder. In like manner, we will endeavor to eradicate the doctrinal and practical corruption that abounds in Congregational churches; the heresy of the Arians, who maintain that Jesus Christ is a mere creature; that of the Socinians, who affirm there is but one person in the Godhead; the semi-pelagian errors, that the penalty of the covenant of works was inflicted on Adam and Eve only, denying that any of Adam's posterity are condemned for the sin of Adam, imputed to them; that Christ died to make atonement for the sins of all the human race; and *that*, while by his death he procured redemption for the elect only, yet their sins were not imputed to him; that all men have natural ability to regenerate and sanctify themselves; and that believers are justified some other way than by the imputed righteousness of Christ. And likewise the heresy of universalism, which teaches either that there is no future state of punishments, or that those who are condemned and sent to hell will be delivered from its torments, and made eternally blessed in heaven. As also anabaptism, which maintains that the ordinance of baptism should be administered to adults only, that those who were baptized in infancy must be re-

baptized; and those of them who maintain that the word of God, without the Spirit, can and does convert sinners. We will also oppose the practical evils which abound in congregational churches: the admission of the ignorant, the heretical and the immoral, to the sealing ordinances of baptism and the Lord's supper; the use of instrumental music as part of the devotional praise of God, and the substitution of uninspired songs for the psalms with which the Holy Ghost has furnished the Church: thus corrupting the divinely appointed ordinance of worshipping God in psalms and hymns and spiritual songs, which the Spirit of the Lord has indited.

III. We do also, in God's name and in reliance on the grace imparted by the Holy Spirit, promise to labor diligently, faithfully and prayerfully, to remove the evils which abound in the Presbyterian churches; the use of human composition and instrumental music in the praise of God, admitting to sealing ordinances those who do not make conscience of attending to family worship, morning and evening; those who profane the Sabbath by unholy conversation, or by the reading of political journals, or unnecessary travelling on that day; or by collecting on the Lord's day revenue at toll-gates and bridges; who, in the administration of baptism, bind parents to a confession of faith which they have never read, and which if they had read, many of them would not believe. In like manner the evils of the General Assemblies, Synods, Presbyteries and Sessions, admitting to the communion of the Church, and retaining when admitted, slave-holders, who buy, sell, and oppress in cruel bondage, many thousands of human beings, and who swear to support the United States, and State constitutions, which bind the yoke of slavery on the oppressed, and pledges the power of the whole United States to perpetuate this evil so long as the Constitution lasts.

IV. We will, by all lawful means, endeavor to extirpate the many gross and pestilent heresies, idolatries, cruel, oppressive and loathsome immoralities, of popery, even as they have long been, and now are, condemned by the word of God, and by the protestant churches. But in special we detest and refuse the usurped authority of the Roman antichrist, upon the scriptures of God, upon the Church, the civil magistrate, and the consciences of men. All his tyrannical laws, made upon indifferent things, against our christian liberty; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, and the office of Christ; his corrupted doctrine respecting original sin, our natural inability and rebellion to God's law, our justification by faith only; the nature, number and use of the holy sacraments, his five bastard sacraments, with all his rites, ceremonies, and false doctrines, added to the ministration of the two sacraments; his absolute necessity of baptism; his transubstantiation, or real presence of Christ's body in the elements of the Lord's supper, and the receiving of the same by the wicked; his dispensation, with solemn oaths, and degrees of marriage, forbidden in the word; his devilish mass, his profane sacrifice for the sins of the dead and of the living; his canonization of men, calling upon angels or saints departed; his worshipping of images, relics and crosses; his dedicating of kirks, altars or days, to creatures; his purgatory, prayers for the dead, praying or speaking in a strange language, with his blasphemous litany, and multitude of advocates or mediators; his auricular confession, his uncertain repentance, his general and doubtful faith; his satisfaction of men for their sins; his justification by works,



works of supererogation, merits, pardons, peregrinations and stations; his holy water, his baptizing of bells, crossing, anointing, conjuring, hallowing of God's good creatures with the superstitious opinion joined therewith; his worldly monarchy and wicked hierarchy; his erroneous and bloody decrees, made at Trent; with all the subscribers and approvers of that bloody band, conjured against the Church of God. And finally, we detest all his vain allegories, rites, signs, and traditions, brought into the Church without or against the word of God, and doctrine of this true reformed Church: to which we join ourselves willingly in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ, our Head, promising and swearing by the great name of the Lord our God, that we will continue in the obedience of the doctrine and discipline of this Church, and shall defend the same, according to our vocation and power, all the days of our lives.

V. We do also promise, vow and covenant, that, in the name and strength of our God, we will stand aloof from the strivings of political factions, and that we will not mix up our holy religion with the unholy strife of irreligious contending parties in the state. We will not acknowledge, in this commonwealth, any constitution, or administration of civil government, as God's ordinance of magistracy, which does not explicitly profess allegiance to Messiah, the Prince of the kings of the earth; which does not found the political edifice upon God's word, revealed in the scriptures, and make them the standard of legislation; and that does not, by constitutional provision, exclude from office all but such as are able men, men of truth, men who fear God and hate covetousness. And whereas none of these things were done in framing the United States Constitution, which is acknowledged by all the states; and whereas many of those elected by the people to fill state offices have been irreligious and immoral men, we will never acknowledge it to be the ordinance of God, or swear oaths of allegiance thereto, nor vote for men to swear them as our representatives therein, nor sit on juries which may be bound by oath to be governed in their decisions by immoral laws. And we further promise, so to stand aloof from taking part in the government, not only because there are the essential defects enumerated above, but positive and great immoralities: such as the declaration that no religious test shall ever be required as a qualification for office; the toleration of professed deism, the idolatry of popery, heresy and error, and the constitutional guarantee, that the power of the commonwealth shall be employed in protecting slaveholders in their possession of usurped and tyrannical power over the souls and bodies and property of unoffending millions of the African race. We will also, in the strength of promised grace, endeavor to reform the commonwealth from all these evils, and accomplish the organization of holy Bible institutions, in which the administrators of the law shall be nursing fathers to the Church of Christ.

VI. For the accomplishment of the ends of this our solemn Covenant, exercising faith in Christ to make it effectual, we do bind ourselves by this our solemn oath and vow, to hold fast without any compromise, all that is embraced in our ecclesiastical communion.—

1st, That the word of God contained in the Scriptures of the Old and New Testament, is the only rule of faith and manners:

2d, That the whole doctrine contained in the Westminster Confession

of Faith, Catechisms, larger and shorter, is founded upon the Holy Scriptures:

3d, That the whole of the truth and order of Christ's Church and national polity, to which we are sworn in the National Covenant of Scotland, and Solemn League and Covenant, is warranted and imperatively enjoined by the word of God, and binding upon us and our posterity to the latest generation:

4th, That the form of Church government, and manner of worship, as agreed upon by the assembly of divines at Westminster, and received by the Church of Scotland, contain the just exhibition of the frame of ecclesiastical regimen, and forms of devotion, revealed to his people by the Church's Head:

5th, That we, and all descendants of British Covenanters, and all professors of the religion of Jesus, are bound by the authority of Christ, to approve of the faithful contendings of the martyrs of Jesus; especially in the British Isles, in contending for all truth, and in bearing witness against all evils that exist in the corrupt constitutions of either church or state:

6th, That the testimony of the Reformed Presbyterian Church in the United States, is founded upon and agreeable to the word of God.

Humbled before God, and sorrowing with a godly sorrow for our own sins, and for the sins of all the protestant churches, we beseech our God and Father in Christ Jesus, to accept this solemn dedication of ourselves to him, as his witnessing people; and in testimony of our desire and assurance to be acknowledged of him as his Church and people, we do most solemnly swear to this our Covenant; and in the integrity of our heart, we subscribe unto it with our hands, as a perpetual memorial of this covenant transaction. *Amen.*

#### CONFESSION OF SINS.

About to enter upon the duty of dedicating ourselves to God in the solemn renovation of our ecclesiastical covenant vows, we, even all of us, ministers, elders, deacons, parents, children, masters, servants, do confess before God our many and great transgressions, and in faith confiding in the declaration, that if we confess our sins, God is faithful and just to forgive them. To this duty God calls us by the example of his saints under the Old Testament dispensation and under the New. When Jacob was commanded to go with his family to Bethel, to renew his covenant with God, he said to his household and to all that were with him, Put away the strange gods from among you, and be clean, and change your garments, and let us arise and go to Bethel. And they gave unto Jacob all the strange gods which were among them, and all the ear-rings which were in their ears, and Jacob laid them under the oak which was by Shechem.

In like manner, when the pious captives who returned from Babylon were about to make a sure covenant and write it, and when their princes, Levites and priests sealed it, that covenant transaction was preceded by a penitential and humble confession of their sins, and those of their fathers and brethren of the church and of the nation. These approved examples of the Lord's people were imitated by our Reforming ancestors when engaging in the renovation of public covenants in 1596 and 1648. And 1st, We ourselves acknowledge before God, with sorrow of heart and contrition of soul, that we, with our fathers, brethren, and the Church in this land, have grievously sinned before God, and provoked his divine displeasure, by neither remembering nor fulfilling the covenant obligations under which we are placed by the solemn vows of our Reforming forefathers. We have not habitually endeavored to strengthen our faith in our redeeming head by our habitual and holy endeavor to honor God as the covenant God of the Church. We do not habitually and in faith earnestly entreat God in prayer, as the children of a covenant ancestry. We do not perform aright the duties to which we are bound by these covenant transactions. We do not labor with suitable zeal and devotion of heart for our own reformation and that of others,

to which we are bound by the national covenant of Scotland, and solemn league and covenant. We do not, by faith in reliance on the head of the covenant, make earnest and vigorous efforts for reforming this land. We also acknowledge with shame that, like the children of Israel in the wilderness, who neglected the circumcision of their children for forty years, we have been very sinfully remiss for more than a century in renewing our covenants. We are chargeable with the reproach of Egypt, which ought to have been rolled away long ere this by the renovation of our covenant vows. We have been cold and formal in the service of our God; all seeking their own, few the things that are Christ's. We have been very disobedient to the command of our triumphant Lord, to preach the gospel to every creature; while we have been increasing in wealth and influence, sitting at ease in our ceiled houses, millions have been going down to the pit ignorant of the great salvation, without an effort on our part to enlighten them. We have not gone before each other in every good work and reformation: practices inconsistent with the gospel are still found among us. While we complain of our poverty, our inability to advance the cause of Christ, or send the gospel to them that are perishing for lack of knowledge, much property is consumed upon our lusts, and in support of the soul-destroying traffic in ardent spirits for luxurious purposes—and some still expend their energies and their business talent in this unholy and God dishonoring employment. We have not been careful to seek the truth and the peace, and thus strengthen each other in the cause of Christ, but by an unholy and untender conduct have violated the ties of Christian brotherhood, and greatly enfeebled the power of the friends of truth by alienation of affection. We have been more anxious to see our children possess influence in society than great usefulness in the house of God; and we have reason to mourn that, by example, we have not taught them to seek first the kingdom of God and his righteousness; that we have been more desirous to polish their minds with secular knowledge than imbue their souls with divine truth,—that we are so unworthy a name and a place among God's covenant people.

2d, We bewail with grief and unfeigned sorrow of heart the abandonment and entire neglect of the covenants of our fathers by nearly all the Protestant churches in this nation. They seem to think that by becoming an independent nation, they become dis severed from all the obligations of their British ancestors. They have wilfully and criminally forgotten that, by the secession of the ten tribes, and their organization into a distinct political government, they were not freed from any of the covenant obligations of the seed of Abraham. They have also forgotten that the Jews, when the whole nation was carried away to Babylon, and remained in captivity seventy years far from their own land, were as really the covenant people of the God that dwelleth at Jerusalem, as when in the enjoyment of all the privileges in the promised land. Many of the most prominent divines, and most of the members of Protestant churches, deny publicly and utterly that the church of God in the United States is bound by the covenant deeds of the British Isles, and regard with disapprobation that article in our Terms of Communion in which we profess our adherence to those holy and noble deeds of our covenant and martyred fathers, as binding us and our posterity to maintain all the truths, to walk according to all the order of Christ's house, and perform all the moral duties contained in these covenants, in so far as these are not peculiar to the British Isles, but applicable in all lands. And, alas! they adventure still farther in denying that public covenanting in church and state, swearing allegiance to Messiah, the Prince of the kings of the earth, is a duty obligatory upon Christians in New Testament times, thus casting reproach upon that illustrious cloud of witnesses who sealed their adherence to these public vows by sacrificing their lives for Christ's crown and covenant. In all this they are guilty of great sin, like the ten tribes who worshipped the calves at Dan and Bethel, who were never charged with endeavoring to break off utterly their connexion with the people of God, whom he took into public covenant with himself at Horeb. They do thus justly backsliding Israel and treacherous Judah, who, though they were guilty of many grievous covenant violations, yet did never profess to repudiate these vows, nor refuse to consider their obligations still binding upon them. Hence the deplorably corrupt and shattered condition and declining state of all, both the smaller and the greater Protestant churches in this land. Over these moral and spiritual desolations, our souls mourn before God in secret places.

3d, We confess with shame the utter neglect of the covenant of our fathers by the people of this commonwealth, in the organization and administration of their civil government,—that there is not the remotest allusion in the national compact to the God of Israel as the covenant God of this nation. Thus they have refused God's

covenant, and walk not in his commandments. They have also carried out in the administration of the government, the unchristian, anti-covenant, and infidel principles which are laid in the foundation of the political fabric. Many of the officers in the civil list, in the army, and in the navy, are non-professors of religion and irreligious men. These sinful doings are greatly aggravated by the fact that they have been elected to official stations by Protestant professors of all denominations except a small witnessing remnant. Thus the nation at large has demonstrated that it does not seek for any national blessing through the covenant of grace, or from Jesus Christ the Head of that covenant. And this sin is greatly aggravated, seeing God has for nearly two generations abundantly dispensed to us rain and fruitful seasons, filling our hearts with food and gladness. Yet all this goodness of God has not led to repentance, but, on the contrary, the nation has been becoming more and more rebellious against God, and more regardless of the rights of man. The testimony of those who adhere to the Lord's covenant cause, uttered in a loud and unequivocal manner for half a century against these evils, and the denunciations of negro slavery which holds millions of unoffending men in bondage, uttered by numbers of the best in the land, have not only been unheeded, but treated with contempt and scorn. For having rejected God's truth and God's law, God hath given over the nation to work iniquity, unblushingly, with daring impiety, and reckless cruelty. In the ambitious, fierce, and merciless spirit of the Roman empire, the fourth beast out of the bottomless pit, thirsting for enlarged dominion for plunder, and thirsting for the blood-stained honor of the destroyers of nations, they have waged war upon the neighboring feeble and unoffending republic, made their cities and villages smoking desolations, while their streets were flowing with the blood of men, women, and children. In all this most wanton cruelty, they are supported by the blood and treasure of the two great political factions that divide the land.

We confess our shame before God, and deplore with sorrow of heart the prevalence and increase of alarming moral evils which naturally and necessarily flow from the determined and flagrant violation of God's law. The land swarms with the most heretical, pestilent, and increasing sects among those who call themselves Protestants, and with the idolatry, heresy, ignorance, and immorality which in all ages and countries characterize popery, and swell the catalogue of public sins. *Finally*, all the efforts which have been made by the best members of the Protestant churches, and by the most orderly and respectable citizens of the commonwealth, in combined and vigorous action, in able argument uttered by the press, and in public addresses designed for the reformation of these evils, have, in a great measure, failed. While they have undoubtedly retarded the downward progress of moral declension, we must acknowledge with sorrow, grief, and shame, that the masses descend with accelerated velocity into the pit of corruption.

For all these, and multitudes of aggravated sins not enumerated in this confession, we are desirous to be and are deeply humbled before God, and, clothed in sackcloth, we acknowledge before Him our very many and *deeply* aggravated sins committed in violation of our solemn and holy covenant, those of all the Protestant churches in this land, and those of our country, whose peace and prosperity we do fervently desire. And we do earnestly desire and pray our God, the God of our covenant fathers, to pardon our personal, household, ecclesiastical, and national offences; to sanctify all church members, and purify the state, all citizens and all public functionaries, and thus accomplish speedily a blessed reformation: all which we desire of God on account of the atoning sacrifice and the prevailing intercession of the Lord Jesus Christ, our Redeeming Head. *Amen.*

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FOREIGN CORRESPONDENCE.

LETTER FROM THE EDITOR.

*Rosstrevor, Aug. 9, 1848.*

I omitted to mention in my former communication, that I was present at a public breakfast in Derry, given by members of Synod on the occasion of having among them a brother from America. It was a very pleasant social party, all the members of Synod, with one exception, being present, together with some friends from Derry and the vicinity. Nor was the occasion unprofitable, inasmuch as after the

edibles had been duly attended to, and the covers removed, brief addresses, appropriate to the circumstances, and, in some instances, bearing upon the public interests of the Church, were made by some of the guests; the whole occupying, perhaps, a couple of hours: and we must say that if all social reunions are conducted as this one was, they cannot but be conducive to the cultivation of friendly feeling and mutual interest. We do not wonder, indeed, after what we have witnessed, that this kind of assemblies is received with a high degree of favor, and on suitable opportunities engaged in by the generous inhabitants of these isles.

I have now seen still more of the country and of the people, but find no reason to alter the views formerly presented of their social condition, their peculiar state, and their prospects. I have now travelled through Derry, Antrim, Down, and Armagh—the best parts of the north, and, of course, of Ireland, and every where there is evidence only too satisfactory, that no class of agriculturists can be said to be even *living*, but the larger farmers. *All* others occupying and tilling land are either in the most straitened circumstances, or rapidly sinking. Indeed, the process of absorption is going on with accelerated velocity; that is, the larger holders, and this even among the landlords, are swallowing up the smaller. In England, sixty years ago, there were 240,000 land owners, now there are but 30,000: in Ireland, there are of all sorts 10,000 owners, 200 or less owning the great part of the soil; in Scotland, there are but 3000, great and small.\* Is it any wonder that discontent abounds? that *all* are saying, I have yet met with no exception, that some radical change must take place. What that change is, few are prepared to say—perhaps few have looked the subject in the face with such directness as to have formed an opinion respecting it,—they hardly dare to do so, for look which way they will, thinking men see little before them but the very darkest prospect. None can suggest any remedy for social evils and fiscal embarrassment, so deep and complicated, which gives any reasonable prospect of effecting a peaceable cure. For my own part I am free to say, that I see nothing for it but the sword, sooner or later. That this country can ever thrive as a dependency of England, or while under and robbed by landlords, or, in other words, until the cultivators are the owners of the soil, I do not believe. I can as little credit either that England will allow repeal, and that landlords will come to any arrangement in giving up their rights,(?) as that a people still so high-spirited will for ever permit themselves to be made use of as beasts of burden by the aristocracy. What follows, if these premises be true, is readily conjectured. So far as the late disorder or rather rebellion is concerned, government has possibly succeeded in putting it down—if not, it will. But what next? Is the work of coercion done? Mr. O'Brien may be executed, as he has been taken, but where grievances so manifold exist, there will be found not O'Briens only, but better men when the time comes. This

\* Some of the *very* small holders, near the mountains particularly, eke out their living by preparing turf for the market. I found, upon inquiry, that a cart load of turf sold for about two shillings, (half a dollar,) and for this it has to be cut, dried, and drawn to market, this last being one day's work for man and beast. When sold it would just about procure a pound of coffee, this latter costing from thirty-seven and a half to fifty-eight cents. Of course, such persons know nothing of such an article. Their living is at this time, potatoes, and, perhaps some indian meal; tea, coffee, butter, wheat bread, meat, &c., are unattainable luxuries.

attempt was madness, and how any man professing to be a Protestant, as he does, could imagine for a moment that a revolution could be effected by the miserable, half-starved, mean-spirited, treacherous, cowardly Papists, and that, with Ulster, neutral, to say the least, is absolutely inconceivable. He almost deserves to be hanged for his folly. But this is not the whole question. They are starving, partly, indeed, through their own fault, for they are a thoughtless, improvident race, partly through the fault of their priests, an ignorant and bigoted pack, but *still more*, I say it without hesitation, through the fault of the landlords, the established clergy, and the British government.\* That this is so, the present state of Ulster sufficiently demonstrates. Its population is largely Protestant, and, upon the whole, are an industrious and active people. But even they are rapidly sinking into a state, which, if the times long continue as they are, will leave them little to boast of compared even with the wretched and degraded south. We come back, then, to the argument. "They are starving;" and what is to be done with a starving people? Coerce them. This cannot always be done. England is restless, and will not always be contented to bear the expense. Colonize them, as Lord Brougham says. Nonsense. First put a stop to their increase, and then talk about colonizing. Endow the priesthood. Will this feed the people? and, if not, what good will it do? In every view, the whole subject is one through which almost no ray of light penetrates. Even the spread of the gospel will only accomplish a thorough cure, it is to be apprehended, after the Gordian knot has been severed by the mighty arm of popular indignation. I may add, that in my travels to and fro, I have not met with the least annoyance, nor have even seen any thing, with the exception of the multitude and omnipresence of the police and military in the large towns, to indicate the disturbed condition of society.

But enough of politics. I have dwelt upon them thus much because they are, at present, in every mouth, and, moreover, the state of things has to me, as a stranger in the country, the interest of novelty. I now turn a little in the direction of the large Presbyterian body, the General Assembly. This denomination, made by the union a few years ago of the Synod of Ulster with the Secession Synod, numbers about six hundred ministers, and claims a population of from 600,000 to 800,000, principally in Ulster. This assembly, though it nearly equals in numbers the Free Church of Scotland, falls far short of the latter body in weight and influence. It has fewer eminent men among its ministry; the people connected with it do not occupy such a position, socially considered, as those of the Free Church. It lacks, of course, the peculiar advantages connected with it, as arising from the remarkable origin of the Free Church (as free), it has not by any means the same degree of public spirit and zeal; and, finally, the Irish Presbyterian Church is undoubtedly trammelled by its unfortunate connection, through Regium Donum, with the exacting and oppressive civil institutions of the country. Of all their reasons, there is none on which we would be disposed to lay so much stress as the last mentioned. Each minister receives £70 on certain conditions, one of which is, that the congrega-

\* It is in vain to excuse the government by saying, as its friends are every day doing, that the Irish were in a bad state before the union, under their own parliament. Who were the parliament? Who chose the members? English landlords. Ireland has never had a parliament.

tion make up £35 additional. Now, say what they will, this government money is a snare to them, and sufficiently accounts for the evident truckling disposition for years past manifested by the General Assembly; and, besides, the people are not taught to be liberal, either as to ministerial support or benevolent operations. There is no small amount of property among their members, but it cannot be drawn out; and hence, while the Free Church is supporting her six missionary schemes, and her schools and colleges, besides giving a decent support to her ministry, the Presbyterian Church here does very little respecting any of them. She has fallen in with *all* the government plans. She has adopted and patronises the National school system—a system which garbles and so dishonors the Bible, and puts Popery on a level with true religion, in distributing its funds. She has sanctioned virtually the National Colleges, and it is just now questionable whether she will be able to establish a college of her own with funds left by the will of a benevolent lady for that purpose—the National College, which she supports, standing in the way. But, bad as the results of this government pay have been, they do not seem, generally, to be aware that the “Philistines are upon them,” and hence, they have petitioned at the last meeting for an increase of the endowment.

They are not, however, unanimous on the subject. Some of them, evidently, writhe under the conviction, that their position is not very honorable, to say the least; and if government endows the popish priesthood of the south and west, as it is about to do, and they accept, which is very doubtful, there will be no little stir among both ministers and people in regard to Regium Donum. They will feel ashamed to “eat out of the same trough” with the popish priesthood, and besides, they will then scarcely be able to persuade themselves, as they try to do now, that government does not pay their £70 as a bribe to attach them to its interests, inasmuch as the papist endowment is put upon this as its avowed ground, and, surely, a semi-papist government has no greater love for Presbyterians than it has for papists. That this assembly hold so tenaciously to the Regium Donum we are not surprised, for should it be given up they would find it hard to sustain a ministry at all. The people have been taught to pay very little out of their own pockets, directly, for any public purposes, and the question is, whether they could be brought, by any known process, to supplement the present £75 with any such amount as would enable the ministers to live in their present degree of comfort, or any thing near it.\*

I do not mean by all that I have said respecting the General Assembly, to cast any imputation upon the personal character of the ministers belonging to it, or even to hint that they are not, as a body, orthodox in their views, and diligent in the discharge of their ministerial duties. In these respects, I have little doubt they will compare favorably enough with other dissenters in the three kingdoms. As to the people, they are not equal, in some respects, to Presbyterians in the United States, while in others they are before them. As I have already intimated, a great defect is their want of liberality and public spirit. They do not contribute, as they might and ought, to the advancement of benevolent schemes. This I will add, however, that they constitute,

\* I have not seen more neat residences than those of the Presbyterian ministers generally. They are living in comfort.

with other evangelical dissenters, the great, I might almost say the only, substantially moral and religious part of the community. There are good men in the established church, more, in proportion to the whole number, than in England; but, after all, they make up a small portion of the population. Take away Presbyterian dissenters, and you take away the conservative element and principles.

I have said that the Assembly is "orthodox;" but will it be credited by Calvinists in the United States, that Barnes' Notes on the New Testament are here, as in England and Scotland, a favorite commentary? That they are edited by Ulster men, are recommended by such men as James Hamilton, of London, are in the libraries of most ministers and Sabbath-school teachers, and are evidently read and studied with care? True, these editors and commendators insert cautions; but what are cautions worth in such circumstances? Take the poison, say they, because there is much wholesome food mingled with it! I can truly say, that nothing with which I have met here, has grieved me so deeply, and filled my mind with so much apprehension, as the selling of such commentaries—commentaries *intended*, and well calculated, to sap the very foundations of faith in the true gospel system, in the minds of the young particularly, read and studied by great multitudes, and scarcely a warning voice lifted up! Should no counteracting influence be brought to bear—and if these heretical volumes continue in as general use for the next fifteen years, as they have done for the last two or three, the heresies which have overspread the United States, and led to so many and painful controversies and divisions, will be equally rampant here. It is "passing strange," that such men as Hamilton, Candlish, the Symingtons, and others that I could name, have not long ago, and on the threshold, arrested, as they could have done, by appropriate and faithful reviews, the circulation of such poisonous volumes. The above fact, with some others, convinces me that the churches in these lands are behind the same denominations in the United States, in extensive, and especially in *accurate* knowledge of gospel doctrine.

You will expect me to say something more, perhaps, respecting the outbreak in the south. You have, however, the main facts, as they appear here in the public prints. The conspirators were not wise. To undertake, in a period of peace, to overthrow such a government as the English by such means; was little short of insanity. Indeed, the friends of Smith O'Brien, it is reported, design to have an inquiry instituted on this very subject. There has been little bloodshed; and, in fact, but little disturbance of the peace. Government has hardly met with any resistance. The priests have counseled their people to be quiet. A singular course on their part, designed, perhaps, to prepare the way for their endowment, but which will operate in another direction also—it will tend to weaken still more their hold upon the minds of the people; for, beyond a doubt, they have been among the most active inciters to opposition to the British government. Their present conduct will be considered treacherous, and if they accept a government endowment, they will find it no easy matter to manage the people.

*Knockbracken, Aug. 23rd, 1848.*

The times are certainly very ominous for Ireland. The Most High has again brought down his hand in judgment upon this most unhappy country. The potato-crop has again been blasted. What a change



during the last few days! At the date of my last communication, there were some apprehensions of the coming calamity. Here and there the dark line of disease could be discerned spreading itself over fields and gardens in which lay the hopes of millions. Since then, blackness has gathered over them, and where but a few days ago all was blossoms and verdure, is now seen only the hue of death. The same cry of blighted hopes comes up from every quarter. The stroke has fallen every where,—in some districts with greater severity, but none are exempt,—and the visitation is the heavier owing to the extent of ground occupied by this crop. Last year there were few planted. They were spared; and thinking the calamity over, the whole farming community resumed their former method of culture, and, often with great exertion, some selling their cattle to purchase seed,—committed to this crop nearly all their hopes for the future. These hopes have failed, and multitudes know not at this moment where to look for support for themselves and their families the ensuing winter. Nor is this all. The crop of wheat and of oats have in some places partially felt the blight. All are agreed that there has never been a darker prospect for a coming winter. Nor can they look for foreign assistance. England, pressed to the dust, cannot give it. Other nations have become wearied with so many calls upon their benevolence. Unhappy country! crushed with exactions; rent with civil discord; sorely visited by God; what is to be her fate? What is to be the end of these things? This I do know, that these judgments are hastening on that consummation devoutly to be wished for—the breaking up of that system of landlordism, of aristocratic influence, of British misrule, which are now among Ireland's heaviest plagues. May the land and its rulers see the rod and Him that hath appointed it.

In the meantime every day furnishes some new evidence of the Popish leanings of the British cabinet. I have already mentioned the proposition to endow the Popish priesthood. This the government has declared itself ready to do whenever the priesthood will accept their offer. In the meantime, the Protestant portion of the population have been startled by a letter of Lord Clarendon, the Lord Lieutenant, addressed to Murray, the Popish archbishop, in which, styling him "Your Grace" and "My Lord,"\* he humbly submits the statutes of the Queen's College to his revision, and requests them to be forwarded to the Pope for his judgment. The British crown humbly asking the assent of Rome to laws for the education of its subjects! and this, too, at the very time when it rejects with scorn every movement, such as the Scottish Sites Bill, designed to favor Presbyterianism and evangelical religion. Still, it is well. The Presbyterians of Ireland, belonging to the Assembly, hardly deserve better treatment. Spurned and betrayed as they have often been, they are still ready to fawn upon an apostate government. None so forward as they in getting up loyal addresses, no longer ago than last spring—none give more countenance to existing institutions—none set themselves more determinedly against the great liberal movements of the age. I speak of their leading men, of a large proportion of their ministers; for, after all, the old, free spirit of Presbyterianism has not altogether forsaken them. There is a portion, it may be a majority, who only want a proper understanding and opportunity to break the fetters *in part*, and take a stand more becoming the name they bear. Whether

\* A part of this sentence is omitted, the writing being altogether illegible.

they *will* do so, is yet to be tried. If they succumb now; if they allow the priests to be endowed without remonstrance, and none has yet even been talked of;\* if they do not resist the subjection of the College Statutes to Papal supervision; if all this passes over, and no voice of rebuke is raised, and if they will still cling to *Regium Donum*, their case may be considered nearly hopeless. The bribe will have done its work.

I have now seen a considerable portion of the Reformed Presbyterian Church in these islands, and, in the course of another week or two, will have been in every congregation, with two or three exceptions. There are twenty-two ministers in the Synod, and a few more congregations. There are four Presbyteries, and under their care a considerable number of preaching or missionary stations. These last are increasing, and, in general, the attendance is very good, consisting mainly of members of other denominations, or of none. New doors are opening, and, as an example, within a few days one of our ministers has been invited by a number of persons, some of them highly respectable, in Armagh, to preach a day in that city, with a view to the establishment of a regular station. The growing dissatisfaction, of the Presbyterians particularly, with the abject submission of their ministers to those high in place, favors, and, I have no question, will still more favor faithful and energetic efforts for the extension of our testimony—an encouraging circumstance, one of which the brethren here are well aware, and which ought not to be omitted while recording so many dark and discouraging features of the times. These stations, in some cases, grow up into congregations, and become, in turn, centres, from which an influence begins to diffuse itself in the formation of other similar stations. If our brethren here are enabled to hold on, if neither famine nor persecution abridge their opportunities, a great and interesting field lies open before them. May they be ready to go forward and cultivate.†

I now turn to affairs in other lands; and here again every thing bears the impress, as your readers know, of revolution and change. In Rome the liberal party is again in the ascendancy. The Pope, compelled to dismiss the anti-war ministry, has called in Count Fabri, and entrusted to him the management of the bark of state; and has, besides, renewed his appeals to the "Most Holy Virgin, the great protectress of Rome." Everything is, however, in confusion; and the temporal power of the Pope is, in fact, kept in abeyance by the force of the popular will. That he can retain even his nominal power much longer appears extremely improbable. A letter writer from Rome, evidently a conservative, says, "We are in a state of complete anarchy. God only knows what he reserves for Rome. Many persons are taking measures for putting themselves out of danger; and already have several of the cardinals who were most threatened left the city;" no doubt standing afar off, and saying, in the language of Rev. xviii: 10, "Alas! alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and

\* I have heard it *hinted*, that government has intimated to the Presbyterian ministers, that if they are silent about endowing the priests, their own will be increased. Certain it is, that the last Assembly asked for an increase.

† An interesting circumstance, showing the hold which our principles have upon some good men in other churches, occurred when I was in Newry. Mr. Wallace (Rev. R.) was called into a store belonging to an Independent, a man of property, and £15 (£75) put into his hands to be appropriated in the education of some young man approved by the Southern Presbytery, who would prosecute his studies with a view to the ministry.

precious stones, and pearls." It is time they fled, for bands were parading the streets, shouting "death to the cardinals! death to the priests!" It may be that before the year 1848 has expired, Babylon, that great city, will sink as a millstone under the mighty waters of revolutionary convulsions. The ferment is increasing throughout all Italy. The successes of the Austrians have had the effect so far, not of discouraging the friends of Italian independence, but of raising them to greater fury, and awakening a more resolute spirit and determination to maintain their cause against their tyrants and oppressors. And none can tell what a day may bring forth. Should England and France interfere, as it is thought they will, a European war must ensue; and in any event, it cannot be much longer staved off. The elements of strife are lashed into such a state, that no civil or political interest can much longer restrain their bursting out in war—their natural issue.

Interesting events are occurring among the Protestants of France. Your readers know something of the history of this people, and their condition under the former government. On the Revocation of the edict of Nantes, they were left without any legal privileges, or even protection, until the year 1802, when Napoleon gave them certain liberties, and also an endowment from the national treasury. Under this arrangement, which was continued down to the late revolution, they were permitted to hold their meetings of consistory and their *provincial* Synod, but were not allowed to hold a meeting of their *national* Synod. Of course, this body has never met since 1685, a period of 163 years! The late changes have filled the French church with new hopes, and all are desirous of seeing their ancient institutions all revived. A meeting was lately held in Paris, composed of delegates from most of the congregations in France, designed for consultation respecting the propriety and possibility of obtaining from government a full recognition of their religious rights, with reference, particularly, to the re-establishment of the National Synod. Some important decisions were arrived at, and arrangements were made for holding a meeting, which regularly convened on the 11th of September, in Paris—this meeting to consider on the subject of a Confession of Faith, and to take measures for the reorganization of their Synod. How these movements will result cannot be foretold. Our expectation and fear is, that the rationalistic portion, which is the majority, will reject the ancient formulas of faith, which have as yet been retained, though neglected; and that the minority will find themselves in even worse circumstances than at present: for should they secede, they will lose whatever privileges the body may acquire; should they remain, they will be involved inevitably in a sinful compromise with error, or even worse. All the accounts, however, are favorable as it regards the spread of evangelical religion. The revolution has, certainly, been overruled for good in this respect; and we cannot but hope will even be more so as it becomes more consolidated, as society settles into its ordinary channels.

That scourge of God, the cholera, is moving quite rapidly westward. It is in Berlin. The Germanic States are actively employed in taking measures preparatory to its appearance among them. It is very mortal; and, according to the rate at which it has progressed, it will be in these realms sometime in the course of the ensuing summer. Should it be, it will find, particularly in Ireland, a population enfeebled by a winter of suffering—an easy prey. And if mortal elsewhere among a people

well fed, and clad, and housed, what may we expect it to be when it attacks the debilitated and wretched? Truly God is coming forth to punish terribly the nations of the earth. There is now every prospect that war, pestilence, and famine will all be doing their exterminating work, among the nations of Europe, before many months roll round. There is this consolation, that the "wall of Jerusalem will be built in troublous times." If these nations have "blood to drink," it is because "they are worthy."

J. M. W.

#### AFFAIRS ABROAD.

*Reformed Presbyterian Synod—Ireland.*—We copy the following items from the "Londonderry Sentinel." The outline of Mr. Willson's address, although preferable to that given in our last number from the "Banner of Ulster," is still very defective. Our readers will be gratified to hear of the respect which has been shown to the editor by friends and brethren in Ireland.

*American Reformed Presbyterian Church.*—The Rev. J. M. Willson, of Philadelphia, then rose and addressed the house. He first entered into some statistics in connexion with the Reformed Presbyterian Church in the United States. At the time of the division in the Synod in 1833, they were left with twenty-three\* ministers. There are now forty-two, all in settled charges—that is, the church has been about doubled in fifteen years. The Theological Seminary has averaged thirteen students, who are settled in congregations about as fast as they are supplied. There has been revival, in respect to a missionary spirit and the temperance reform. There are not more than two or three persons throughout the whole church engaged in the traffic in ardent spirits. There has been improvement in education and Bible instruction. The slavery agitation opens a door for spreading the distinctive principles of the church, in regard to the use of the elective franchise, even amongst other denominations. In respect to persons emigrating from this country, he recommended, first, that they should have a distinct destination; and, secondly, that they should be enjoined, immediately on their landing, to connect themselves with the church. Prayer meetings are exceedingly well attended to in the large towns. Persons who have it in contemplation to go to the far west, should be advised to go rather where they would have opportunities for religious fellowship. As regards the spread of evangelical sentiments in the States generally, it is hard to speak with precision. There is, however, an improvement in Sabbath sanctification. The legislature have relieved the officers on some of the canals from working on the Sabbath. A mission has been set on foot to the island of Hayti, where the people are nominally Popish, but more properly heathens, like their fathers of old. Their social position is very degraded; yet they have considerable intellectual abilities, and are of an amiable temper and disposition generally, except when excited by the revolutionary spirit, and are very accessible. The government has been very favorable to Protestant missions and to schools, and prefers Protestant schools. The door is open. The constitution guarantees the right of worship to all; yet there are difficulties in the way that should not be overlooked. The people are volatile; they are not accustomed to intellectual effort. Little labor will suffice to furnish all the necessaries of life; and hence they are tempted to indulge in idle habits. There are other difficulties arising from prevailing vices—not that the people are drunken, but they are exceedingly impure. Mr. Morton, who had been loosed from his charge and designated to this field, has gone out, and has rented rooms in Port-au-Prince. For so far he has been received favorably, and has been altogether unmolested, although blood has been shed freely of late in the intestine commotions of the island. The spiritual destitution of the people—the leadings of Divine Providence—the acceptance of the missionary already in the field—all concur to constitute a strong claim on our energetic support. It is a curious fact that the United States have never, to this day, recognised the independence of Hayti although a republic like themselves, jealous, as it would seem, of a nation of free blacks in their very neighborhood. Even Great Britain had no diplomatic intercourse with them until after she had emancipated her own slaves. In all missionary enterprises Hayti seems to have been sadly overlooked. There was actually no Protestant

\* We think there were only nineteen.

missionary on the island until the last four or five years. It would require, on the lowest calculation, £175 per annum to support a missionary there. The Baptists allow theirs £220. Should the Synod here unite with the Synod in the United States in prosecuting this mission, the expense to each would be greatly diminished. The Reformed Presbyterian Church has peculiar advantages there from her well known position in reference to slavery—not admitting a slaveholder to her communion. The government of Hayti is even gratified that a Presbyterian, and decidedly anti-slavery body should propose to have a missionary establishment there.

When Mr. Willson had concluded a most interesting address, it was moved and seconded, and unanimously agreed to, that the thanks of Synod should be tendered to him for the information and instruction he had conveyed to all. This the Moderator did in a few appropriate terms, and Mr. W. responded.

*Public Breakfast to Mr. Willson.*—At half-past eight Synod adjourned, it having been arranged that the members should entertain Mr. Willson at a public breakfast in the Imperial Hotel, Bishop street. A few minutes after, between forty and fifty persons sat down to a most substantial repast, laid out in Mr. Greer's splendid establishment, and in the most creditable style. Dr. Stavely, the Moderator, filled the chair with his usual dignity and good taste. On his right sat Mr. Willson, the guest of the morning, and on his left the Rev. J. Crawford, minister of the Second Presbyterian congregation. After breakfast the Rev. J. Dick was called on, from the chair, and spoke in relation to the sympathy manifested by the people of the United States towards the people of Ireland, in the season of prevailing distress. Mr. Willson replied in a few appropriate sentences. Mr. Houston spoke on brotherly love. Mr. Johnson and Mr. Simms also occupied a few minutes. After an hour or two spent in this way most agreeably, Mr. Crawford, at the request of the chair, concluded by prayer.

*Scotland—Sabbath Mails.*—The following, from the Edinburgh Witness, is highly encouraging to the friends of the Sabbath. The government will not long resist the influence of the religion of the British empire, when boldly presenting its claims with an unbroken front. When shall we see similar movements on this subject in the United States? The masses of professors in this land, are, we fear, too corrupt to make any vigorous effort in so good a cause.

It would appear that the wanton desecration of the Lord's day, in the whole of the post-office departments in this country, is at length beginning to attract that attention which its importance demands. While the religious portion of the community are uniting from one end of the country to the other to protest against it as a national sin, numbers, like the citizens of London, are anxious to escape (not always from respect for the Sabbath itself) for a few hours from the too engrossing and harassing affairs of the world; and there are, besides, thousands to whom the Sabbath slavery of the post-office is felt to be no less degrading than oppressive. Memorials for some months past have been pouring in upon Lord John Russell and the Postmaster General, praying for the entire closing of the post-office on the Sabbath day, thus showing that this moral struggle, instead of subsiding, is gaining power, and assuming a more imposing aspect. The large towns of England are awaking and putting on their harness, in order to rid the nation of so daring a violation of the law of God. Manchester, a short time ago, forwarded a petition signed by upwards of eleven thousand persons; and such was the effect produced on the authorities by this decided movement, that Mr. Gobby, Surveyor to the General Post Office, was sent down a few days since to make personal inquiries. The opinion of the Town Council is to be taken, and if that body concur with the prayer of the petition, there is good reason to believe that the Manchester post-office will be closed on the Lord's day. This is exceedingly encouraging, and should stimulate the friends of the Sabbath cause in Scotland also, to make an extraordinary effort at the present moment to get memorials prepared. A goodly number have already been transmitted by congregations, especially from the rural districts, but not one has yet been sent from the principal towns. This must be remedied without loss of time. Scotland will surely not be behind England when the Sabbath is in question. Manchester has done nobly. Will Glasgow, now the second city in the empire, not excel her in this holy war? Edinburgh, too, will be expected to take a prominent position. The Sabbath Alliance, we are aware, is already making the necessary arrangements; but the Committee will need all the help that can be afforded them, and the friends of the cause should be prepared to give it.

We are assured, on unquestionable authority, that in London the Sabbath observance question is carrying its due weight among parties who were before indifferent to it, and that it is assuming an importance and consideration in the minds of our great men, who are becoming daily more convinced that the laws of God are more powerful in restraining the people than the laws of men.

*Ireland.*—Tranquillity seems to be restored very generally in Ireland. The peasantry are industriously engaged in their usual pursuits, and on the surface of society there is hardly a ruffle. It will not likely be permanent.

*France.—The Protestant Church.*—Saturday, the 9th August, was the day appointed for the meeting of the General Assembly of the Protestant Church in France, in the city of Paris.

The churches of France were requested to supplicate the blessing of God on the labors of the Assembly in their respective churches on Sunday the 11th inst., and on the 11th of September the Assembly will commence its labors under the provisional presidency of the oldest pastor present. The object of the meeting is to endeavor to bring about a combined reorganization of the various churches. This will be an exceedingly interesting meeting, as it will be the first since the Revocation of the Edict of Nantes; the last one was held in 1659, at London. Since the time of Bonaparte the principal Synods or consistories have been allowed to meet; but though every effort was made, the government constantly refused to allow meetings of a national Synod. The revolution of February has removed this restriction, and accordingly a preparatory meeting was held in Paris in May last to arrange the basis for the election of delegates to the proposed Assembly. These delegates were to be chosen by the provincial Synods, one-half to be clergymen and the others laymen; the Synod will contain ninety-four members, two of whom are appointed by the theological faculty of Strasburg and Montauban. We expect to receive a full report of the proceedings of the meeting of the 9th inst., which, no doubt, will be of great importance, and will make a new era in the cause of Protestantism in France.

*Presbyterian Church in Canada.*—The Synod of the Presbyterian Church in Canada, in connexion with the Free Church of Scotland, met in St. Andrew's Church, Montreal, on the 12th ult. The attendance of ministers and ruling elders was large. The sessions were opened with an excellent discourse on Matt. vi. 10, "Thy kingdom come," by the Rev. Walter Roach, of Beauharnois, the Moderator for the previous year. The Rev. John Barclay, of St. Andrew's Church, Toronto, was chosen Moderator for the present year. The Synod contains six Presbyteries, with sixty members, and six missionaries, and a French mission with three missionaries, besides a number of vacant congregations and preaching stations in different parts of the province. It has a college at Kingston with four professors. Acts were passed for regulating the course of study at the college by students for the holy ministry, and for the examination of the students appearing for license, and of probationers and ministers from other churches applying for admission; and resolutions were adopted for carrying on with increased zeal and efficiency the French mission, in connexion with the Synod, and empowering the Rev. Dr. Machar, of Kingston, now in Scotland, to use his exertions to procure two ministers for each of the six Presbyteries within the bounds, (three or four of the whole number to be able to preach in the Gaelic,) with an annual allowance from the Colonial Committee of the General Assembly of fifty pounds sterling for three years. Other important matters of a local interest were also brought under the notice of the Synod at this meeting.—*Presbyterian.*

*Switzerland.*—A letter in the Gazette de Lyons states that the government of Friburg has suppressed most of the Jesuit abbeys: the government of the Valais has appropriated the ecclesiastical property of the clergy, secular and regular: the government of Lucerne is suppressing the convents and surcharging Roman Catholic institutions with an extraordinary contribution: the government of Thurgau, composed in great part of Protestants, not willing to be behind in the race of secularization, has, at one fell swoop, suppressed all the convents on its territory except one, the property of which is, luckily for it, on the other

bank of the Rhine, in the Grand Duchy of Baden. The Canton of Tessin, pursuing the same course, has laid hands, in one decree, on nine convents, appropriating their property on the simple plea that the government is in want of money.

*The Cholera.*—The number of deaths in London during the week ending August 5th, was 1038; the average being 972. Of this excess 21 deaths are ascribed to cholera, and 97 to scarlatina—the average deaths from the latter being only 37. The most noticeable fact, however, in this last return of the Registrar-General, is the great increase of mortality from diarrhœa and dysentery. During the last three weeks in May the deaths from these diseases were only twelve, fifteen, and sixteen, respectively; during June they had increased to thirty-seven; and now, for the week ending August 5th, we find they have risen to the serious number of 154; which is more than double the average of the season. It should be remembered that diarrhœa was the forerunner of cholera when that scourge made its last visit to London; and no time should be lost in making sanitary preparations for the impending visitation.

From a late number of the Military Medical Gazette; it appears that since the appearance of the epidemic in Russia, there were seized at St. Petersburg, from its first appearance, the 30th of June, to the 31st of July, 19,772 persons, of whom 4834 recovered, and 11,068 died. In the whole of Russia, since the first appearance of the cholera, from the 28th of October, 1846, to the 5th of July, 1848, 290,318 persons were seized with the epidemic, and 116,658 died. On the 28th of July there were at St. Petersburg 2396 cholera cases. In the course of the day 137 fresh cases occurred; 211 recovered, and 82 died, 45 of whom were in their own dwellings. On the 29th, there were 2240 sick—132 new cases; 188 recovered, and 68 died. On the 30th there remained 2116 cases under treatment.

Letters from Alexandria, Egypt, of the 22d of July, announce that the cholera had manifested itself with considerable intensity at Cairo, and that the epidemic had also reached Tantah, a town on the Damietta branch of the Nile. Alexandria had hitherto been spared, and as the malady was brought by pilgrims from Constantinople, several of them were visited with it in the lazaretto of Alexandria, the correspondent infers from its not meeting there the atmospheric condition necessary for its development, that the city had nothing to apprehend from its effects. Public prayers had been ordered throughout Egypt, by the Chief of the Ulemas, for the cessation of the cholera. A letter from Tarnopolis, in Austrian Galicia, dated the 26th July, states that the cholera had declared itself with great intensity at Okapa, a Russian town, thirty leagues distant from Tarnopolis, whence it had spread with extreme rapidity over the entire western frontier of Galicia. It is asserted that the cholera is not only raging at Stockholm, but that it has penetrated into the interior of the country, into Finland and Lapland, and that it is of a most malignant character.

At Berlin the cholera continues to spread, but hitherto with slow progression. The number of cases has reached twenty-seven since the first eruption on the 31st ult. It is remarked here, as elsewhere, that the disease first commences to exhibit itself amongst boatmen, or persons residing close to the water. This may be accounted for by atmospheric attraction, since it appears to be admitted that air, and not contact, is the vehicle of pestilential absorption. In the meantime, the population of Berlin continues to increase rapidly, the statistics of the week, from the 29th of July to the 4th of August, giving an increase of 55 births over deaths, which is at the rate of 2900 per annum, on a population of 400,000 souls.

At St. Petersburg, on the 2d ult., there were 92 fresh cases, 119 cures, 51 deaths, and 1407 patients still under treatment.

The London Sun contains the following:—The government have very wisely determined to take early precautions to prevent the cholera from spreading to our shores, in the event of any cases occurring in ships afloat. They have ordered the Benbow and Devonshire, old line of battle ships, to be immediately prepared as hospital ships, to receive cholera patients from merchant vessels; and another ship, the Iphigenia, is also to be fitted out as a cholera hospital ship, should necessity require additional accommodation.

The accounts from Europe in relation to the cholera are well calculated to excite the attention, not only of medical men, but of municipal authorities. Its route is precisely the same as in 1832, and it is preceded, as then, by influenza and diarrhœa. A London letter to the New York Commercial, says it has already spread as far west as Riga, Narva, and Revel, in Russia, and it is also raging southward, in the Turkish dominions. The return from St. Petersburg, to the 24th of July, gives 17,742 cases,

10,128 deaths, 4618 recoveries, and 1986 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9754 cases, and 4309 deaths. At Odessa, to the 28th of June, 824 cases, 332 deaths, 235 recoveries, and 257 remaining.

In the south, at Jassy, in Moldavia, (Turkey in Europe) the deaths for some time have been from 30 to 100 a day, and the total is said already to reach 10,000. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo, the disease appeared suddenly on the 15th of July. On that day five cases occurred, on the next eighteen, and the next forty-nine. All these received medical aid, and not one recovered. Every patient died in the course of a few hours. At Garditza, on the Danube, about twenty leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries had taken place. One healthy woman, suddenly attacked, fell to the ground and died in five minutes. Two men in the next village died almost instantaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district, and by sunset had destroyed every plant. Visitations of this kind had been seen in other places where the cholera was approaching.

*Magnetism and Cholera.*—The *Manchester Guardian*, quoting a letter from St. Petersburg, says: "A very important discovery has recently been made here, which clearly proves that the malady is in the air, and that, therefore, quarantines are utterly useless. The air here has had a very singular effect on the magnetic power. Whilst the cholera was at its height, the action of the magnet was nearly neutralized; which, now the disease is gradually subsiding, assumes by degrees its former power. A magnetic block which used to carry eighty pounds, would, during the worst time of the cholera, not carry above thirteen pounds. Its strength has now increased again to sixty pounds. The electro-magnetic telegraph at one time would not work." It was also recently mentioned in the *Lancet* that, during the prevalence of Asiatic cholera in London, there was a cessation of the disease at St. Giles's after a violent thunder storm. It is worthy of notice that, in the present year, during the worst period of the cholera at St. Petersburg, the potatoes in this country have been again attacked with disease. The following experiment tends to connect this also with the state of the atmosphere:—Dividing a piece of sound potato into two, I passed about a dozen very weak electric shocks through one of them, and placed both in a plate with a little water. In twenty-four hours the piece that had received the shock was brown and rotten at the part where the fluid had entered, and in four days it had become a mass of black and brown fetid matter. The other piece was partially dissolved by the water, but not in the least discolored, and smelt perfectly fresh. The *Sherborne Journal*, detailing the failure of the potatoes near Taunton, says that fever is also very prevalent there, but cannot tell whether it is produced by the effluvia arising from the rotting crops, or whether the state of the atmosphere is the cause of both calamities. I leave the reader to make his own inferences as to the connexion existing between the above.

*Sicily.*—A considerable number of laymen, and even some monks, in Sicily, are beginning to interest themselves in the distribution of the Holy Scriptures. The heads of the government appear disposed to facilitate the work. A mission house established at Malta, and managed by six converted Italian priests, is successfully engaged in the distribution of Bibles and religious tracts in their native country. A journal entitled *L'Indicatore*, the object of which is to compare Roman Catholic teaching with the Scriptures, is printed in the island, and has several hundred subscribers in Italy.

*West India Islands.*—There has been of late insurrectionary movements in most of the French and Danish West India Islands. In all of them the chief, if not the sole cause is slavery. Expectations have been raised that freedom was about to be granted. These expectations have been in part disappointed by unnecessary delay. Hence these movements. We hear of nothing of the kind in the British islands; and if the authorities in Martinique, St. Croix, &c., would immediately follow the example set them by the British government, in giving liberty to the slaves, they would find this the easiest possible method to quell all such insurrectons.

*Haiti.*—Late accounts from this island are encouraging. Warlike movements have generally ceased, and the inhabitants begin to feel secure. By a letter from



Mr. Morton, dated July 20th, we learn that he and his family are well; that he continues to preach in French every Sabbath to a congregation of from twelve to fifty persons; that he has commenced a school which at present numbers ten scholars, with the prospect of increase. He has prepared a translation of the Shorter Catechism, which is now in the press, and will soon be published. He seems, on the whole, to think quite favorably of Hayti as a missionary field. He says:

“I do not feel at all discouraged by what has passed here. I am persuaded that although the people are very degraded, this is as good a missionary field as we could select. I was very glad to hear, by the Covenanter, of the resolution of the Board in relation to the buildings, &c. I hope the Church will go into the measure in earnest.”

*Late.*—The Jamaica Despatch of the 4th August says: “That when the schooner Pacific, which arrived at Jacmel on Tuesday, the 1st, left Port au Prince, repeated executions of persons of color were taking place there. The President’s return was momentarily expected, when it was believed that a renewal of the wholesale slaughter which recently took place there would be again recommenced. A French vessel of war was at Port au Prince, and there were none belonging to other nations in any other part of Hayti. David Troie, ex-Minister of the Interior, and citizen Elizee, of the Civil Department, were killed. It seems that President Souloque, who was at Jeremie, had only to send to his first general, Simillien, orders to sacrifice an individual, and it was immediately effected. Numbers of persons were in custody, and it was expected that on the President’s arrival at Port au Prince he would sanction their execution.

Accounts still later state that political executions continue. The French consul had addressed a remonstrance to the government against its course, and threatened the President with French military interference in case a stop was not put to his cruelties. He also sent to Martinique for a French frigate which was daily looked for at Jeremie. Considerable excitement prevails among the inhabitants. It was feared that an outbreak had occurred at Port au Prince.

As every thing in relation to this island assumes additional importance to Covenanters, in consequence of the residence there of our respected missionary, Rev. J. W. Morton, we give the following extracts from a letter of an American merchant of Jeremie. His opinion regarding the position of foreigners we think is extreme. We do not believe there is any design to drive them off.

I do not think Hayti will be longer habitable for civilized man. The same deplorable event which has befallen Jeremie is suspended over every town in the French part of the island; and the approach of the President is the signal for desolation. Wo to the poor fellow whose innocence may have prevented his flight. They have determined to exterminate the mulattoes, and are effectually accomplishing their object. They even propose driving off foreigners, and establishing black merchants.

During the stay of the President in Jeremie—twenty days—five men were shot, and fifty were imprisoned. The execution of the five, which took place on Thursday, is described by Captain Fales as a scene of very affecting character.

The condemned were brought into the public square dressed all in white, with their arms tied behind. Hundreds of women in tears were kneeling and beseeching for mercy. A detachment of about four hundred of the army, with their officers on horseback, were drawn up to carry out the fatal sentence. The first victim was an old man, the father of thirteen children. The soldiers fired one by one, and seven balls entered his body. Another was the son of an old woman, a doctress, who had, by her skill, saved the lives of many blacks, which was, however, of no avail.

It is said that, previous to the execution, the President was waited upon by a large number of the relatives of the condemned, mostly women, praying for mercy. The President came out, dressed in a red vest, which he always wears upon execution days. While wives and mothers were pleading for the lives of their husbands and sons, the President stood laughing at them.

Two executions took place after the President left Jeremie, and two more were to be executed on the Thursday after Captain Fales left. A leading merchant named Chassayne, who had been condemned to be shot, and who would not fly on account of his wife’s sickness, had so far escaped death by bribing the general in command

at the rate of \$100 per day. It is feared that as soon as his means are exhausted he will be given up to the executioner.

*Remarkable facts of the Jews.*—The following very interesting facts in relation to the Jews, we copy from a report of the Committee on Missions to the Jews, presented to the General Assembly of the Free Church of Scotland.

The most remarkable conversion recorded during the year, is that of a well educated man, a surgeon by profession, but sustaining himself and his family by usury—a mode of life both in itself exceedingly fitted to harden the heart, and peculiarly odious to a conscientious Israelite. Remarkable examples have occurred, and are occurring year by year, as the fruit of our missionary efforts, in the conversion of men skilled in the learning, and zealous for the traditions of their fathers, which effectually foster the self-righteous spirit; but it is peculiarly interesting and encouraging to be able to add to these an instance of the mighty power of God in converting one who was indeed learned in the Talmud, and exact in his obedience to its precepts, but who, even amongst Jews, was peculiarly the slave of covetousness; having deep within him by nature that love of money which is the root of all evil; having from his youth a heart exercised with covetous practices, and even then eking out his scanty livelihood by usury; having finally become entirely dependent for his own support and that of his family on this degrading, hardening, and often iniquitous trade; goaded all along in his conscience by the command, "If thy brother be waxen poor, take thou no usury of him," yet enslaved by his lust, and without faith or fortitude to face impending want—it was indeed a glorious victory, when the cross of Christ triumphed at last, and the usurer carried through the streets of Pesth his bag of borrowed money, renounced his unholy traffic, and sold all for the one pearl of great price, counting all things loss that he might win Christ, and be found in him, not having his own righteousness, which is of the law, but the righteousness which is of God by faith. The grace of God which abounded toward him was extended also to his family; and he affords one out of many examples in this missionary field of the fulfilment of the promise, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thine house;" there being no mission, with which we are acquainted, that equally with our mission to Israel has been distinguished by that interesting feature of the conversion of families. He was baptized in the name of the Lord Jesus, he and all that were his—father, mother, and two children, sharers in one baptism, and all, with the exception perhaps of the youngest child, of whom no special account is given, affording evidence of believing in one Redeemer.

During this year, also, our missionaries have laid in the dust the first convert who had been called to his rest. Old Rabbi Hirsch, after a long life of wandering, being unconsciously guided by Him who gathereth together his sheep that are scattered abroad, travelled to Pesth, with the design of procuring subscriptions for a Hebrew work which he intended to publish, and coming into contact with our missions there, was gradually brought into subjection to the truth as it is in Jesus. His old prejudices, his old dress, his old heart, and his old habits all gave way. He was privileged to live for five years in the faith, till he had completed his threescore years and ten, testifying as a little child in his old age, to the grace of Him who had, at the eleventh hour, called him out of darkness into marvellous light—and was greatly enlarged in knowledge, faith, and love previous to his departure, and enabled to die as a meek, yet triumphant witness for Christ, when no human power could sustain his spirit, and no earthly motive could cast suspicion on his testimony. The Jews wept around his dying bed, crowded to his funeral, and desired for themselves a death so joyful as his. Reference was then made to the progress of Mr. P. Saphi's school, in which more than sixty scholars are educated—children of poor parents, yet all neatly dressed—coming out of filthy dwellings, yet all cleanly—trained at home to exercise irregularity, yet regular in attendance, and exact in time—having learned a mixed and most corrupt language, yet speaking in the school pure German, and successfully acquiring much useful secular knowledge. Several children have died in the faith as it is in Jesus—many are impressed and inquiring. Some are persecuted and beaten by their parents for praying in the name of Jesus, and speaking of Him to their brothers and sisters; but other parents have ceased their opposition, and are now quiet and anxious listeners while their children, in the evenings, read aloud the glad tidings of the gospel—the name of Jesus of Nazareth, though not received and rested in, being now respected in these Jewish families, and no longer execrated and blasphemed. The missionaries have been training Bible readers and colporteurs, five of whom,

converted Jews, have already been sent forth to distribute Bibles, tracts, and religious books. The Jews were maltreated during the recent political commotions in Hungary, thus speedily prostrating the hopes which many of them had begun to entertain, "that their Messiah, whom they have turned into a vague notion of freedom and worldly prosperity," was now come. Such is the insecurity and alarm in the Jewish community, that a number of respectable families have been baptized into the Church of Rome to escape the persecution, and a thousand Jews in Pesth have resolved to depart for America, the rich undertaking to support the poor.

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#### AFFAIRS AT HOME.

*Divine Judgments.*—In the cities of Albany, New York, Brooklyn, Boston and other places, there have been of late most alarming and destructive fires. Property to the amount of several millions has been destroyed. In many parts of the country an unusual drought has prevailed for several weeks. The fields wear a sickly appearance, the pastures are withered, the corn fields yield less than half a crop, and, in some districts, none at all. Present appearances in large sections of country show how the finest soil, the most industrious and judicious labors may fail for lack of rain, which God in his sovereignty may withhold at any time. These dealings of Providence are not without a purpose. They are tokens of his displeasure against sin. Covetousness, pride, uncleanness, drunkenness, Sabbath breaking, slavery and other vices are extensively prevalent. When God's judgments are abroad in the land, will not the inhabitants learn righteousness?

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#### THE WHITE STONE.

An ingenious exposition of the "White Stone" of Rev. ii. 17, is well set forth in the following extract from Dr. Bedell's Sermon upon the passage. Speaking of the Greeks, he says:

They had a custom when a friendship had commenced, to take a white stone and engrave thereon any word upon which the parties had mutually agreed. They then brake the stone in the midst, dividing the word, and one half was kept by one friend, and the other half by the other, as a constant memorial of their friendship. This is the custom upon which my explanation is entirely to be built, and the white stones, or pieces of any thing which were used on these occasions, were called "*Tessaræ hospitalitatis*," or tokens of Friendship. In the cabinets of antiquarians, specimens of these are preserved to this day, and I have seen plates of several kinds, some of the oblong square about two and a half inches in length and one-fourth of an inch square; others of an oval, and some circular. On some of these there are Hebrew characters, on others very old Greek; some appear to be entirely hieroglyphical, and on others there are Roman names, such as Manlius, Faustus, Antonius, &c. This, then, is the custom alluded to as existing among the Greeks and Persians. There is the most unquestionable evidence also that a practice of this kind prevailed among the early Christians, for in the early ages of the Christian Church these *tessaræ hospitalitatis*, as they were always called, or these tallies of friendship, as the terms may be translated, were used by the Christians as they travelled. They stood in the place of letters of introduction, and ensured the friendship and the brotherly kindness of their fellow Christians wherever they were met with. These facts are still further confirmed by the circumstance, that the early heretics, hoping that they might enjoy these privileges, did actually counterfeit these *tessaræ*, or tokens, and this rendered it necessary for the Christians to alter their inscription. Alterations were frequently made, till the council of Nice took the matter in hand, and gave their sanction only to those white stones which were marked with the letters of the Greek alphabet answering to our P, U, A, P, which make the Greek words *Pater Uios, Agiou Pneuma*—Father, Son, and Holy Ghost—for they thought that the Arians, who were the Socinians or Unitarians of those days, would not counterfeit a token which had this doctrine of the Trinity on it; and it shows you, brethren, incidentally, that the faith of the early Church was Trinitarian, else why should they use such a device to pre-

vent those whom they called heretics from imposing themselves upon the orthodox as Christians? Now these *tessaræ* or tokens, with the words Father, Son, and Holy Ghost, were called *Tessaræ Canonicae*, or canonical tallies or pledges. These facts could all be substantiated by appeals to the testimonies of Aulus Gellius, Ammianus, Marcellinus, Athenagoras and Tertullian; and Eusebius mentions the remarkable case of one Peregrinus, a Gentile philosopher, who feigned himself a Christian, that he might get one of these tokens, and thus be assisted on his travels by the Christians, and partake of their hospitality. He was discovered, however, and exposed. In an Episcopal charge of the Archbishop of Worms, who lived as late as the year of our Lord 1020, this practice is alluded to. After this the practice seems to have been entirely lost, unless—and I feel that I may safely declare it—unless it is to be found among the higher degrees of the Masonic fraternity, where alone any thing like this ancient custom is now to be found.

But there are still further considerations connected with this practice which it will be necessary to mention. The exchange of these white stones was a covenant of friendship. Let that be distinctly remembered. And there was nothing considered so disgraceful as the violation of any duty or act which the pledge implied. It was an agreement which never could be sundered but by an open public disavowal; when the ceremony practiced on the occasion was, that the party making that disavowal publicly broke in pieces the pledge or mark of friendship. And besides all this, the terms of this covenant extended to the posterity of the parties. Plautus twice alludes to this circumstance, and especially in a work called *Poenulus*, plainly intimates that the descendants of those who had formed the friendly compact, might depend upon the exercise of that friendship which it implied.

[For the Covenanter.]

### FRANKLIN COLLEGE, NEW ATHENS, OHIO.

At a meeting of the Board of Trustees, the Rev. James R. Doig was invited to the Professorship of Latin Literature and Rhetoric in this Institution, and has since, accepted the invitation. At the same meeting a course of study adapted to those preparing to enter the ministry, was reported and adopted. Whilst the prosecution of this course of study will not be imperative on all who may attend this Institution, designing to study Theology, it is the opinion of the Trustees and Faculty, that such a course of preparatory training would be much more advantageous to such persons, than the course usually studied in Colleges. This course, including the Preparatory and Collegiate studies, is as follows:

#### *Preparatory Studies.—First Year.*

First Term.—English and Latin Grammars, Latin Reader, and Arithmetic.

Second Term.—Latin Reader, and Cæsar's Commentaries.  
English Grammar, and Geography.

#### *Second Year.*

First Term.—Virgil, and Greek Grammar.

Greek Grammar, and Classical Antiquities.

Second Term.—Sallust, Cicero's Orations.

Greek Reader, and Classical Antiquities.

#### *Collegiate Studies.—Freshman Year.*

First Term.—Witsii de Œconomia, Anabasis of Xenophon.  
Algebra.

Second Term.—Witsii de Œconomia, Homer's Iliad.  
Geometry.

*Sophomore Year.*

- First Term.—Calvini Institutio Religionis, Demosthenes de Corona.  
Trigonometry and Surveying.
- Second Term.—Calvini Institutio, Select Greek Tragedies.  
Natural Philosophy, and Astronomy.

*Junior Year.*

- First Term.—Septuagint, Hebrew Bible, and Grammar.  
Mental Philosophy.
- Second Term.—Septuagint, Hebrew Bible.  
Logic and Rhetoric.

*Senior Year.*

- First Term.—Greek Testament, and Hebrew Bible.  
Moral Philosophy, and Evidences of Christianity.
- Second Term.—Greek Testament, and Hebrew Bible.  
Mansfield's Political Grammar, and the Law of Nations.

## R E M A R K S .

1st, By comparing this course of study, with that usually pursued in our best Colleges, it will appear that this is not inferior, in point of Classical Literature. Although some of the Latin Classics usually read are omitted, the reading of Witsius and Calvin so extensively, will more than compensate for their omission.

2d. It is adapted to impart much useful and important information in Theological Literature. Who with ordinary talents and application, could recite once a day during the entire Freshman and Sophomore years, in Witsius' Economy, and Calvin's Institutes, and twice a day in the Hebrew Bible, Septuagint, and Greek Testament, during the entire Junior and Senior years, and not at least be moderately versed in Theological lore?

3d. For reading with facility and advantage the Theological Writings of Turretine, Mark, De Moore, &c., works now almost inaccessible to ordinary Graduates, because they are written in Latin.

4th. For critical and exegetical reading of the Scriptures in their Original Languages. A creditable knowledge of the Hebrew Language is all-important to the critical interpreter of the Old Testament. Such proficiency, we think this course of study is calculated to secure, where talents and industry are not wanting, whilst an accurate acquaintance with Classical Greek, is of great value in the exegesis of the New Testament, an acquaintance with the Literature of the Septuagint is no less so. Hear the learned Michælis, "The book most necessary to be read and understood by every man who studies the New Testament, is without doubt, the Septuagint, which alone, has been of more service than all the passages from the profane authors altogether." The study of Classical Greek three years, of the Septuagint one, and the Greek Testament one, other things being equal, cannot fail to lay a solid foundation for the thorough exposition of the New Testament.

5th. The tendency of such a course of study, to enlighten the mind, to reform and purify the heart, under the direction and blessing of God, did it possess no superior trait to the commonly received course, this characteristic alone, should recommend it to all who love the Lord Jesus in sincerity and truth.

M. B.

The above we publish at the request of a correspondent. It is certainly an improvement upon the usual College course; and the Board deserves commendation for rejecting the more licentious of pagan authors, and for introducing so large an infusion of Christian literature, particularly in the studies of the higher classes. Still, the scheme is susceptible of great improvement. And, 1. we would have the Bible introduced in the very earliest parts of the course. Danger is much to be apprehended from contact with heathen minds in the beginning of their course, when the mind of the pupil is most impressible, and when there is the additional element of novelty to engage their attention, and excite respect. 2. We would utterly reject Cæsar's Commentaries. In reviewing our course of study, we are satisfied that of all books, none is so calculated to awaken and foster the spirit of war and conquest. We would be sorry to put it into the hands of youth. Every pupil in reading it takes Cæsar's side—the "side of an unholy and merciless conqueror, against the brave Gauls, fighting for their national existence, for their homes, and lives. If any classical books be retained, and on this we say nothing now, we would prefer to have them in the latter end of the course, when the mind of the pupil has been well indoctrinated and his judgment matured.

Franklin College has made a step in advance. The latter part of the course which alone many young men wish to take, the preparatory course having been obtained at home, is very good. And we hope that the Trustees will now see it to be their duty to vary their text-books in the preparatory course to correspond with it. There is range enough from which to make the necessary selections. Ed. Cov.

#### RELIGIOUS EDUCATION.—AN EXTRACT.

I have known many parents and teachers argue that it is better to bring the young acquainted with our standard poets and prose authors, of a worldly cast, while they are yet under careful superintendence, so as to neutralize what may be unprofitable by judicious remark, and to avert the dangers attendant on such fascinating introductions at a riper age, when the restraints of authority are removed. Against this, two reasons have prevailed with me to exclude from my book-shelves all the furniture of a worldly library, and to watch against its introduction from other quarters. One is, the consideration that we are not authorized to calculate on the continuance of any creature's mortal existence; nor can we ever know that the being whom we are training for eternity will not be called into it before such period of life as is here anticipated. In such a case, how sad to feel that we have needlessly forestalled an evil day, and even momentarily directed the young spirit from a sacred path. The other consideration is this: that as the flesh and the devil will assuredly do their parts without help from me; and the children of this world, who are wiser in their generation than the children of light, will certainly do the same, I may take a lesson of policy from them, using my best endeavors to pre-occupy the field with what is decidedly good, and humbly hoping that the seed so sown may, through the operation of the Holy Spirit, take root before the tares are introduced, leaving little room for them to grow.

Of all the errors into which the world has fallen, none is more fatally mischievous than the habit of overlooking the personality, the energy, the power, the watchfulness, the deep cunning of the devil. By a conventional system, no doubt of his own suggesting, he is never to be named but in the act of worshipping God, or in that of spiritual instruction. Any other robber and murderer who was known to be on the

watch to attack our houses, would be the subject of free discourse: his habits, his haunts, his usual plans, his successful and his baffled assaults in former cases, would be talked over, and thus a salutary fear would be kept alive, influencing us to bolt and bar, and watch and ward with unfailing vigilance to avert a surprise. But Satan seems to be a privileged person; we learn, in the nursery, to fancy him a hideous caricature of human nature, with horns, hoofs, and a tail, inspiring disgust, and a childish fear that wears off as we advance into youth, leaving an impression rather ludicrous than alarming of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible. We then, perhaps, take up Milton, engrafting his poetical conceptions upon the original nursery stock, and make a devil half monster, half archangel, invested with the ugliness of the first, and the sublimity of the second, but still far removed from the scripture character of that roaring lion who "goeth about seeking whom he may devour." We do not *realize* his existence, his presence, his devices, and so we often do his work from sheer ignorance, or inexcusable thoughtlessness about it.

CHARLOTTE ELIZABETH.

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**APOSTACY.**—The popish paper in New York, Bishop Hughes's organ, called (ironically) "The Freeman's Journal," is now edited by Mr. McMaster, a son of Rev. Dr. McMaster, once a respectable minister in the Reformed Presbyterian Church, but now a leader of the New Lights. This is truly humiliating. "As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel."

We take the following extract from this paper, partly as an item of intelligence, and partly to show the zeal and the true papal spirit of this young apostate. In relation to Romish immigrants abandoning their Church when they arrive in this country, he says,

"These defections, alas, may be called not only *numerous* but *frightfully* numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances who had preceded him to this country, he found *a fearfully large proportion of them who never went to church at all*. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels."

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**CIRCULAR.**—The Presbytery of the Lakes, at their late meeting in April, resolved to found a Literary Institution upon Scriptural principles, making the Bible, with a selection of the best Christian Authors in the Latin and Greek languages, the text-book.

Presbytery resolved further, That I should take charge of the school. I have opened it pursuant to my appointment, and feel encouraged to make an effort to secure a permanent Institution.

This Appeal is made to friends, for pecuniary aid in the erection of an edifice for the use of the Institution, under the control of Presbytery.

June 27, 1848.

I. B. JOHNSTON.

# THE COVENANTER.

NOVEMBER, 1848.

[For the Covenanter.]

## THE ASSEMBLY'S HYMN BOOK.—ITS ORTHODOXY.

(BY J. W. MORTON.)

SOME months ago, a writer in the Watchman and Observer stated, as an objection, that some of the hymns in the General Assembly's Collection contain false doctrine. Another writer in the same paper, who calls himself "Presbyter," admitting the graveness of this charge, styles it "a direct thrust at the orthodoxy of the General Assembly, who authorised the use of the book, and who, in consequence, are responsible to the churches for its scripturalness." He also asserts that the Presbyteries are sharers with the Assembly in the "unkind imputation." Now we agree with Presbyter, that this complaint is "a matter for grave consideration;" and it would be hard to say how "unkind" the imputation is, *if untrue*: nor can he who made the charge be a very modest man, if he has thus arraigned the whole body of his brethren lightly, or "without the most cogent reasons."

We know not what his reasons are, nor to what hymns he refers; but we have concluded, partly to satisfy a natural curiosity, and partly to banish or confirm a suspicion that there *might* be something "rotten in Denmark," to institute an examination, the result of which we now commend, not only to Presbyter, but to all whom it may especially concern to vindicate the scripturalness of that hymn book.

After a sufficiently careful investigation, then, we are convinced that several of the hymns in that collection *do* contain false, and a few of them dangerous and damnable, doctrine. As this, however, is only a private judgment, it can and ought to have no weight, unless supported by substantial evidences. We shall therefore present copious extracts from a few of the more exceptionable hymns, and endeavor to specify and illustrate the errors they contain; and here in the start allow us to say, that we do not charge the General Assembly with holding these errors actually: they have no doubt overlooked them, in their frequent revisions.

The first hymn we shall quote from, is the one commencing,—  
"Come, humble sinner, in whose breast a thousand thoughts revolve;"  
—in which the sinner is represented as deciding to go to Jesus.

4 "I'll to the gracious King approach,  
Whose sceptre pardon gives;  
Perhaps he may command my touch—  
And then the suppliant lives.



5 *Perhaps he will admit my plea,  
Perhaps will hear my prayer ;  
But if I perish, I will pray,  
And perish only there.*

6 *I can but perish, if I go,  
I am resolved to try,  
For if I stay away, I know  
I must for ever die."*

Now, what is the doctrine taught in this passage? Plainly this, that the believer in Christ, in coming to him by faith, is entirely uncertain whether Christ is willing to receive him or not. This is evident from the frequent use of the word *perhaps*. It is a sentiment in which hope, doubt, and desperation are strangely commingled.

This doctrine is neither found in the standards of the General Assembly, nor in the Bible; but is directly opposed to both, as will appear from the following quotations. Confession of Faith, chapter xiv.—“By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein.” According to this, he is bound to assent to the truth of the following assertions contained in the word. John vi. 37. “Him that cometh to me, *I will in no wise cast out.*” Matt. xi. 28, 29. “Come unto me, all ye that labor and are heavy laden, and *I will give you rest.* Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and *ye shall find rest unto your souls.*” Isaiah xxviii. 16. “Behold, I lay in Sion for a foundation, a stone, a *tried stone*, a precious corner-stone, a *sure foundation: he that believeth shall not make haste.*” Heb. xi. 6. “He that cometh to God *must believe* that he is, and that he is a *rewarder* of them that diligently seek him.” Ver. 13. “These all died in faith, not having received the promises, but having seen them afar off, and *were persuaded of them*, and embraced them, and confessed that they were strangers and pilgrims on the earth.” 2 Peter iii. 9. “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, *not willing that any should perish*, but that all should come to repentance.” Many more texts of similar import might be quoted, were it necessary. In fact, the whole “cloud of witnesses” testify to the same truth, that the believer in Christ must at all times be assured that, “If we confess our sins, he is *faithful* and just to forgive us our sins, and to cleanse us from all unrighteousness.” But did the writer of this hymn believe these texts? Not fully, it would seem, since to every such assertion he says, and teaches the church to say, “Perhaps it may be so, at all events, it will do no harm to test the truth of it. *Perhaps* he may not cast me out; *perhaps* I may find rest to my soul, if I take his yoke upon me; *perhaps* I shall not be confounded; *perhaps* he will reward those who diligently seek him; *perhaps* he is not willing that any should perish; but of none of these things am I fully *persuaded*: nevertheless I will put him to the proof, for I can only perish at the worst.” We appeal to the candid reader if this is not an honest statement of the doctrine of this hymn. We append a few observations.

1. This is a very popular hymn, and a great favorite with many ministers and people, especially in times of great excitement, or during what are termed “revivals of religion.” It is therefore calculated to do either great good, or great harm.

2. It is sung not only by the congregations of the two General Assemblies, but by other large bodies of Christians; therefore, if it contains error, it *may* have produced wide-spread mischief? How long it has been sung in the churches we do not know, nor are we acquainted with the author; but we are sure that it has been much admired and very extensively used.

3. This hymn appears to have a particular reference to the story of Esther's supplication before Ahasuerus, on behalf of herself and of the Jewish people, from which its leading ideas are evidently borrowed. Indeed, so exact is the coincidence between Esther's desperate resolution and that of the convert here represented, that the fact above stated may be considered indisputable. Viewing the subject in this light, we cannot be surprised that Christ, the covenant of grace, and the believer have been so egregiously misrepresented by this writer. Had Ahasuerus been a type of Christ; had the customs of his court been analogous to the divine mode of administering the covenant of grace, and had Esther been *invited* to go in before the king, to supplicate him for a personal deliverance alone, then there *might* appear to be some propriety in first imagining the whole story to be an allegory, and afterwards converting the interpretation of that allegory into devotional poetry. But not one of these suppositions is true. Ahasuerus, instead of being a type of Christ, was a graceless tyrant; the customs of his court, in regard to the reception of suppliants, were entirely regulated, in the present instance, by the capricious movements of a mind and will ever liable to change; and, moreover, Esther went in to the king *uninvited*, which was "not according to the law," and made supplication not so much for herself as for her people, who were strangers to him, and had not the smallest claim to his peculiar favor. She threw herself, at a venture, upon the "uncovenanted mercy" of the king; she could not assure herself that he would "command her touch," because he had never promised to do so; whereas, every believer, under that covenant which "is ordered in all things and *sure*," is most earnestly *invited* to come to Christ, and most solemnly *assured* of acceptance, by Him who says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "*Perhaps* he will admit my plea, *perhaps* he will hear my prayer," says the hymn, together with all who employ it in the worship of God.

4. This hymn is the more dangerous, inasmuch as it has, we have just seen, the *appearance* at first sight, of being scriptural in its language and sentiments. The mass of worshippers would never suspect it of error.

5. The error taught in this hymn is a practical one. It tends to wither all the graces of the Christian, because it virtually denies the indispensable necessity of faith in the promises, without which "it is impossible to please God," or to be like him.

6. This error is wide-spread: the poison has already taken effect. True, all who sing the hymn have not adopted the sentiment, but a great many have.

Is any thing more common, in congregations where "revivals" are in progress, and where all classes have been wrought up to the highest pitch of excitement, than to hear from the pulpit appeals like this:—

“Sinners, now is the time for you to choose: to-morrow you will probably be in hell: why will you not this moment come to Christ? You are sure of being damned forever, if you stay away, and you cannot be more than damned, if you come. Come then to Christ this moment, resolved that, if you must perish, you will perish only at the foot of the cross.” The congregation are then called upon, to sing the hymn we have been reviewing; the excitement becomes tremendous, insupportable, until, all of a sudden, a general rush is made, and a mixed multitude come forward, and form the desperate resolution, that, as they cannot possibly render their situation worse than it is, they will *at all hazards* try the experiment of coming to Christ. Alas! how many there are, who have been driven by this very hymn to the “anxious bench,” or “mourners’ altar,” and from thence hurried to the communion table, of whom it might truly be said, “It had been good for them, if they had never been born!”

7. Finally, this hymn is very likely to become an opiate to the conscience. He who has formed the resolution here recommended, has not much prospect of growth in grace, especially in faith. He is apt to feel that he has taken the great step in decision; and, as Jonah sat down under the shadow of his booth, to see what would become of Nineveh, so he sits calmly down, to see what will become of his soul. This remark, we trust, will commend itself, without further comment, to the candor of every experienced Christian.

We have but a single remark or two to make upon the hymn of Dr. Watts, commencing, “Here at thy cross, incarnate God, I lay my soul beneath thy love:” which is similar, in its tone and sentiment, to the one we have just disposed of. This hymn is much older than the other, and quite as popular. The following is the objectionable verse:

3 “Should worlds conspire to drive me thence,  
Moveless and firm this heart should lie;  
Resolved (*for that’s my last defence*)  
*If I must perish, there to die.*”

“That’s my last defence:”—that is, we suppose, should the promises of the covenant of grace utterly fail, I will meet my fate as heroically as possible. Wo to the wretch who has made no provision for such an emergency! We venture the assertion, that there are thousands of believers this day rejoicing in the hope of glory, who have never yet dreamed of what would be their next defence, if the promises of God should fail; nor do the members of the General Assembly, who have so often and so solemnly adopted these hymns, nor did Dr. Watts himself really believe that there *is* any such “defence,” first or last. Why then say so, and run the risk of misleading the ignorant? And what a defence?—to imagine one’s self crushed to death beneath the ruins of a broken covenant! Truly that imagination must be greatly in want of exercise, that would wish to indulge such reveries in the house of God!

The third hymn to which we direct the reader’s attention is one of Dr. Watts’, commencing, “How can I sink with such a prop as my eternal God?” We will quote the last two verses:

3 “All that I am, and all I have,  
Shall be for ever thine;  
Whate’er my duty bids me give,  
My cheerful hands resign.

4 *Yet if I might make some reserve,  
And duty did not call,  
My God would all my love deserve,  
And I would give him all."*

Now, what is the idea held forth in the last verse? Simply this; that, were the believer even under no moral obligation to love God supremely, still God would have a claim to all his love, and he would recognise and meet this claim. We have three observations to make on this verse:

1. Its sentiment, whether true or false, is not scriptural. The Bible nowhere informs us what relation the creature would sustain to the Creator, if released from the obligations of the moral law; which is indeed naturally impossible. This sentiment, therefore, is purely speculative, or imaginary.

2. This verse states a most glaring absurdity; namely, that God would deserve all our love, though we were under no obligation to render it to him. The General Assembly have altered this verse from Dr. Watts, and, in so doing, have afforded a rather sorry evidence of sound judgment and critical accuracy. In place of the last two lines, Watts has the following:

"I love my God with zeal so great,  
That I would give him all."

This, though liable to the charge of falsehood, is not perhaps essentially absurd; while the Assembly's view is alike contrary to the nature of God and man.

3. This verse, whichever way we take it, contains a positive falsehood. It is not true, even speculatively, that any creature could render love either to God or man, if he were not under law to God. His actions would be all alike indifferent, since love, hatred, &c. are the names of moral attributes, whose very existence depends upon the law of God. Were we required to preach from this verse *as a text*, we would feel compelled to teach that doctrine that lies at the foundation of so many infidel systems; that the law and the gospel are susceptible of a complete separation, and that, were the moral law even abolished there would remain in vigorous action a spontaneous gospel impulse, sufficient to answer all the purposes, and secure all the ends of our existence. Would it not have been better if the General Assembly had rejected this hymn altogether?

The last hymn to which we shall refer the reader, for the present, is also a composition of Dr. Watts. It is entitled, "Grace and glory in the Person of Christ." We shall quote the first four verses:

1 "Now to the Lord a noble song!  
Awake my soul, awake my tongue;  
Hosanna to the eternal name,  
And all his boundless love proclaim.

2 See where it shines in Jesus' face,  
*The brightest image of his grace;*  
*God, in the person of his Son,*  
*Hath all his mightiest works outdone.*

3 The spacious earth and spreading flood  
Proclaim the wise and powerful God;  
And thy rich glories from afar  
Sparkle in every rolling star.

4 But in his looks a glory stands,  
*The noblest labor of thy hands:*  
 The pleasing lustre of his eyes  
 Outshines the wonders of the skies."

This is perhaps the most dangerous hymn in the collection. It sets forth, undisguised, the doctrine that Christ is a created person, endowed with created graces and a created glory. This is substantially the same doctrine taught by Arius, in the fourth century. "He maintained," says Mosheim, "that the Son was totally and essentially distinct from the Father, and that he was the first and noblest of those beings, whom God had created out of nothing."

On this hymn we remark, 1. It is the only one we have discovered in the collection, that treats *expressly* of the person of Christ; consequently, the error it contains is not *sufficiently* counteracted by the statement of the true doctrine in other hymns.

2. This is a very old hymn. It is, we believe, one of the first collection of Dr. Watts' hymns that was introduced into New England, about a century ago. More than a million copies of it have been circulated within the limits of the United States; and it has been sung by perhaps ten millions of people, if not far more. The Old School General Assembly alone have circulated, within the last six years, about one hundred and fifty thousand copies of it. Whether this fact has had any thing to do with the spread of Socinianism in the church, or not, certainly the poison has had abundant time and opportunity to take effect.

3. The author of this hymn has long been suspected by many good people of having been an Arian, at least during a part of his life. The very error contained in this hymn was charged upon him many years ago, by Rev. James R. Willson; and the charge was ably sustained by quotations from his prose works. Nor have his friends ever been able to acquit him of this charge; though they have still alleged that no trace of the error was to be found in his hymns. We have seen, however, that in this they are mistaken. Indeed, there is something very objectionable in the following verse of another hymn by the same author:

1 "Come, all harmonious tongues,  
 Your noblest music bring;  
 'Tis Christ the everlasting God,  
 And *Christ the man*, we sing."

Now we say, the idea of this verse *seems* to be, that we worship Christ *as a man*, which is not true, since he has no human person to be the object of our worship. Possibly, however, the writer refers not to his person, but to his two natures, neither of which, simply considered, is the object of worship; for we worship *persons*, not *natures*. In fact, we are rather inclined to view this as an inaccuracy, or slip of the pen, than as an intentional error. But, be that as it may, no excuse whatever can be found for the assertion, that "God, in the person of his Son, hath all his mightiest *works* outdone;" or, that "in his looks a glory stands, the noblest *labor* of thine hands."

4. The terms employed in this hymn are unequivocal; consequently all must understand it alike. This is not the case with all the terms employed in stating and defending the doctrine of Christ's divinity. If you assert that he is the equal Son of the Father, as Dr. Watts does in another hymn, the Arian admits it: he cannot deny it, for Christ says,

“I and my Father are one.” But he explains away the term “equal.” If you assert that he claims and receives *divine honors*, the Arian admits again; but he so explains away the phrase, “*divine honors*,” as to make it mean something different from the worship given to the Father. If you assert that he is eternal, he admits again; but explains away the word “*eternal*.” If you assert that he is the Son of God, he admits the fact; but, while *you* consider that fact a certain proof of his essential divinity, *he* considers it an indisputable evidence of his essential inferiority. But if you affirm that the person of Christ is *uncreated*, the Arian is bound to deny; and if, on the contrary, he affirms, as Dr. Watts does here, that his person is the *work* of God, you are bound to deny; since the terms, *person, work, created, and uncreated*, are well defined and understood alike by the whole religious world. We do not believe that any man can, without inventing definitions entirely new, explain this hymn consistently with the doctrine of the orthodox churches. According to the scriptures, there is no part of Christ created, except his human nature, that is, his “true body and reasonable soul,” which of itself possesses no personality, but is mysteriously united to his divine and uncreated person. Upon this human nature, thus united to the divine person, are shed uncreated graces and an uncreated glory; even “the glory of the only-begotten of the Father, *full of grace and truth*.” How utterly inconsistent this scripture doctrine is with the statements of this hymn, must be evident to the most careless reader.

5. Is it not strange that this hymn has passed through so many editions among orthodox Christians? Is it not especially strange that the learned and excellent Committee of Revision of the General Assembly, the Assembly itself, and all the Presbyteries under its care, have passed it without alteration or censure? Perhaps, however, the great influence of the author and the popularity of his works are sufficient to account for this fact. Dr. Watts has long been considered an inimitable writer of devotional poetry. His hymns are even thought by many to be superior, for devotional purposes, to the psalms of scripture. The mass of the religious community is leavened with the sentiment once uttered by a reverend Father, that “God Almighty never made but one Dr. Watts.”

Truly, if the Doctor was an Arian; if he has, as we believe, been teaching Arianism to the churches, by means of this hymn, for more than a hundred years; then, we candidly confess, that we hope he will never make another.

It cannot be supposed that the Assembly has ever discovered this error in her hymn book; for, if she had, she would have expunged it long ago: she has suffered enough from the infection of Arianism, in days gone by, to ensure at least this degree of watchfulness: but who can tell how many of the “thousands of Israel” may have been corrupted, or shaken in their minds, by reading and singing it? Perhaps it will require the ages of eternity to unfold the mischief done by this one hymn.

6. No one can sing this hymn in the worship of God, without insulting the majesty of heaven. It will not do to meet this remark by saying, that good people may and do sing it without discovering error in it. Good people might possibly sing the odes of Horace or Anacreon; without perceiving the abominable sentiments they contain; but would

they not insult their Maker in so doing? To call the Son of God a creature, is the height of impiety, and involves in it the denial of every truth that is precious to the believer. May we not, then, justly blame the negligence or indifference of the Assembly, in leaving this hymn so long to pollute the pages of her manual of worship?

We shall close this hasty and imperfect review with three general observations.

1. We have not attempted to comment on all the hymns in this collection, which we consider liable to objection. In reading the book over, we have marked at least twenty others, to whose doctrine we could not conscientiously subscribe; and we pretend not to know how many more might be found by those more skilled in criticism. Besides, we have been careful, in this review, to advert to none whose doctrine could be considered either equivocal or obscure.

2. If our exposition of the doctrine of these few hymns is according to truth—if the errors we have attributed to them are really there—this fact of itself is sufficient to condemn the whole book, until the exceptionable parts shall have been expunged. A hymn book is not like an old musty volume, seldom or never read. Like the living ministry, it preaches its doctrines every Lord's day; and, more constant still than the living ministry, it reiterates its principles, its exhortations, and its invitations, every morning and evening, in the families of the godly. No human being can calculate how many thousands, young and old, are drinking in, at any one given time, these and perhaps other objectionable sentiments, from the one hundred and fifty thousand copies of the Assembly's last revision that are afloat among the churches. If, however, we have misrepresented these hymns, if they contain no such sentiments as we have attributed to them, it is not what we intended; and we affectionately invite any one of our brethren who may be disposed to accuse us of misrepresentation, to inform us wherein we are mistaken, and what is the true meaning of the passages upon which we have animadverted.

3. What an awful responsibility is assumed by those who undertake to compile or authorize a manual of psalmody! Superior talents and education are not sufficient to guard them and the church from error and mistake. Some of these hymns are among the earliest uninspired compositions that were ever used in the praise of the Reformation church. Their errors have escaped the notice of the most gifted, learned, and pious men of several successive generations; and have all the time, no doubt, been accomplishing their deadly work in secret. Whom, then, shall we trust hereafter to compose and compile our hymn books? If we were under the necessity of having an uninspired psalmody, if God had not furnished his church with a system of praise, in every respect perfect, there would be a propriety, a *duty*, in running all risks, in humble reliance upon the Holy Ghost for aid and illumination: but, while no such necessity exists, would it not be well diligently to inquire, whether the Lord has ever promised to his servants the aid of his Spirit, in composing and compiling hymn books. "Righteous art thou, O Lord; yea, let me talk with thee of thy judgments." Why has the psalmody of a large part of the church been so long and so grossly corrupt? If the Spirit aided Dr. Watts in writing, how does it come that he asserts that the person of Christ is created? If the Spirit has aided the church, for a hundred years past, in adopting, revising, and

re-adopting his hymns, how is it that she has so long retained this fundamental error? Alas! we greatly fear that this, and perhaps other evils have been visited upon the church, as a chastisement for her sin, in presuming to prepare a manual of praise better than that furnished by God's Holy Spirit. She has forsaken "the waters of Shiloah," because they go softly; and, as a consequence, the "waters of the river, strong and many," have come up over her, have overflowed and gone over, and filled almost the whole length and breadth of Immanuel's land. We say, then, in conclusion, that if the errors alleged, and especially if the Arian doctrine, that Christ is the noblest of God's creatures, is found in the Assembly's hymn book, then we have no alternative but to go on in uncertainty, and run the risk of insulting our Maker in our songs of praise, or to throw away entirely a human psalmody, and return to the good old way of praising the Lord, "in the words of David and Asaph." "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

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#### REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

We copy the following account of the proceedings of this Synod from the Monitor and Missionary Chronicle—(Ireland.) Although abridged, it will be found interesting. It is matter of regret, that the action on the subject of intemperance is not more definite. While the means, occasions, and temptations which lead to this sin are denounced in the strongest terms, yet it does not appear that any of them are prohibited; even the traffic is not made a censurable offence. It will be gratifying to the friends of the order which Christ has instituted in his church, to learn that decided action is about to be taken by this Synod for the revival of the office of Deacon, where it has been so long neglected. There is little doubt but that this officer will very soon be found occupying his appropriate place, in managing the temporalities of the church, in all the congregations of our brethren both in Scotland and Ireland. Late discussions among ourselves on this subject have not been without effect, in hastening this happy result in the land of our fathers.

This court met in Great Hamilton street church, Glasgow, on the evening of Monday, May 1st, at six o'clock. The Rev. John M'Dermid, of Dumfries, moderator for the previous year, preached an able and highly interesting sermon, from Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever.'" As Mr. M'Dermid consented, at the request of Synod, to publish the discourse, we trust many of our readers will speedily have the opportunity of perusing it, and participate in the pleasure of those who heard it delivered. The Rev. W. H. Goold, of Edinburgh, was unanimously appointed moderator, and the various committees, connected with the business of the Synod, were appointed.

An overture was presented, subscribed by certain members of Synod, praying it to take into consideration the present crisis, and adopt resolutions, or take what measures might seem expedient to the court, to direct the members of the church, and to testify for the honor of the divine government. A series of resolutions were accordingly proposed by Dr. A. Symington, and unanimously approved of.



The Committee on the Records of the Church reported the progress made by them since last meeting of Synod, in regard to the recovery and transcription of minutes, and the collecting of the authorized publications of the church, so that an unbroken set might be possessed. The thanks of the Synod were given to the committee for their diligence, particularly to the Rev. W. H. Goold, and to several individuals who have kindly placed at their disposal a variety of rare and interesting old volumes and documents. The committee was re-appointed, with instructions to collect any other documents or pamphlets connected with the church, which they might find.

A petition was received from certain members of the congregation of Darvel, on the subject of petitioning the legislature. Two commissioners were heard in support of the petition. They held that it was a violation of the church's testimony for her members to join in such petitions, and wished the Synod to give a deliverance on the subject. They admitted, however, that some of the petitioners, at least, were wont to apply to the civil courts for redress of grievances in the matter of pecuniary debts. Several members expressed their opinion on the subject—regretting that the petitioners felt it necessary to raise such a point, and create dissension in the congregation with which they are connected—admitting that they could not address a petition to the House of Lords, owing to the phraseology which must be employed, and that the matter and terms of the petition to the Commons might also be such as would prevent them from joining in it—and holding that on this particular point the judicial standards of the church had never given any specific deliverance, all having been led to act according to their conscientious views of duty regarding it. The matter was issued by a unanimous agreement of the Synod, that in its estimation the mere fact of petitioning the House of Commons does not compromise the principles of this church on the subject of the British government. Certain measures were at the same time recommended to the Presbytery of Kilmarnock, should these be found necessary, in order to induce the petitioners to act in harmony with this deliverance.

Dr. William Symington read the report on the Mission to the Jews. The Synod recorded their sense of obligation to the committee for their careful superintendence of this work, re-appointed them, and instructed them to encourage the esteemed brother, now laboring in London, to perseverance in his arduous and important undertaking.

The Rev. Thomas Neilson, secretary of the Committee on Ministerial Support, read their report. He showed the gratifying progress that had been made towards the accomplishment of the object aimed at, viz. the raising of the stipends of ministers to the minimum of £100, with a manse, and sacramental and travelling expenses. It was found that several congregations, comprising only about sixty or seventy communicants, were raising among themselves for ministerial support to the amount of £105, besides contributing handsomely to the other schemes of the church, and that the committee had supplemented their exertions with the sum of £20. It is to be hoped that all the congregations which yet fall short of the mark will see it to be their duty and their interest to put it in the power of this committee to give them the necessary aid, complying with their conditions. An elder from the south, whose liberality is well known in the congregation with which he is connected, and other parts of the church, proposed the creation of a fund for the

erection of manses where there are none, and the liquidation of any debt which may still remain on these which exist, and offered a very encouraging sum for its commencement. The proposal seemed to meet with general approbation, but in the present state of trade it was deemed better that the effort should in the meantime be delayed. The labors of the committee were gratefully acknowledged, and they were re-appointed.

After the devotional exercises, which were led by Mr. Graham, the Synod entered on the consideration of the case of Wishaw. A protest and appeal was presented by a portion of the congregation against the deed of the Presbytery of Glasgow, sustaining a call to Mr. M. G. Easton. The protestors disputed the validity of certain of the votes tendered in behalf of Mr. E., and contended that the call was not supported by a clear majority of members. On the other hand it was held that there was a legal majority of votes, and several of those tendered in the minority were challenged. After a full hearing of the parties, the Synod unanimously agreed, that, inasmuch as a duly authenticated roll of electors had not been provided previously to the day of moderation, and as the collision between the parties had to a large extent arisen out of that omission, the whole proceedings in the case be cancelled. It was gratifying to find that not a single word of disrespect towards our young brother, whose name has been so unhappily mixed up with this affair, escaped from any of the protestors, but, on the other hand, we have reason to know that the leading persons among them were prepared cordially to subscribe the call to him in the event of his having a majority in his favour, were it not for what they considered certain irregularities in the proceedings.

The convener of the Committee on Intemperance read the following report :—

“ Your committee are thoroughly agreed—

“ 1. That drunkenness is a sin of heinous magnitude, and the fruitful parent of other sins.

“ 2. That it prevails, even among professing Christians, to an alarming extent, and in a manner on account of which we ought to be deeply humbled, and by which we are solemnly called to constant watchfulness against the deceitful workings of this evil, by which so many are led away and ruined.

“ 3. That it is particularly humbling, that notwithstanding the signal advantages of our own beloved land, in the enjoyment of gospel light, and the existence of a large amount of vital godliness, yet, nevertheless, this highly favored land is lamentably distinguished by the prevalence of this great evil above other nations possessing no such advantages.

“ 4. That while there is a diversity of views in regard to some of the usages of society, there can be no doubt that this sad distinction of our land must be traced, at least in a very large degree, to the existence and general prevalence of ensnaring customs, by which many are insensibly led from one step to another, until they are involved in all the degradation and misery of confirmed drunkenness.

“ 5. That, therefore, ministers of the church are solemnly called to give earnest warning on the subject, and to employ all their influence, both by instruction and example, to discountenance such customs, and to induce all to whom their influence may extend, to keep at a distance

from every appearance of this sin, and from all the means, occasions, and temptations which lead to it, and that a time should be fixed by the Synod for calling deep and solemn attention to this matter, all earnestly seeking the Lord to guide ministers and people in the path of duty, and to bless their endeavours for the arresting of this fearful evil.

“6. That the Synod earnestly recommend presbyteries and sessions, as the providence of God may afford opportunity, to employ all their influence, by legitimate means, to diminish the number of public houses, and to prevent the sale of strong drink on the Lord’s day, inasmuch as great facilities are afforded for indulging in this vice by the multitude of public houses, and by the vending of strong drink on the holy Sabbath.”

Synod agreed to adopt the report; and appointed all the ministers of this church to preach on the subject of intemperance, on the last Sabbath of December next; keeping in view the propositions in the report. Synod re-appointed the committee.

The convener of the Committee appointed to prepare a Tract on the Principles of the Church, reported that a tract had been written, which the committee considered as rather too long, and that endeavours should be made to have it condensed. Synod re-appointed the committee, viz: Dr. Macindoe (convener), Dr. William Symington, Mr. Young, and Dr. Orr, ruling elder; and, at their request, added to it Dr. A. Symington, Mr. M’Lachlan, Mr. Fergusson, and Mr. Graham, with instructions to have the tract fully prepared as soon as possible.

The Committee on Cheap Publications reported, that subscriptions far above 2,200 copies of the publications proposed to be issued, have been received; and, inasmuch as several congregations, including some of the largest in the church, had not yet reported, there was reason to believe that more than 3,000 copies would be required. Dr. A. Symington stated, that he had turned his attention to the subject of the proposed publication; but had not, for various reasons, made much progress in it; but would endeavour to have the volume ready for the press as soon as possible.

The Committee on the Eldership and Deaconship reported that the committee had been convened to meet on the week immediately before the meeting of Synod; but that, on account of the affliction of two of the members, the meeting had not been held. Synod re-appointed the committee, with additional members, and instructions to have their report in readiness against next meeting of Synod.

The convener of the Committee on Foreign Correspondence reported that he had prepared a letter to be transmitted in answer to the communication of the Reformed Presbyterian Synod in America, received last year, which was read. Synod approved of the letter, and ordered it to be transmitted at the earliest opportunity; and re-appointed the committee, Mr. Neilson and Mr. M’Leod, with instructions to receive all communications from other churches to this court, and prepare answers, to be submitted to Synod at next meeting.

Dr. Bates read the report of the Synod’s Committee on Foreign Missions. The Rev. James M’Lachlan prosecutes his work at Perth and Carlton, in Canada West, as usual, making occasional tours to destitute localities. The Rev. John M’Lachlan has been labouring with much acceptance at Toronto, as well as at Galt and Guelph. The people in Toronto and its vicinity are anxious to secure a constant supply of ordi-

nances, could another missionary be found to occupy the stations to the westward. The societies at Oneida, Hamilton, Ayr, Galt, and Guelph, would still be inadequately supplied, although another missionary were sent to that district. The brethren, Duncan and Inglis, have been residing at Wellington, New Zealand, since May, 1847. The difficulties attending their mission on the Manawatu, appeared to them almost insuperable. Synod were of opinion that the missionaries should be encouraged to look out for some other sphere of labour, either in New Zealand or in Polynesia. It was unanimously agreed that the report be received, and the committee re-appointed. The mind of the brethren in Synod was expressed on a few specific points, and the whole case assigned to the direction of the committee, while the subject was again commended to the earnest prayers of the whole church, that the exalted Messiah may give light and direction both to our missionaries and to the committee.

A minute of the joint Committee of the Original Secession and Reformed Presbyterian Synods, and a series of propositions, which have, for some time, been under the consideration of the committee, having been laid before this Synod, and members expressed the pleasure they have derived from intercourse with their Secession brethren, the court were much gratified in learning that a friendly and fraternal spirit had pervaded the meetings, and that some progress has been made towards an agreement on those points upon which the two churches have hitherto appeared to differ. Encouraged by these auspicious circumstances, and hoping that the brotherly conferences which may yet be held, may tend ultimately to a mutual agreement, the Synod re-appointed their committee, viz:—the Rev. John M'Kinley, Dr. A. Symington, Dr. William Symington, Dr. Bates, Rev. Jas. Ferguson, John Graham, and William H. Gould, with Messrs. Thomas Neilson, and James M'Fadzean, ruling elders, with the addition of Mr. Anderson, Mr. Neilson, and Mr. Gilmore; and Mr. Fairley, and Mr. Proudfoot, elders—Dr. A. Symington, convener.

Having disposed of a variety of other matters which we have no space to notice, the Synod appointed their next meeting to be held at Glasgow, on the first Monday of May, 1849, at six o'clock, P. M.; and the Moderator concluded with prayer, praise, and the apostolic benediction.

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[For the Covenanters.]

### CHRISTIAN EDUCATION.

Christian education should be strictly scriptural. This will be admitted without hesitation, by every one deserving the name of Christian: yet it is lamentable how little exertion is making to promote this important matter. It is time the church were moving, and endeavouring to move the world on this subject; she has the means, why not use them with diligence. The fashionable separation of church and state has produced a corresponding separation between science and religion, in both cases a most unhappy separation. If ever a lost world is to be reclaimed to the favour of God, it must be by the united power of all his institutions. Divine light is the medium by which the moral machinery of the world is to be moved, and this should be poured into the

hearts of men at every aperture. The spirit of life, of light and love, is ready to give efficiency to the labors of his people, and has laid the material to their hands; but the sluggard will not bring his hand to his mouth. To encourage the most lifeless believer, he comes still nearer, the word is very nigh thee, "even in thy mouth and in thy heart." Divine light as it is exhibited in the scriptures, is intended to pervade the whole man; and all belonging to him is to be sealed with it. In order to effect this, the mind must be constantly engaged in the contemplation of it: Ps. cxix. 97. "It is my study *all the day*." All our other studies, conversation, and labors, should be imbued with thoughts and feelings drawn from the word of God; and this to be successfully accomplished must begin in youth. Family instruction, infant school, common school, high school, and college education, should all tend to stamp the mind with the letter and with the spirit of the word of God. All the subjects of natural science are the *works* of God—of the Redeemer—of our beloved Redeemer, and are treated of in the Bible as illustrating the work of our redemption. History, Geography, Arithmetic, Mensuration, and Practical Geometry, are largely exemplified in the scriptures. Astronomy, Chemistry, Botany, in all its variety of seed and plant, and flower and leaf, and tree and root, and branch, are occasionally treated of and alluded to by the great teacher and by the Prophets and Apostles. Zoology in its diversified forms and situations, —quadrupeds wild and tame, fish and fowl, serpent, reptile, fly and frog and insect, all receive their share of attention in the sacred volume. Meteorology, thunders and lightnings, fire, hail, snow, vapor, storms and winds and tides, and dews and frosts, and cold and heat, rainbows and shooting stars, the sweet influences of Pleiades and the bands of Orion, all keep the word of the Creator, and claim for Immanuel, the reverence, admiration, and love of intelligent beings. Physiology, Mineralogy, Architecture, weaving, needlework, dying, washing, &c., &c., all lend a share in commending him who is altogether lovely, whose garments smell of aloes, myrrh, and cassia, who is girded with a golden girdle. Geology! yes geology! strangely as *men* have perverted it to conflict with revelation, stands ready to bend the mighty bars of the earth, at the name of Jesus.

Moral science is found no where else but in the scriptures: and what shall we say of mental Philosophy? Political economy, Logic and Rhetoric and Grammar? In short all the sciences should be taught in connexion with the scriptures, and *as far as possible, directly from the book of God*. "Never man spake like this man."

We ask no Christian whether this would be too much honor to confer upon the word of God. Was ever any man too well versed in scripture? Could he be? With hearts as hard as adamant, it is impossible to be too much under the hammer of the Lord. As every part of the man is depraved, every part needs the holy influence of the word, from the heart to the finger ends.

Deut. vi. 6. And these words which I command thee this day shall be *in thy heart*.

7. And thou shalt teach them *diligently*\* to thy children; and thou shalt talk of them when thou sittest *in thine house*,

\* The original word here, conveys the idea of repeating over, and over, and over, like a byword; or as one rubs an instrument repeatedly on a whetstone.

and when thou walkest *by the way*, and when thou *liest down*, and when thou *risest up*.

v. 8. And thou shalt bind them for a sign upon thy *hand*, and they shall be for frontlets between thine *eyes*.

9. And thou shalt write them upon the *posts* of thy house, and on thy *gates*.

Prov. iii. 3. Bind them about thy *neck*, write them on the table of thy heart.

vi. 21. Bind them *continually* on thy heart, tie them about thy neck.

vii. 3. Bind them upon thy *fingers*, write them on the table of thy heart.

Ezek. iii. 3. Cause thy *belly* to eat, and fill thy *bowels* with this roll.

Eph. i. 14. Stand, therefore, having your *loins* girt about with truth;

15. And your *feet* shod with the preparation of the gospel.

Rev. x. 10. And I took the little book and ate it up.

To bring the word thus home to every part of the man, we need a new set of school books, for teaching natural science under the seal of the Spirit—a set of books on all, or most of the subjects above alluded to—a complete set, from the nursery, to the highest college class; and yet we have scarcely one on any of these subjects, save scripture geography, and that needs improvement. There are men able to prepare such works. “Who then is willing to consecrate his service this day to the Lord?” The human mind is a palace not for man but for the Lord; let every man bring his offering, though it were but goat’s hair, or badger skin, let us build a *tabernacle* first if we can not build a *temple*; our being in the wilderness, is no reason why we should not arise and build. In the wilderness is the proper place to *prepare* the way of the Lord.

We need *immediately* for Christian schools, a spelling book with the proper names of scripture, divided, accented, and explained. This can be easily compiled from dictionaries already in the field, but not available in the common school. We need a school bible, in four, five, or six volumes, with a letter sufficiently large, to be read without straining the eye. A whole bible is too large for the courage of a child; and must either be too heavy for his arm to carry, or too small print for his eye to catch. We need a scripture geography with *cheap* maps, to hang up in the school room or in the dwelling. In preparing these works little labor is needed beyond that of publishing; but we need other books made new, among which stands prominent *A Bible Arithmetic*. A what? A BIBLE ARITHMETIC. Why? Because the spirit of God has written a *book of Numbers*. The advantages of such a work for school or family instruction, would be much greater than we apprehend at first sight. 1. It would fix the mind to some subjects that are entirely neglected by the great mass of readers. Who is there that either knows or *cares* about the scores, the thousands, the hundreds, the fifties, that he reads of in a chapter? Now let a person be employed in putting these sums together, adding, subtracting, multiplying, dividing, and his mind is fixed to a divine subject—and *her* mind is fixed to a divine subject, to a subject given us for our sanctification. 2. It would impress the mind with the *reality* of scripture history. 3. It would impress the historical truth on the memory. 4. It would afford a positive increase of knowledge. 5. It would assist us in understand-

ing other parts of the scriptures. 6. It would facilitate the preaching of the word. At present it is very difficult to preach intelligently, on the lives of the patriarchs in the 5th and 11th chapters of Genesis; or on the tabernacle, on the temple, and a great variety of other parts. 7. It would train the mind to history and chronology. 8. It would interest the scholar in the science of Arithmetic, at present far too abstract for the youthful mind. In our common arithmetics there is scarcely an item of history or philosophy, or any thing on which the mind can feed, or recur to in after years, nothing but abstract numbers or business transactions, in which we have no interest. Beside all, in studying bible arithmetic the mind is led to God, his blessing can be sought and may be expected. These advantages, and indeed the whole subject can be better understood by example. Without stopping to give rules or definitions, or dwelling on Notation or Numeration; let us begin with

### SIMPLE ADDITION.

#### EXERCISE I.

1. Adam was 130 years old before the birth of Seth, and lived 800 years after; how old was he when he died?

Years
130
800
<hr style="width: 50px; margin: 0 auto;"/>

Answer 930 years

2. Seth lived 105 years before the birth of Enos, and 807 years after; how long did he live in all?

Ans. 912 years.

3. Enos was 90 years of age when Cainan was born, and he lived 815 years more; how old was he?

Ans. 905 years.

4. Cainan had a son called Mahalaleel, when he was 70 years old, and afterwards he lived 840 years; how old was he at his death?

Ans. 910 years.

5. Mahalaleel lived 65 years before Jared was born, and 830 years after; what was his age?

Ans. 885 years.

6. Jared was 162 years old at the birth of Enoch, and lived 800 years; what was his age when he died?

Ans. 962 years.

7. Enoch lived 65 years before the birth of his son Methuselah; and 300 years after that, he was taken up to heaven without dying; how long did he live on earth?

Ans. 365 years.

8. Methuselah lived one hundred and eighty-seven years before the birth of Lamech, and seven hundred and eighty-two after; what was his age?

Ans. 969 years.

9. Lamech was 182 years old at the birth of Noah, and lived 595 years after; how old was Lamech when he died?

Ans. 777 years.

10. Noah was 600 years old at the flood, and lived 350 years after it; what was his age?

Ans. 950 years.

11. In what year of the world was Enoch born? Take 130 years from the creation to the birth of Seth, from that to the birth of Enos 105 years, thence to the birth of Cainan 90 years, to the birth of Mahalaleel 70, to the birth of Jared 65, and to the birth of Enoch 162. These numbers added together will give the year in which Enoch was born.

Ans. In the 622d year.

12. Enoch was born 622 years from the creation of the world, and lived on earth 365 years. How long was it from the creation till Enoch was translated to heaven?

Ans. 987 years.

13. How many years was it from the creation to the flood? From the creation of Adam to the birth of his son Seth, was 130 years, to the birth of Enos 105, to the birth of Cainan 90, to the birth of Mahalaleel 70, to Jared 65, to Enoch 162, to Methuselah 65, to Lamech 187, to Noah 182, and Noah was 600 years old when the flood came.

Ans. 1656 years.

14. In what year from the creation was Lamech the father of Noah born? Take the numbers from the last exercise till you come to Lamech, and add them together.

Ans. 874th year.

15. Lamech the father of Noah was born 874 years from the beginning of the world, and lived 777 years; in what year of the world did he die?

Ans. in 1651.

16. In what year of the world did Mathuselah die? Take the numbers from the preceding question till the birth of Mathuselah, and to these add his age, 969 years.

Ans. In 1656.

17. The flood was in the year of the world 1656, Arphaxad was born 2 years after the flood, and Shem lived 500 years after the birth of Arphaxad. In what year of the world did Shem die.

Ans. in 2158.

18. The flood was in the year of the world 1656, Arphaxad the son of Shem was born 2 years after the flood, he lived 35 years before the birth of Salah, and 403 years after. In what year of the world did Arphaxad die?

Ans. In 2096.

19. How old was Shem when he died? How old was Arphaxad when he died? Salah? Eber? Peleg? Reu? Serug? Nahor? Find the numbers in the 11th chapter of Genesis, from the 10th verse.

Ans. Shem 600 years; Arphaxad 438; Salah 433; Eber 464; Peleg 239; Reu 239; Serug 230; Nahor 148.

20. In the days of Peleg the earth was divided; in what year of the world did Peleg die? Take 1656 years to the flood, 2 years to the birth of Arphaxad, 35 years to the birth of Salah, 30 to the birth of Eber, 34 to the birth of Peleg, and Peleg's age 239 years.

Ans. In the year 1996.

21. In what year of the world was Abraham born? Take 1656 years to the flood, 2 years to the birth of Arphaxad, 35 to Salah, 30 to Eber, 34 to Peleg, 30 to Reu, 32 to Serug, 30 to Nahor, 29 to Terah, and 130 to the birth of Abraham.

Ans. In the year 2008.

22. Abraham was born in the year 2008, and came from Haran into Canaan when he was 75 years old. In what year of the world did he come into Canaan?

Ans. In 2083.

23. Abraham was born in the year of the world 2008, and he was 86 years old at the birth of Ishmael. In what year of the world was Ishmael born?

Ans. 2094.

24. Abraham was born in the year 2008, and was 100 years old at the birth of Isaac. In what year was Isaac born?

Ans. 2108.

25. Isaac was born in the year 2108, and was 40 years old when he took Rebekah to wife. In what year was Isaac married to Rebekah.

Ans. 2148.

26. Isaac was born in 2108, and was 60 years old when Jacob and Esau were born. In what year of the world were they born?

Ans. 2168.

27. Abraham was born in the year 2008, and lived 175 years. In what year of the world did he die?

Ans. In 2183.

The writer intends to continue such exercises, if the Lord will, until the five common rules of Arithmetic are fully exemplified.

*Brushcreek, July, 1848.*

R. H.



## FOREIGN CORRESPONDENCE.

*Knockbracken, Sep. 7th, 1848.*

A general European war appears to be on the very eve of breaking out. By the latest accounts, France is about to interfere with a fleet and an army, in favour of Venice and Sardinia, Austria having refused the proffered intervention of England and France to settle the difficulties in Italy. In the mean time, Russia is concentrating her hordes in Poland, having, at the present moment, 280,000 troops in that kingdom, all in the most favourable position for giving assistance to Austria. In the Roman states, the people seem to have the power in their own hands; the Pope has only to do their bidding. Sicily is finally severed from Naples, and is trying, as yet, with but little success, to establish some form of monarchical government. In the East, Russia has suffered great reverses; the army in the Caucasus has been cut to pieces by Schamyl, the great leader of those courageous mountain tribes which have stood so long a living barrier to the aggressive schemes of the great autocrat. France is internally quiet: but it is the quiet of the volcano. The disturbed elements are working within, and unless soon let off by foreign wars, there is every probability that they will burst forth at least *once* more, in another civil conflict. Wars are evidently at hand, and such troubles as have not been from the beginning hitherto. To this time, belongs the language of the four and twenty elders, Rev. xi. 18: "And the nations were angry, and thy wrath is come, and the time of the dead, (the spiritually dead,) that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; *and shouldest destroy them that destroy the earth*"—despotic kings, grasping feudal barons—a pampered aristocracy, and an apostate hierarchy: a most happy consummation.

While political events are thus full of interest, some important occurrences are taking place in the religious world. In France, many of the leading journals abound with articles in favour of the popish clergy, holding them up as the only conservators of peace and order: and these the very journals, the *Debats*, the *Siecle*, &c. which have been long, and until but a few days ago, loud in opposition to the popish hierarchy. Does not this, with the movements in England towards the endowment of the Irish priesthood, portend a speedy and last alliance between papal authority and the powers of this world, for the crushing of the growing spirit of liberty? On the other hand, however, the Jesuits have just been expelled from Sardinia, and their property confiscated. Next week, September 9th, the General Assembly of the French Protestant church is to meet for the first time since 1666. Interesting, however, as this event is, I cannot bring myself to anticipate much good from its deliberations. The majority of French Protestants hold rationalistic doctrines: and hence, instead of advancing in reformation, there is danger that the Assembly will, on the other hand, deform the ancient standards of faith and rules of discipline, which have to this day, notwithstanding persecution and defection, remained unaltered. In Prussia, some advances are making in the right direction. The king, who for some years past has been endeavouring to establish a modified prelacy in the Reformed Church in Prussia, is now said to have abandoned this

design, and to be disposed to favour a Presbyterian form of government. At present, it is not likely that any settlement will be arrived at; the kingdom is altogether in a most unsettled condition.

As to Ireland, I have not much at present to say. The insurrection has been subdued; and after all the preparation and threats, the putting of it down was a very easy task. The leaders proved themselves utterly incompetent; and, *on their own soil*, the Irish papists have always shown themselves to be arrant cowards. The priests, now that the rebellion has failed, are loudest in exhortations to loyalty, and submission—designing, by all these peaceful admonitions—so it is commonly supposed, to furnish conclusive argument in favour of the Government Pension scheme. As to the crops, there is, as yet, no certainty. The failure in the potato crop does not appear to be so great as was anticipated a few weeks ago; still, this crop is certain to be greatly diminished, and *may be* totally lost. The wheat is deficient, and also beans and turnips; and, as to the oats, while the crop is very large, the bad harvest weather is likely to injure it very materially. Upon the whole, there must be no little suffering the coming winter, as rents will be badly paid; these things again, will have no feeble influence upon the civil and social state of the island, and, it is possible, upon its relations to the British empire.

The subject of National Education, or the establishment of government institutions, in which religious instruction, properly so called, is excluded, has not lost its interest. The attention of the evangelical portion of the community, which was never certainly turned away from this system, is now becoming more fixed upon its anti-scriptural provisions. But I much doubt whether any attempt will ever be made to procure any considerable modifications. Many of the Episcopal clergy are opposed to the system, but what they wish is, that public education should be entirely under the control of the Established Church. Under these circumstances, little could be done, even were all else favourable; but when we add to this the fact, that the Presbyterian church here seems to be nearly passive in the hands of the government, we lose hope altogether of any movement in favour of a better system. The Queen's Colleges, as they are termed, will soon be in operation, and will put the top-stone upon the ill-constructed edifice, and so bind together its various parts, as to render opposition, for the present, quite hopeless. None of these things will be rectified until the advent of the "better times" that are coming.

In my travels through Ulster, I have seen many things new to a foreigner—some contrasting very favourably with those of a similar kind in the United States, and many not to be put in competition with them. The fields are small, but generally well cultivated; the roads excellent; the houses in the country many of them small, damp, inconvenient; others, as those of its larger farmers, sufficiently roomy, dry and neat; and some, those of professional men, and of the higher classes, often still better; most are built of stone, and some of clay. The people are neither well fed nor well clad, compared with the people of the United States. Everywhere, many are seen in rags, while the poor-houses are too well supplied with occupants. In all, the population here is far from being a happy people; still, were they to labour harder, plan better, and use less intoxicating drink, they might greatly improve their condition.

*Douglas Water, (Scotland,) Sept. 22d, 1848.*

On Friday evening, September 7th, I left Belfast for Glasgow. The passage, which is usually made in about fourteen hours, was, in our case, owing to a severe gale, somewhat protracted. The scenery of the Clyde is all of it attractive—some of it grand and impressive. In entering, you have, on the left, the lofty summits of Arran and of Argyleshire; in the east, the cultivated fields of Renfrewshire; farther on, the town of Greenock, in the south; in the west and in the north, the highlands of Bute and of Dumbarton. As you advance, the eye catches in the north a lofty rock, rising precipitously out of the very bed of the river, crowned with fortifications. This is Dumbarton rock and castle, so celebrated in the history of Scottish wars. As you ascend, the hills recede, and you enter upon a region less striking, but still attractive. Everywhere, you find ample evidence of industry and thrift. Fields and pasture grounds, neat edifices, and some magnificent villas on your right, succeeded as you approach the city, by the busy ship-yards and manufactories, which have rendered the Clyde so famous as the birth-place of the best of the British steamers.

I remained in Glasgow but a few hours, having passed on the same evening to Paisley, seven miles to the south-west. Paisley is a manufacturing town, and has, of course, suffered from the general depression of the mercantile and manufacturing interests. There is not that life and bustle of business, which, notwithstanding the pressure of the times, is witnessed in the neighbouring city. In this place, the venerable Professor, Dr. Andrew Symington, has long ministered and taught. The students of theology, both from the Irish and Scottish Synods of the Reformed Presbyterian Church, have, for many years, annually resorted to Paisley, for six weeks, from the middle of August to the end of September, to receive his instructions. The hall was in session, and I had the pleasure of hearing the Professor's concluding lecture of a series upon the Headship of Christ. It was marked by great clearness, by accurate statement, and apt scriptural demonstration; and was an able and faithful exhibition of scriptural principles, in reference to the actual administration, by the Mediator, of that universal kingdom committed to him by the Father; and was listened to by the class with great attention. There are now thirteen students in the hall, seven from Ireland, and six from Scotland. During the sessions, they hear lectures, prepare discourses and essays, attend to Hebrew and Greek criticism, and are regularly and frequently examined upon what they have heard. The course is short, but is well filled up. The Professor is full of enthusiasm, and evidently never more happy than when among his pupils, and they, in turn, regard him with the highest respect and affection. He is still, notwithstanding his labours and very severe afflictions, in the enjoyment of vigorous health.\*

On Monday, I hastened on to visit Drumclog, going by railway to Galston, where, in the church-yard, I saw memorial-stones inscribed with the names of some of the martyrs. From Galston, I proceeded to Darvil, passing very near Loudon Castle, a fine modern edifice, but

\* There is in Paisley, and in very good preservation, an abbey some centuries old; part of it is still used as the parish church, and the buildings formerly attached to it are still inhabited. In the neighbourhood, is Elderslie, the birth-place of Sir William Wallace. The house is still shown, and also the oak in which he took refuge from the English. I visited both.

erected upon the foundations, and comprehending still a part, of the old residence of Lord Loudon, the distinguished leader of the Covenanters in 1638, and for a short time afterwards. At Darvil, I met the Rev. Mr. Rogerson, and set out at once, under his ready and able guidance, to the scene of the Covenanters' conflict and victory. Proceeding about three miles, we turned off the main road at Loudon Hill, an elevated hill seen from a great distance, and of a very singular appearance: the eastern face is nearly perpendicular—in some parts indeed, it projects and hangs over; on the west, it can be easily ascended. From this hill, the conflict is sometimes called the "battle of Loudon Hill." Just at its foot, there is a field marked by a cairn or heap of stones, where, it is said, Wallace and Bruce once defeated an English army. About a mile beyond, the road winding through the fields, is the scene of Claverhouse's defeat. In the centre, there now runs a small brook or rill, just trickling along its stony bottom, at the depth of some few feet below the surface of the ground. This was, at the time of the battle, a marsh. From this brook, which runs about south-east; it was then covered with moss; the ground ascends with a very gradual slope for some three hundred yards. The Covenanters, the morning of the battle, June 1st, 1679, it was Sabbath morning, were at worship near the foot of a hill about a mile and a half distant, and lying to the west. When the troopers were observed in the distance, as they came from Hamilton, the Covenanters marched to their *chosen* field, and soon Claverhouse appeared on the rising ground beyond the stream. On he rushed, confident of victory, as if about to trample under his horses' hoofs the undisciplined mass before him; but far otherwise the result. They met him at the marshy ground; and, with strong arms and courageous hearts, but with a poor array of weapons, they met and conquered: their arch adversary, Claverhouse, fleeing with such dismay, that he never drew rein until he entered Glasgow. A school-house has been erected on the borders of the little stream; and in the year 1836 a monument was set up, by public collection made on the ground, on the eastern declivity, after sermon by Mr. Rogerson, with an appropriate inscription composed by him.

On our return to Darvil, we were favoured through the kindness of their present owner, a lineal descendant of one of the victors, with a sight of a sword taken that day from one of the dragoons, and also of two banners, one used by the company from the parish of Galston, marked with the figures of an open Bible and a thistle, with this inscription on the side of the hilt—"Deus est semper idem" (God is always the same;) and upon a scroll above, "For God and State Kirk and Covenant and the work of Reformation:" the other used by the Loudon company, marked with the thistle—the national emblem of Scotland—and with this motto, "For reformation of religion and church and state, according to the word of God and our sworn covenant." Both are of linen, and well preserved—the latter particularly, which has the mark of a ball which had passed through it.

In the neighbourhood of the field, we had a partial view of Torfoot; and still further off, on the south-east, of Ploughland-head, a farmhouse in which the Presbytery met which sanctioned the old Testimony. The hill of Dungavil, where Renwick often took refuge, and where, on one occasion, he had a most wonderful escape from a trooper, lay some miles farther east, but very plainly in sight: an extended,

moss-covered mountain. Indeed, all around the field is classic ground. Every hill and every moss has been the scene of some event of interest, in connexion with Scotland's martyrs. Here I saw, for the first time, the moss hags in which the sufferers often found a secure retreat from their bloody enemies. They are deep crevices in the moss, so narrow often and deep, that the soft and yielding moss almost conceals them at the surface; but there, the fugitives could creep and lie hid, often cold and hungry, but ever under the eye and in the hand of their compassionate elder brother and Lord. Would that the churches now had more of the faith and integrity of these men, "of whom the world was not worthy."

J. M. W.

[For the Covenanter.]

### BROTHERLY LOVE.

We have taken the liberty to modify the following communication in some particulars. Its suggestions deserve attention.

I have had my attention turned for some time past to the subject of brotherly love. That there is a lamentable want of it in the church generally, I think will not be denied, and that the prosperity of the church very much depends on it is clear; without it, grace cannot flourish, dissensions will be engendered, and the peace of the church marred. What is the cause of the animosities, contentions, want of confidence, and indifference existing among church members? The answer is easy: the want of brotherly love. It is not wise perhaps to say the former days were better than these, yet I think I have seen times when friendship among the members of the church was much more common than at present; and this is a general opinion. Why! we used to think when we met a man bearing the name Covenanter, that we surely had found "a friend sincere." Now we have our doubts, though we do not wish to set down our brethren by profession as enemies, yet I think there is more probability of finding them indifferent than otherwise; and we can only consider them friends upon sufficient trial, the same as others. These things ought not so to be.

While in this world we are necessitated to be engaged in its affairs; and while we are not to labour for the meat that perisheth, but for that which endureth to everlasting life, yet he that provideth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel. I am not much of an expositor of scripture, but to my mind the latter passage conveys the idea, that we are bound to endeavour the promotion of the temporal welfare of others besides those of our own house. If not, why is the word *especially* used? and if so, who should it be but our own brethren in the church? Whether this be the doctrine of the text or no, I believe it to be the truth. We are taught, in the eighth commandment, the duty of promoting the temporal good both of ourselves and others. Whose good, temporal and spiritual, should we so much desire and endeavour to promote, as that of our brethren in the church? Some may indeed consider that they are not their brother's keeper; but, if for every idle word we speak, we are to give an account in the judgment, I have no doubt that we will be called to an account for neglecting to promote, by all means in our power, the

interests both temporal and spiritual of our brethren in the church. The gospel must be supported. The ministry, the theological seminary, and the church's missionary operations sustained; these all require pecuniary aid. Covenanters are prevented by their principles from occupying many places of profit open to the people of the world and of other denominations. Let us, then, strive to overcome these disadvantages by being united, and supporting one another. We are convinced there can be but little Christian friendship without personal. We will find, if we examine, that by far the greater part of the difficulties in the church originate in personal ill will. Members of the church treat one another in their daily intercourse and business transactions, with no greater deference than they do the people of the world, even the most profane. A favourable word might do much for a brother oftentimes; and surely we ought to give that, if it is not in our power to do more. Members of our church labour under many disadvantages in a pecuniary point of view, especially those in the more public callings of trades, professions, and mercantile pursuits. The people of the world, and those of other professions, are often prejudiced against them merely on account of their principles, and would rather oppose than encourage them, as they know the influence and prosperity of a community depends on that of its members. Members of the church, we think, should give one another the preference in their business transactions. Members of the church are certainly as honest as others, and more so with very few exceptions. Their principles prevent them from making false representations in regard to what they have to dispose of, from the use of false weights, measures, &c., &c.; and, from some experience, the writer of this can say he has always found that the more religious persons were, the more upright they were in their dealings.

If members of the church do not encourage one another, they do what in them lies that no man may buy or sell, save he that has the mark of the beast, or the number of his name, which we hope there are few would desire. By not dealing with one another, all that is gained by the transactions of business goes out of the hands of members, and is lost to the church, whereas, if it was retained, it might be a source to which the church might apply for aid in times of need; but, by going into the hands of strangers, is lost to her altogether. It is a pity strangers should make a prey of the church, even in a temporal way. Is not the want of attention to these things, one great reason why members of our church are not so wealthy as many of other professions? Providence does not deal more hardly with them than with others; their crops are as good, their flocks thrive as well, and their health is equal; but, it is easy to see, that unless they do something among themselves to balance the advantages possessed by others, they must fall behind. It is said the children of this world are wiser in their generation than the children of light. As evidence of the correctness of this, we would instance the Quakers; their brotherly love is known everywhere; they call themselves friends; how do they keep up their attachments? By promoting one another's interests, they all patronize, encourage, and assist one another, in the many different ways that those who wish to do so can find opportunity. The tradesmen's societies, Free Masons, Odd Fellows, Sons of Temperance, Papists, &c. all assist and support one another; and will the members of the church be

behind those of these societies in the interest they take in, and the exertion they will make to promote the welfare of their brethren?

If we manifest that we feel no concern in the temporal welfare of our brethren, we give but little evidence that we are much concerned for their spiritual welfare. That there is verily a fault concerning these things in our church, has been admitted for a long time. Can any thing be done to remedy the matter? Could a convention of members from the different parts of the church devise any plan? Let those that have thought, or may think on the subject, give their views. The want of a proper interest in the affairs of brethren, we are certain, has done more to alienate the affections, encourage selfishness, and raise disturbances in the church, than anything else.

It is certainly the duty of every one to consider, when he is giving the preference in his dealings to the ungodly and profane, whether he is using the talent God has given him in the way that he approves. Let all begin to act in this matter, in neighbourhoods, societies, and congregations; in this way, the less experienced may obtain the advice and assistance of the more experienced, personal friendship will be promoted, and Christian forbearance will increase, unity and harmony will prevail, and we shall have some ground to say we love God, when we manifest that we love the brethren also. A.

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[For the Covenanter.]

### FACTS OF THE WESTERN PRESBYTERIES.

The Presbytery of Illinois consists of *five* ministers, pastors of congregations,—Milligan of Bethel, Sloan of Elkhorn, Jas. Wallace of Old Bethel, Ferris of Bloomington, and John J. McClurken of Walnut Ridge and Princeton. The congregations of the city of St. Louis, and the united congregations of Cedar Creek and Linn Grove (Iowa) with about *ten* domestic missionary stations are under the care of this presbytery. Ministers, elders and people in this young and growing Presbytery are opposed to congregational trustees, and earnestly, except a few members in Old Bethel, in favour of the deacon; all these congregations, except, perhaps, one, are governed in their temporalities by the elders and the deacons.

The Presbytery of the Lakes embraces *seven* ministers with pastoral charges—Willson of Cincinnati, Johnston of Belle Centre, Miami congregation, McFarland of Utica and Jonathan's Creek, Hutcheson of Brush Creek, Niel of Pontiac (Michigan), Boyd of Sandusky, and Dodds of Beechwoods and Garrison. There are two vacant congregations and four domestic missionary stations, under the jurisdiction of this court of Christ. Within its bounds are the Synod's Theological Seminary at Cincinnati, and our Presbyterian Academy of Christian Literature and Science, at Belle Centre. This is a young village, in Logan county, on the railroad from Cincinnati to Lake Erie. The officers, people and seminaries are theoretically and practically, for the deacon and anti-trustee.

There is not one distillery, liquor store or bar room kept by any Reformed Presbyterian Covenanter, under the care of these two Presbyteries. We intend to publish, in future the state of our other Presbyteries, which are nearer to the corrupting commerce of the European

Antichrist. We shall exhibit much to encourage the disciples of Christ. We know of but *four* or at most *five* liquor stores in the Reformed Presbyterian Church in America. There is not one distillery. To the temperance cause, some opposition is made in four or five of our congregations, all or nearly all in the city churches, where there are trustees, instead of deacons.

No communicant among Covenanters, so far as we know, is a member of any Free-mason, Odd-fellows, or Sons, or Daughters of Temperance Society.

There are but three or four Sabbath schools in our Church. These are in the cities and all languish. Pastoral duty and nursery training are so carefully performed that we do not need them. Our ministers and parents are not desirous, to roll over upon others, the labour that the Head of the church and parental affection demands of them.

Our testimony against negro slavery is now being plead by a great and rapidly increasing host of philanthropists nicknamed, by the panders of slavery—Barnburners. “Let us thank God and take courage.”

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#### NEW YORK PRESBYTERY.

Presbytery met according to adjournment on the 3d Oct, in the third Reformed Presbyterian Church, New York, and after an eloquent and very appropriate sermon from Jer. 13: 20, Where is the flock that was given thee, thy beautiful flock? by the Moderator, Rev. S. O. Wylie, was constituted with prayer. Ten ministerial members and nine elders were present. The meeting was unusually harmonious. The business transacted in one day. Not one item claiming attention from the committee on discipline.

The business of general interest transacted by Presbytery was,

1st. The dissolution of the pastoral relation between Rev. Mr. Roney and the Newburgh congregation. Mr. Roney's long continued ill health having rendered him unable to perform pastoral duty. Presbytery on the joint petition of pastor and people dissolved the relation.

2d. A call made upon the Rev. Joshua Kennedy of Conococheague, by the third congregation, New York. An earnest remonstrance signed by all the members of the Conococheague congregation, against the removal of the pastor was presented. The call was sustained as a regular gospel call. The commissioners from both congregations heard. It was then offered to the candidate, and being by him respectfully declined, was returned to the congregation.

3d. Messrs. James Renwick Thompson, of the second congregation, and a graduate of the New York University, and William Thompson of the first congregation, New York, an under graduate, were received as students of Theology, and the latter directed to pursue still farther his literary and scientific studies.

4th. The grant of a Moderation of a call was given respectively to the congregations of Newburgh, and third New York.

5th. The following supplies to vacant congregations were granted. Topsham congregation, 3 Sabbaths, viz. 4th April, 1st and 2d May, by Mr. Willson, Argyle—1 Sab. viz. 3d Oct., by Mr. Beattie—one Sabbath by Mr. Shaw, and one by Mr. R. G. Willson, Albany—one Sab-



bath by Mr. Shaw, Newburgh—5 Sab. viz. 2d Oct., by Mr. Beattie, 2d and 3d Jan. by Mr. McKee—1st and 4th Jan. by Mr. Shaw. Mr. Shaw to moderate a call when requested, and the Lord's supper to be dispensed when ministerial aid can be obtained by the session. New York, 3d cong. 8 Sab. viz. 3d Nov. Mr. Chrystie, 3d and 4th Dec., Mr. Wylie, 5th Dec. and 1st Jan, Mr. McKee, 4th Feb. and 1st March, Mr. Wylie—Mr. Beattie one Sabbath on his way to Presbytery—Mr. Chrystie to moderate a call when requested, and the sacrament to be dispensed next spring when ministerial aid can be obtained. Presbytery adjourned to meet in the 2d Ref. Pres. Church, Phila., at 10 A. M. on the Friday preceding the meeting of Synod.

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### MISSIONARY INTELLIGENCE.

Our Missionary in Hayti writes very encouragingly. At present the city of Port au Prince and all other portions of the Republic are quiet. Order seems to have been restored. The troubles did not affect him. He is still very desirous to see the church erected, and he assures us that owing to the difficulties connected with the attempted Revolution, and the tightness of the money market property can be obtained much lower now than six or eight months ago. And building can be done as much cheaper in proportion. The school is doing well—all the scholars commit the shorter catechism, not one has made any objection. The catechism was introduced in schools on the 28th of July exactly two hundred years after it was solemnly ratified by the General Assembly of the Church of Scotland.

The mission family enjoys good health, and Mr. Morton between teaching, preaching and translating is actively and diligently employed in prosecuting the great work to which he has been devoted by the church. A few copies of the shorter catechism in French have been forwarded to the United States: it is neatly printed, and it will be submitted for inspection to Synod at its next meeting.

The meeting of the Board of Missions which should have been in New York on the 3d Oct., did not take place, owing to the severity of the storm on that day. There is therefore little probability of our other Missionary, Mr. Robert J. Dodds, entering upon his missionary labors this fall. We trust the congregations will continue to remember that the church is engaged in a great work in which every one should bear a part, and if the Board carry out the will of the church, and send forth another minister to Hayti, there must be increased liberality on the part of the congregations.

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[For the Covenanter.]

### PREAMBLE AND RESOLUTIONS

PASSED BY THE MIAMI CONGREGATION, SEPT. 28, 1848.

Whereas, peace in a congregation, next to truth, is most desirable, and should be sought and pursued earnestly in the persevering use of all lawful means; and,

Whereas, it is our earnest desire to follow the things which make for peace, and which tend to heal, even when peace is broken—making, as we have heretofore made, a matter of forbearance, difference of opinion on the subject of the power of the deacon; and,

Whereas, we desire neither to offend or drive to discussion on the one hand, nor

to impugn the standards of the church on the other, by urging any measure interfering with said standards, or with the enlightened conscientious scruples of any member of the congregation, or by making any new term, or bar to communion not already existing, and to which we are not all mutually and solemnly bound; and,

Whereas, great distractions have been occasioned by ultra measures in attempting to make ultra views on the subject of the management of the temporalities of the church a bar to our fellowship\* as brethren in the same ecclesiastical bonds, bound to the same faith, and bound under the solemnity of ordination vows "to follow no divisive courses" therefrom; and,

Whereas, the whole financial concerns and their management in this congregation have been almost entirely kept from the knowledge of the congregation,† no reports of the greater part of money matters ever known—rather no regular or full reports ever made at all—settlements scarcely ever made—every thing in one word, in a state of confusion, it would seem high time some system of order should be adopted; and,

Whereas, Christ's own institutions are the best calculated to preserve order, and secure prosperity under the Divine favor and blessing: and,

Whereas, neither the congregation, nor session, nor pastor has ever asked to have deacons elected and ordained, nor do yet ask—this never being the question at issue among us,‡ and,

Whereas, Elders have the right to manage temporalities belonging to the church by dedication—a right exercised in virtue of the diaconate, which office they hold; and,

Whereas, Elders have generally, in this and in all our congregations in Europe and America, in the absence of deacons, taken up and managed all collections for whatever purposes, and have held and taken care of church property, such as the sacramental vessels,§ &c., even where trustees existed, thereby yielding the principle which should be practised and carried out, viz: that ordained officers should have oversight of things dedicated to church purposes; and,

Whereas, this course is in accordance with the spirit and design of the action of Synod on this subject, and in accordance with the spirit of christian meekness, forbearance and peace—

Resolved, therefore, 1. That hereafter there shall, in this congregation, be no more trustees or committee-men elected to manage the affairs of the congregation; but, that till the congregation shall otherwise determine, the ruling elders shall be the only trustees.

Resolved, 2. That all moneys, papers, books, accounts, dues, claims, registries, &c., belonging to the congregation, now in the hands of any trustee or committee, shall be handed over to the Elders; and that the Elders shall be their lawful successors holding the same in trust, and authorized to carry out the will of the congregation in all its temporal and financial concerns.

Resolved, 3. That the Elders will be expected by this congregation to keep, in

\* Is it not ultraism to make a schism in the church, either because—1. Some hold that the deacon is recognized in the standards, and that his power extends beyond the poor; or, 2. That the Elders in the absence of deacons should, rather than trustees, manage the temporalities of the congregation? It is to be hoped, none will ever make a systematic rent in the church because some of their brethren and some congregations are not prepared to have deacons. Only refrain from impugning the standards, and grant the right of free discussion, and we say—exercise forbearance. Why should any deny forbearance, and push division?

† Have not the people as good a right to the minutes of the proceedings of their officers in temporal things as they have in spiritual things?—as they have to the Minutes of Synods and Presbyteries?

‡ Would it not manifest a christian spirit in congregations where there are scruples in regard to the deacon on the one hand, and scruples in regard to the trustee on the other, to enforce neither; but, take a middle course—commit all to the Elders?

§ Elders take up and manage collections for—1. The poor. 2. Sacramental purposes. 3. Theological Seminary. 4. Foreign and Home Missions. 5. Synodical funds, travelling expenses, &c. 6. For keeping meeting-houses—fires—sweeping, &c. 7. For supplies of preaching—assisting at sacraments which belongs to stipend as its proper class, kind or sort. 8. Elders lifted collections for purchasing paper for the last edition of Ref. Prin. 9. Elders hold church property, as sacramental vessels, linens, &c. None of all these 9 kinds of things comes under the head *rule*, but of *serv'ing*, and includes all the power of the deacon.

regular book form, all financial transactions, and make annual or semiannual reports in full to the congregation in regular congregational meetings, so that the whole congregation and every member shall have the opportunity of knowing how every thing given at any time, and for any purpose whatever, shall have been appropriated by the officers of the congregation.

Resolved, 4. That Session be requested to approve of these preamble and resolutions, and that the Elders proceed forthwith to the carrying of them out, as hereby expressed to be the will and desire of the congregation.

By resolution, the above preamble and resolutions were ordered to be published in the periodicals of the church.

### A WIFE'S POWER FOR GOOD OR EVIL.

As the marriage relation is the *first* established by God, so is it also the *most intimate*, and exerts a greater influence for good or evil than any other relation, unless indeed we except the parental and filial relation which flows immediately from it. The married pair have more power to advance or hinder each other's comfort and success in life than all persons without. Theirs is not a casual but constant union, not in some outward sphere of activity, but in all their bosom affections and interests—an all-comprehending, assimilating union, which links together for life their destiny, and to a great extent their character, in joy and grief, in prosperity and adversity.

A woman of worth "is a crown to her husband;" she has those qualities in which he may justly glory, as bringing to him comfort at home, success in his affairs, and honour among his fellow-men.

*Comfort at home*; for there she makes his prosperity doubly sweet by rejoicing with him, and lightens all his afflictions by her tender sympathy. When desponding, she cheers him, and when agitated and excited by the rough encounters of life, she tranquillizes his troubled spirit. The storm without may beat upon him without mercy, but within, in her bosom, he always finds a calm and sunny retreat, where he may recruit his strength and spirits for the morrow. Who can tell how much a loving and sympathizing wife adds, in this way, to her husband's courage and efficiency, and even length of years?

*Success in his affairs*; for what he gathers without with ceaseless toil and striving, she manages at home with prudent care, and adds to it by her own industry. In this respect she does him "good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her own hands." "She is not afraid of the snow for her household: for all her household is clothed with scarlet." "She looketh well to the ways of her household, and eateth not the bread of idleness." The man to whom God has given such a wife has in his own house a perennial spring of success.

*Honour among his fellow-men*; for such a wife makes her husband to be respected in his own household, and in the world without. The excellent qualities possessed by one of a married pair reflect splendour upon the other. Many a man, possessed of only moderate abilities, has gone through life happily and prosperously, honoured by all his neighbors, because he enjoyed the counsel and help of such a virtuous woman as has been described.

"*But she that maketh ashamed is as rottenness in his bones.*" But an idle, luxuriant, prodigal and improvident woman, not only brings to her husband no increase by her industry, but squanders his hard-earned substance by her extravagance and mismanagement. She is to her husband "as rottenness in his bones"—like the running sore that proceeds from a decaying bone, as loathsome and exhausting as it is painful.

With such a wife he cannot prosper. He may gather money, but it will be only "to put it into a bag with holes." Exhausted and embarrassed by her idleness, prodigality, and mismanagement, he will find his home dreary and comfortless, and his good name abroad, if not destroyed, yet tarnished by the ignominy which attaches to her character. When a man's wife is a byword, it is hard for the public to honour him according to his real worth.

### AFFAIRS ABROAD.

*Scotland.*—FREE CHURCH SITES.—A deputation from the Free Church of Scotland, are at present in England. Leeds, Liverpool, Manchester, and other places have been visited. The landed proprietors of Scotland, it appears, refuse to sell land, at any

price, when required for building churches or chapels for the use of the Free Church. The Rev. Mr. Glass says he has preached, standing up to the knees in snow, to three thousand people, who remained for three hours together. In Scotland, the estates of the landed proprietors extend, in some cases, as far as from Leeds to Manchester, nearly all tenanted by members or adherents of the Free Church, yet these owners absolutely refuse to sell land to the Free Church for sites.

**RELIGIOUS MOVEMENT IN VIENNA.**—A new and most important feature is given to the state of this city. German Catholics and Christian Catholics are preaching there to immense congregations. Gartner, preacher to the University, has challenged Pauli, a Christian Catholic preacher, to public controversy. There are sermons in the Odeon daily. Ronge is again in his glory. They say that the times of Luther have returned, and that the people of Vienna never took such a part in religious matters as at the present day. The Frankfort Parliament has opened the way for a second secession of the mass from Romanism, like that which took place in Silesia and other parts of Germany, by passing the fourteenth article of the new constitution, which allows the establishment of what they call *new societies*, a term of the utmost latitude, allowing all manner of associations, with or without ecclesiastical order; and under the sanction of this law, whosoever will, may desert the Church of Rome, and join in any profession without being required even to say what he is. So alarmed is the Papal Nuncio, who, it appears, is still at Vienna, notwithstanding a recent pretence of the Emperor to dismiss him, that he has his papers ready packed, in order to place them in safe keeping in the house of the French ambassador, should there be any indication of a popular outbreak in favour of the new religion. So, at least, says the *Allgemeine Zeitung*.—*Christian Times*.

**REFORMED CHURCH IN FRANCE.**—We understand that Dr. Cunningham, of Edinburgh, and Mr. Bonar, of Glasgow, have just returned from Paris. They were introduced to the Assembly of the Reformed Church of France, by the Rev. Frederick Monod, of Paris, and most kindly received by the moderator and brethren. The Assembly is deeply engaged in considering what is the duty, in present circumstances, as to a "Confession of Faith." The great majority seem to wish to allow matters to continue as they are in this respect. Some even of the faithful brethren are desirous of delay; but opposite and more decisive views found able and eloquent defenders in M. Frederick Monod, M. Gasparin, and Professor Bonet. The discussion of this question had continued for some days before Dr. Cunningham and Mr. Bonar left, and was expected to continue for some days longer; but there is every reason to fear that few, besides those we have mentioned, will be prepared to take any decisive step at this time. It was always expected that many who belong to that body, which has in reality no church constitution, would resist any proposed reformation; but it is sad to think that any who know and value the truth of God, should be content with things as they are, more especially when there is such an evident call in Providence for the friends of the truth taking a more suitable and decisive position. Matters, however, have come to a crisis somewhat unexpectedly, and, doubtless, many who do not at present support those who, with great power of argument, and great earnestness of appeal, urge immediate action, will soon feel themselves shut up to follow them, and to join with them in raising a free and scriptural church in France. The importance of this, at the present moment, in that great country, it is impossible to over-estimate. Numbers are of far less moment than scriptural truth and devoted energy. Our God "saveth by many, or by few." And with His blessing every thing may be expected from the men who, standing as much alone, as they yet do, have not shrunk from taking the lead in this most important movement. Let prayer without ceasing be made for them, and for all in that land who feel with them. The very discussion of the questions brought up is a matter of vast importance at the present time; and light may break in upon many a mind in the course of these discussions.—*Scottish Guardian*.

**ANTICIPATED SECESSIONS FROM THE ESTABLISHED CHURCH IN NEUFCHATEL.**—Neufchatel appears likely soon to be the scene of a disruption like that in Scotland, or at least of secessions like those in Vaud. We learn from the *La Reformation*, that the Council of State is expected to propose to the approaching Grand Council the ecclesiastical laws propounded in the new constitution; and it is a moral certainty that the State of Neufchatel will follow the example of that of Vaud. "Now, if Erastianism," says our Swiss cotemporary, "met with so much resistance on the borders of Lake Lemane, where it had existed *de facto* for three centuries, what may we not expect in a church—the church of the illustrious Farel?—which, from its

very origin, has enjoyed complete independence?" The peculiarity of this church, is that, at present, all power is in the hands of the clergy; and it is regarded, as an impossibility that they should deliver themselves over, bound hand and foot, into the arms of the State. "The clergy," adds *La Reformation*, "will be justly jealous for their *autonomy*; but by great good fortune, they will no longer be able to exercise it without associating therewith the free concurrence of their people." Meanwhile, the Council of State has this year declined publishing, according to custom, an order for a fast; but next year, probably, they will assume the episcopate!

SWITZERLAND.—*Canton de Vaud*.—The persecuting party, tired of dealing with the Free Churchmen in detail, are devising means for getting rid of them *en masse*. In a part at least of the Canton, the violent Radicals are getting up signatures to a petition, calling upon the Grand Council to banish at once the whole of the ex-pastors. Meanwhile, the poor Free Churchmen, and other pious Christians, are obliged to seek a refuge in the woods, or in the fields, and worship God beneath the canopy of heaven.

ABOLITION OF SLAVERY.—Slavery was abolished by public decree, in French Guiana, on the 10th of August, in virtue of a decree of the French Republic of 27th April, and in the name of the French people. The proclamation was made amidst much ceremony; an immense number of the new citizens, with their wives and children, celebrated the day with great enthusiasm.

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### AFFAIRS AT HOME.

THE LIQUOR TRAFFIC.—We take the following from the New York Evangelist. It would seem that notwithstanding all that has been done and is still doing for the cause of temperance, the sin of drunkenness with its endless train of accompanying vices and miseries is on the increase. This state of things we fear is owing in part at least to the apathy of the friends of the temperance cause. The church and especially the ministry are doubtless blameworthy. Is it not humiliating to reflect that there are some of the professed followers of the Redeemer still engaged in this degrading and soul-destroying traffic.

An impressively eloquent sermon, on the extent and evils of the traffic in ardent spirits in this city, was preached by Rev. John Marsh, the indefatigable Secretary of the Temperance Union, at the Brainerd church, on Sabbath evening last, which ought to be repeated in every section of the city, till its momentous facts and appeals reach the ears of all our citizens. His statements disclosed an extent of debasement and crime which our steady, church going population are but feebly aware of, and which, if suffered to go on without arrest or remonstrance, will make our city a very Sodom. Mr. Marsh stated, on the best authority, that not less than 6000 places were open in this city on the Sabbath, where intoxicating liquors are sold contrary to law; the Sabbath being claimed by many of the porter-houses and beer-shops as their best day. In considering the remedies for the train of evils connected with this state of things, Mr. M. first insisted on a vastly deeper feeling on the subject, in place of the deep apathy which now prevails; kind personal effort with the venders themselves in every town and neighborhood; the creation of a strong sentiment against the traffic and all which upholds it, as renting buildings for it, etc. through the pulpit and the press, and a strict enforcement of existing laws against all violators. Mr. M. stated that the sanction of the law, a penalty of 2.50 for selling liquor on Sunday to any person except lodgers and actual travelers, was a mere nullity. No vender would regard it a moment. It was formerly \$10. In Maryland, it is \$100 for the first offence, and a deprivation of license for the second. He had just learned that the Grand Jury of Baltimore had found bills for violation of the law against 100 taverns. We hope that the efforts of Mr. Marsh will succeed in kindling an interest in this evil, somewhat commensurate with its enormity and extent."

POLITICS.—The whole country is now in a state of great political excitement. The contest between the various factions waxes exceedingly hot. The two great parties are so nearly balanced that the wisest politicians are unable to form any opinion as

to the result. The new Free Soil party is making encroachments on both the others, and altogether they seem to be in a state of utter confusion. It is to be feared that the fear of God is not before their eyes. How can it be? A government based upon a Godless, Christless, impious and oppressive constitution, administered for the most part by ungodly and profane men, and supported by the united influence of idolatrous papists, infidel Jews, corrupt and hypocritical professors of christianity, together with the whole horde of the low base and infamous rabble who live without God and without hope in the world, cannot have fellowship with God either in constitution or administration. These potsherds of the earth (the political parties) seem destined to be dashed to pieces against one another very soon. But why should we fear? Messiah reigns. The things that cannot be shaken will remain. The church is safe.

**ABOLITION.**—There is a fair prospect for the speedy abolition of slavery in the State of Delaware. A mammoth petition to the State Legislature is in circulation, having that for its object. There are movements also in Kentucky, having the same object in view.

**CAPITAL PUNISHMENT.**—In the State of Michigan, where capital punishment has been for some years abolished, it appears there is a growing increase of crime. Three individuals have lately been brought up for trial at one time, in a single county, charged with murder. The grand jurors have unanimously adopted a memorial to the Legislature, asking for the restoration of the death penalty. The faithful observance of the laws of God is the only way of safety either for individuals or communities.

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From the Monitor and Missionary Chronicle.

## O B I T U A R Y.

MRS. STAVELY.

It is our melancholy and pleasing task to raise an humble stone of memorial to one who now sleeps in Jesus—melancholy, inasmuch as a breach has been made in Israel, and one has been taken away who was peculiarly esteemed and beloved; but it is pleasing, because we are convinced that those who sleep in Jesus, God will bring with Him. We refer to the demise of Mrs. Stavely, lady of the Rev. Dr. Stavely, Ballyboyland, (county Antrim, Ireland;) which event took place on the morning of Thursday, the 11th May, at five o'clock. She had suffered for a considerable period from the disease by which her existence was terminated, and although subjected to acute bodily pain, yet she was enabled by divine grace to bear it with singular patience and resignation. Mrs. Stavely was endowed with a strong mind, a peculiarly sweet and placid temper, united at the same time with energy, decision and firmness, and these qualities, thus rarely combined, conspired to form her a very useful member of society. In the performance of her relative duties, she was a complete model; as a *partner*, she was affectionate and tender—as a *mother*, she ever evinced the greatest solicitude for the temporal and spiritual welfare of those whom God had given her—and, as a *friend*, she was much valued. Free; entirely free, from every thing like ostentation, she irresistibly attracted towards herself those who came within the circle of her acquaintance, and all felt persuaded that with her friendship was something more than a

name. But there is one class by whom she will not soon be forgotten—the *poor*; she was emphatically the *friend of the poor*. At all times she took the liveliest interest in their comfort and happiness, but especially during the late season of calamity, when the famine was sore in the land, very many experienced her generosity and charity. But, alas! the heart that palpitated with kindness and love, now throbs no more, and that hand which was ever extended in alleviating the miseries of the distressed, has lost its power, and now lies mingled with the silent clay! With regard to her piety, that was undoubted. Brought up by pious parents, many a long year ago, she was attracted by the loveliness of Christ; she felt that he was a Redeemer just suited to her wants, and closed in with the sweet offers of mercy, and committed her soul into the hands of her Saviour God. You would at once have observed that she was a person of high devotional feeling, and many a happy hour she spent, seen by no eye but that of the Invisible, reading her Bible and Matthew Henry's Commentary, (a work of which she was particularly fond,) and in holding communion high and sweet with her Father and her God. When she came to the conclusion of her pilgrimage, every doubt as to her interest in the covenant seemed removed. Her sun set behind the horizon of the grave obscured by no mist—veiled by no cloud. In contemplating her removal from amongst us, we are forcibly reminded of some lines in Cowper's tender and pathetic poem, his "Address to his Mother's Portrait:"—

"Thou, as a gallant bark from Albion's coast,  
The storms all weathered and the ocean crossed,  
Shoots into port, at some well-havened isle,  
Where spices breathe and brighter seasons smile;  
There sits quiescent on the floods, that show  
Her beauteous form, reflected clear below,  
While airs impregnated with incense play  
Around her, fanning light her streamers gay—  
So thou, with sails how swift, hast reached that shore,  
Where tempests never beat nor billows roar."

In reflecting upon the departure of God's dear saints, let us endeavour to walk in their footsteps—let us try to be followers of them who through faith and patience now inherit the promises. Let it be our constant aim to be able to conclude our earthly career with the words of the sweet singer of Israel—"As for me I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."

**REPUTATION.**—The Christian will guard against any due solicitude about his wordly reputation for its own sake, and when he has done what duty requires for his vindication, it will be matter of no very deep concern to him if his endeavours should have been ineffectual. If good men in every age and nation have been often unjustly calumniated and disgraced, and if in such circumstances, even the darkness of paganism has been able contentedly to repose itself on the consciousness of innocence, shall one who is cheered by the Christian's hope who is assured, also, that a day will shortly come in which whatever is secret shall be made manifest, and the mistaken judgment of men, perhaps even of good men, being corrected, that "he shall have praise of God," shall such a one sink? shall he even bend or droop under such a trial?

# THE COVENANTER.

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DECEMBER, 1848.

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(From the Scottish Presbyterian.\*)

## DEACONS AND MANAGERS.

THE Church of God is the most valuable and important institution in existence. Her members are the excellent ones of the earth—the sons and daughters of the Almighty; her influence tends to improve and ameliorate the social condition of mankind, and to elevate the nations of the world to the highest point in the scale of intelligence, and virtue, and happiness; the affairs of providence are all administered by the All-wise and Almighty Ruler so as to subserve her interests, and contribute to the fulfilment of her high destiny; for her sake kingdoms have been signally blessed, and for her sake they have been cursed and overthrown—“For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou hast been precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.” Is. xliii. 3, 4. And what invests the Church with the most attractive and interesting character is, that the Son of God laid down his life for her, and has been raised up and exalted as her Head—“He is given to be Head over all things to the Church which is his body, the fulness of Him that filleth all in all.”

Whilst Christ, the Church's Head and King, has himself prescribed the laws by which this spiritual kingdom should be governed, and appointed the ordinances by which it is to be edified, the administration of these is left to his friends and followers, and particularly to the orders and classes of persons among them who are specially designated in his holy word. The office-bearers of the Church may be divided into those that are *ordinary* and those that are *extraordinary*; or what is perhaps more to our present purpose, they may be divided into those who have charge of the *spiritual*, and those who have charge of the *temporal* affairs of the house of the Lord. Let us, however, remember, that what for the sake of distinction is termed the *temporalities* or *secularities* of the Church, is not *temporal* or *secular* in the ordinary sense of these terms. An edifice consisting of stone, and mortar, and wood, is in itself sufficiently earthly and secular, but in the case of the house of God, “it is sanctified by the word of God and prayer”—it is separated and dedicated to the high spiritual purposes of instruction in the things of

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\* The organ of the Reformed Presbyterian Church in Scotland.



God, and worshipping Jehovah in the ordinances of His grace. The silver and the gold which are requisite for the maintenance and diffusion of divine truth, are in themselves but perishable dust—the things of the world which we are warned not to love; but what is cast into the treasury of God's house is devoted, and the purposes for which it is applied are the noblest and most sacred that men can entertain, viz., “glory to God in the highest, on earth peace and good will toward men.” So that thus the *temporalities* or *secularities* of the sanctuary are intimately connected with its *spiritualities*—the *outer* and the *inner* court of the temple run into one another. Our present remarks are designed to bear on the management of the external affairs of the house of the Lord.

From the earliest organization of the Church, we find officers appointed whose duty it was to superintend and administer its temporal interests. In the times of the patriarchs, the constitution of the Church was so very simple—the priestly and kingly power, and sometimes the prophetic office also, being vested in the head of the tribe or family—that no such arrangement seems to have been necessary as that by which the management of the external is committed to a different class of functionaries from those who have the charge of the internal and the spiritual. We find, however, that under the Mosaic dispensation this was the subject of specific and divinely authorised arrangement. While the honor of the priesthood was reserved to the family of Aaron alone, the rest of the tribe of Levi were employed in the other offices connected with the tabernacle and the temple. For the more regular performance of the several duties belonging to the tabernacle, the whole business was divided between the Kohathites, the Gershonites, and the Merarites. The first were principally employed in carrying the ark and sacred vessels belonging to the tabernacle under the conduct of Eleazar the priest (Numb. iv. 16.) The Gershonites and Merarites, under the direction of Ithamar, had the burden and charge of every thing else belonging to the tabernacle, as the coverings, hangings, woodwork, cords, pins, &c. &c. (Numb. iv. 24–34.) But after the settlement of the Israelites in the promised land, this employment of the Levites in carrying the tabernacle and utensils ceased; and, therefore, David and Solomon appointed them to new offices. They were, indeed, chiefly employed about the service of the temple; but many of them were also appointed as officers and judges in the state, and they are said to have kept the public records and genealogies of the several tribes. At all events, some of the chief of the Levites had the charge of the sacred treasures belonging to the temple.—“And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.” (1 Chron. xxvi. 20.) “And Shabbethai and Jozabad of the chief of the Levites had the oversight of the outward business of the house of God.” (Nehem. xi. 16.) We thus find that under the Old Testament dispensation there was an order of men who had the special charge of all external matters connected with the worship and service of the Church.

When we descend to apostolic times, we find the same distinction recognized between the internal and external affairs of the Church, and provision made for the management of both by distinct orders of men. When Christ ascended on high, he gave gifts to men. He gave apostles, prophets, evangelists, pastors, and teachers for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ. The office of the teaching elder and that of the ruling elder were appointed as permanent institutions in the Christian Church. The object of these is prayer, the ministry of the word, and the maintenance of the government and discipline of the house of God. But we find besides, the appointment of the deacon, which is recorded in the 6th chapter of the Acts of the Apostles. It appears that at a very early period in the history of the Christian Church, it became expedient and even necessary to make some arrangement for the support of the poor Christians. The members of the Christian Church generally, under the influence of the everlasting gospel, had manifested a measure of self-denial and generous liberality, which was perhaps unequalled in the history of the world. They sold all their possessions and goods, and placed the proceeds at the disposal of the apostles. In acting thus, they showed the most ample confidence in their teachers; but the apostles were thereby subjected to a great amount of labor not proper to their calling, and became exposed to the annoyance which discontented, jealous, and factious individuals would be ready to give them. It was, therefore, necessary, and it soon became manifest, that some other arrangement should be made for managing the funds of the Church. Whether from oversight, or from the numerical preponderance of the converted Jews of Judea, it so happened that murmurings and jealousies were soon indulged in by the converted Jews from foreign parts, who spoke the Greek language, on the ground that their widows were neglected in the daily ministrations. Whether the charge was well or ill founded, it concerns us not to inquire; but in order to provide against all injurious surmises and dangerous aspersions, and to preserve the spirit of confidence, and harmony, and love among the followers of the Lord, the apostles considered it proper that officers should be expressly designated for taking charge of the interests of the poor, and of the general finances of the Church. These men the people were called upon to elect, and the qualifications of which they should be possessed were clearly stated.—“Then the twelve called the multitude of the disciples unto them and said—It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.”

Without at all intending fully to investigate and discuss the question of the deaconate, there are two points on which we may be allowed briefly to touch. The first of these is, Whether the office of the deacon be wholly secular, or connected with the external affairs of the Church; and the second is, Whether it be a permanent office in the Church.

In the Church of Rome, the office of the deacon, like every thing else, has been grossly misapplied and perverted—his functions involving the leading duties of the ministerial office, as well as a variety of idle ceremonies and senseless mummeries connected with the services of religion. And in the Church of England the deacon has also to discharge certain spiritual offices, although his instructions warrant him to do so only after a maimed and defective fashion. He is, for example, to assist at the communion, but he is restricted to the administration of the wine!

The opinion that the deacon's office is ecclesiastical, or, in other words,

that he has the power of preaching the word and administering the sacraments, receives no countenance in the sacred Scriptures. His office was wholly conversant with the outward affairs of the Church. This will appear from the following considerations:—1. The deacon was originally appointed, not because the number of gospel ministers was insufficient, but because it was indispensably necessary to make provision for the temporal wants of the poorer members of the Church, and to manage the temporalities in general on a different plan than had previously been pursued. Now if the institution of such an office became necessary at Jerusalem, for the same reasons it was also necessary in other quarters; and consequently we find the apostle addressing not only the bishops, or pastors, but also the deacons at Philippi. “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” (Phil. i. 1.) 2. Again, from the qualifications required in the deacon, it clearly appears that his office is not spiritual. In the first epistle to Timothy, the apostle writes of these qualifications, but he makes not the slightest allusion to the preaching of the gospel and the dispensation of the sacraments. Of the bishop or pastor it is said that he must be “apt to teach,” and “take care of the Church of God,” (1 Tim. iii. 2–5,) in the exercise of government and discipline, as well as by his teaching. But the qualifications of which the deacon must be possessed, (and which are stated separately, showing that it is a distinct and different office,) are those most appropriate to the office of one who has the charge of the poor and the secular affairs of the Church generally. “Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let them also first be proved, then let them use the office of a deacon, being found blameless. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” (1 Tim. iii. 8.) Now had the deacon any thing to do with the teaching or government of the Church or administration of ordinances, some mention would certainly have been made of such important duties. And it is worthy of remark, that while the counsels given regarding the bishop are in the singular number, the deacons are spoken of in the plural number, intimating that there were several in each Church, and thus discountenancing the notion that the deacon is a preacher and dispenser of baptism. Other portions of Scripture might be referred to in proof of the same thing, but it is unnecessary. 3. It is plain that the work of the deacon regarded the secular affairs of the Church, from the circumstance, that the office seems to have been filled by females in early times. In Rom. xvi. 1, Paul commends Phebe, a deaconess, to the attention of the Church at Rome. She is said to have been a servant, or *deaconess* of the church at Cencrea. And as persons of her sex are expressly forbidden to teach publicly in the Church, it is but a fair and obvious inference that the deacon was equally unauthorized to undertake this duty, or to dispense baptism and the Lord’s Supper. This is the only instance, it is true, in which we read of a deaconess in the Scripture, but we are warranted to conclude that what existed with the approval of the apostle in one Church, might be found in others also.

The only argument that can be drawn from Scripture in favor of the

ecclesiastical character of the deacon, or the spiritual nature of his office, is the fact that Philip, one of the seven original deacons at Jerusalem, preached the gospel in Samaria, and baptized the eunuch of Ethiopia. Now admitting that this was Philip the deacon, rather than Philip the apostle, which would indeed require some proof, the question is, In what character did he preach and baptize? Was it in the character of deacon? or in the character of evangelist? Did preaching or baptizing form any part of the original institution of the deaconship? It was not a thing unknown for a person to hold two offices at one and the same time. Peter and John, who were apostles, and thus possessed an extraordinary office which could not be transmitted to others, were at the same time, as they themselves inform us, "elders," or presbyters,—pastors,—ordinary ministers, in which capacity they could have successors, and transmit powers to all faithful ministers lawfully called to preach the same gospel. Though Philip then was a deacon, he was not thereby precluded from holding another office; and the office which he is said to have filled was that of an "evangelist," an extraordinary office, the occupier of which was the companion and assistant of the apostles, and was vested with power to confer miraculous gifts on others. It was as evangelist, then, not as deacon, that Philip preached and baptized. All this will appear the more certain, if we bear in mind that the office of deacon was regarded as the humblest in the Christian Church; but, at the same time, when its duties were properly discharged proved an avenue to a higher office. The apostle Paul, when dealing with the subject, expressly says, "They that have used the office of a deacon well, purchase to themselves a good degree." It appears, then, that Philip, from having been first a deacon, became afterwards an evangelist, in which character he preached and baptized.

The case of Stephen, another of the seven, is sometimes appealed to, as if his address were uttered, as a preacher, of which there is not in reality the slightest evidence. Placed at the bar of his enemies, he defended himself just as any good man, or even any female confessor, might have done. As well might we regard our Scottish martyrs, and the martyrs of other lands, both male and female, as persons in some sense vested with the office of preachers and pastors, because their testimony was issued from the dungeon and proclaimed from the scaffold, as conclude that Stephen was clothed with a spiritual office as a teacher and pastor in the house of God, merely because he delivered such an address when defending himself from his enemies. From all these considerations, therefore, we feel warranted to conclude, that the office of the deacon was clearly intended to take charge of the *property*, not of the direct spiritual interests of the Church.

Some, however, who have no difficulty in deciding that the deaconship is not a spiritual office, may hesitate in believing that it has to do with any thing beyond the maintenance of the poor. But if we look at the terms in which the original institution is recorded, it must, we should suppose, appear evident that the office was not designed to be so circumscribed in its range. The disciples who had sold their possessions "brought the money and laid it at the apostles' feet;" that is, it was placed entirely at the disposal and under the management of the apostles. This money was not employed exclusively for the maintenance of poor widows, such as the persons in whose behalf a complaint was made, but also for the support of the apostles themselves, and for the on carrying of

the work in which they were engaged. Now, it is clear that the apostles transferred the entire management of these funds to the deacons who were chosen and appointed. If it was prudent and expedient for them to resign the office of distributing alms to the poor, there were still stronger reasons why they should discontinue the "ministration" of the funds in reference to their own support, and to other and more general purposes. Besides, the resolution of the apostles, when they summoned the Church to the task of electing deacons, was to "give themselves continually to prayer, and to the ministry of the word." This resolution they doubtless carried into effect: they were thenceforward occupied exclusively with the duties proper to their office; and we may well ask, by whom were the general funds then managed if not by the deacons? We nowhere read of any other class of officers appointed for this purpose.

The other point on which we proposed to touch was—the permanency of the office of the deacon. As this office was confined to the secular interests of the Church, so it seems to be permanent in its nature. There are other offices which were obviously extraordinary, such as those of apostle, evangelist, and prophet, and were intended to last, like the miraculous gifts, but for a season, till the Church should be brought into a position to maintain herself, through the blessing of God, on the use of the outward and ordinary means of grace. But it appears to us to have been otherwise with the office of deacon. It was designed to separate what was more secular from what was spiritual—to place the spiritual beyond the reach of jealousy and suspicion—to provide for the right administration of the external affairs of the Church; and it is important it should be recognized and exercised in all places and at all times. If the office was good at Jerusalem, it must have been good at Antioch, and Ephesus, and Corinth, and Philippi, and Rome. If it was good in the *first* century, we can discern no sufficient reason for its disuse and neglect in the *nineteenth*. The office of the deacon was designed to serve *tables*. These tables are generally regarded as three in number. *First*, the table of the poor. It was with a view particularly to provide for their wants by a right and regular distribution of the means of support that the office, as we have seen, was originated. *Second*, the table of the minister. The laborer is worthy of his hire. The Lord hath ordained that they who preach the gospel should live of the gospel. *Third*, the table of the Lord. The means of celebrating the ordinances of God's house, and of doing so with decency and order, must be furnished. Now, these are permanent, enduring objects. The poor we have always with us. They will never cease out of the land. And the poor of the Lord's people—those who are connected with his Church, have special claims on their brethren, and should always be treated with kindness and sympathy. Then the gospel ministry is an enduring ordinance. To his disciples did Christ say, "Lo, I am with you alway, even unto the end of the world." And so long as the necessities of the world, and the gracious purposes of Jehovah require its exercise, will it be necessary to provide for its adequate maintenance. The sealing ordinances of the Church will continue to be dispensed till the Saviour come again; and therefore must the means of doing so be furnished constantly. So that thus it appears that the office of deacon in the Christian Church is a permanent one, designed to meet all its external circumstances and wants, and to leave the other offices—the offices of

the pastor or bishop, and ruling elder or presbyter—free to their appropriate spiritual duties—unencumbered and unembarrassed by what does not properly belong to them, and what is fitted, when associated with them, to occasion and encourage prejudices, and suspicions, and jealousies of the most injurious description, and thus to hinder the peace and advancement of the kingdom of God.

It may be proper to mention here that the office of the deacon is recognized by the Reformers, and in the standards of the Reformed churches. Ages before the Reformation, indeed, the Waldenses bore testimony to the office. Wickliffe, and Tyndall, and Calvin are to be ranked among its supporters. The confession of the Swiss, the French, the Belgic, and the Dutch Reformed churches, speak clearly and decidedly in its favor. In the First Book of Discipline of the Church of Scotland, the office is provided for as one necessary to the complete scriptural organization of a Presbyterian Church,—“Men of best knowledge in God’s word and cleanest life—men faithful and of most honest conversation that can be found in the kirk, must be nominated to be in election, and their names must be publicly read to the whole kirk, by the minister giving them advertisement, that from amongst them must be chosen elders and *deacons*. If any of these nominated be noted with public infamy, he ought to be repelled; for it is not seemly that the servant of corruption should have authority to judge in the kirk of God.” And in proof that the theory of the deaconship was not merely an idle one, we learn from Dunlop’s Confessions, (vol. ii. p. 63S,) that in John Knox’s Church in Edinburgh there were twelve elders and sixteen deacons.

Again, in the Second Book of Discipline we have a chapter which treats “of Deacons and their Office, the last ordinary function in the Kirk.” Among other things we find the following propositions in reference to the subject:—

“1. The word *Διακονος* sometimes is largely taken, comprehending all those who bear office in the ministry, and perpetual function of the kirk.

“2. But now as we speak it is taken only for those to whom the collection and distribution of the alms of the faithful, and ecclesiastical goods, do appertain.

“3. The office of the deacon is taken as an ordinary and perpetual ecclesiastical function in the kirk of Christ.

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“6. The office and power of the deacons is to receive and distribute the whole ecclesiastical goods to them to whom they are appointed.

“7. This they ought to do according to the judgment and appointment of the presbyteries or the elderships, (of the which the deacons are not,) that the patrimony of the kirk and poor be not converted to private men’s use, nor wrongly distributed.”

In a treatise by the celebrated Alexander Henderson on “the government and order of the Church of Scotland,” published in 1641, a section is devoted to “the deacons and their office.” He says “their main duty is to collect, receive, and distribute, not only the alms for the poor, but the whole ecclesiastical goods which are not assigned and appointed for the maintenance of particular persons. These duties they must perform

at the discretion and by the appointment of the pastor and elders; for which cause, and not for government, they are to be present at the ordinary meetings of the eldership."

About the middle of the seventeenth century, "A Treatise of the ruling Elders and Deacons" was published by a minister of the Scottish Covenanted Church. By some it is attributed to the celebrated George Gillespie, while others believe that it proceeded from the pen of James Guthrie, of Stirling, one of the noblest martyrs of the Covenant. It treats of the office of the deacon as one of divine authority and permanent obligation, and as entirely distinct from that of the ruling elder.

The "Form of Church Government" prepared by the Westminster Assembly, and approved by the General Assembly of the Church of Scotland in 1645, declares that "the Scripture doth hold out deacons as distinct officers of the church. Whose office is perpetual. 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."

It thus appears that by the Reformed churches generally, and particularly by the church of Scotland, the deacon has been regarded as the proper, divinely authorized officer for the management of all the pecuniary affairs of the congregation; and that the office, instead of being temporary and local in its character, is of perpetual and universal obligation. Owing to the divisions that prevail, and the provision made by law for the maintenance of the poor generally, throughout the land, not to speak of the inadequate views of the constitution of the church of Christ which exist, and the defective organization which is the consequence, the office of the deacon has fallen much into neglect, and the duties which would properly devolve on him, are somehow shared between the elder and the *manager*. In so far as the elder is occupied in the distribution of alms among the poor, he is discharging the functions of the deacon. But whereas the *managers* of a Christian congregation, are exclusively occupied with the charge of the property belonging to the church, and the collection and distribution of the funds by which the machinery of gospel ordinances is kept in constant motion,—by which the table of the Lord, and the table of the minister, if not the table of the poor, are supplied,—they preside over a province which, according to scripture example and authority, belongs wholly and entirely to the deacons. This is the conclusion at which we have arrived, and we must be allowed frankly to express it. The manager is to all intents and purposes a deacon, although not duly designated, or held properly responsible to the courts of the church. Let the manager be elected in regular form, by the votes of the members of the congregation; and let him be set apart or ordained to his office by the ecclesiastical rulers;—let him be charged, under his responsibility to the courts of the church and the church's Head, with the outward affairs of the house of God; and then the *manager* will become converted into the *deacon*—the committee of managers into the deacon's court; and the affairs of the congregation will be conducted with that degree of efficiency and success which the right administration of a divine institution is fitted to secure.

## THE SIGNS OF THE TIMES.\*

I. The Synod, impressed with the aspects of Providence at home and abroad, at the present time, have brought to their remembrance the words of the Saviour; "Ye can discern the face of the sky and of the earth, but how is it that ye 'cannot discern this time?'" and reflecting on the criminality and danger incurred by, not regarding the works of the Lord and the operations of his hands, they feel themselves called upon to give expression to their views, in the following Resolutions on the signs of the times:—

II. The Synod feel it their duty to awake, and direct the attention of the flocks under their care to the present "judgments of God in the earth." The paralyzed state of our manufactures and commerce—the distresses that have come over our merchants, capitalists, and men of wealth—the increasing poverty and destitution, as well as moral degradation, of a large part of our population—the extensive prevalence of disease and mortality—and the greatly unsettled state of the public mind, indicate strongly the Divine displeasure. While the Synod observe and acknowledge with humble and admiring gratitude, the repentings of Divine mercy, they have not forgotten the recent judicial infliction on a part of the fruits of the earth, and the consequent dearth by which multitudes were subjected to great suffering; and this too, at the very time when a legislative measure was successfully carried which was confidently expected to improve trade and ameliorate the condition of the operative classes; and they are led to fear that there has been no general acknowledgment or dutiful improvement of the Divine correction. Though, in the recent protracted war with France, in the goodness of God, the scenes of conflict and blood were at a distance, thousands of our population were cut off; though, at a subsequent period, pestilence in the form of Asiatic cholera, carried off in its appalling ravages great multitudes of our people; and though, latterly, the fruits of the earth were mysteriously and extensively smitten, there is reason to apprehend that the charge applies to us: "She obeyed not the voice, she received not correction." And now that the continent of Europe has been convulsed in deep and wide-spread revolution, the issues of which it is impossible to tell, there is rarely to be observed any acknowledgment of sin, or recognition of the hand of the Almighty, or reverential fear of his righteous judgments.

III. The Synod, humbling themselves before the Judge of all the earth, are not ignorant or insensible of the sins which have provoked, and which justify the manifestation of the Divine displeasure. They mourn to find so many tokens of national humiliation and repentance. Infidelity is becoming open and unashamed; the profanation of the holy Sabbath is more public and systematic; intemperance prevails and lamentably increases in certain classes of society; the ordinances of religion are neglected by great multitudes; and ungodliness, immorality, and recklessness of character are everywhere manifest. Nor can the churches and the professors of religion be exculpated from having a great part in the trespasses which cause our laud to tremble under the rebuke of the Lord.

\* Resolutions submitted to the Scottish Reformed Presbyterian Synod, by Dr. Andrew Symington, and unanimously adopted.



IV. The Synod, adhering to their testimony against the subversion of the coveauented Protestantism of these lands, and against the sin of the nation in sanctioning an impious supremacy over the church of Christ, and in endowing Popish seminaries, and establishing Popery, and supporting its ministers in different parts of their dominions, observe with grief the increasing countenance given to Antichrist in the favour of public opinion, and in the recent movements towards establishing a diplomatic correspondence with the court of Rome, under the fallacious pretext of a distinction between the temporal and spiritual power of the Roman pontiff; and they cannot but regard the nation, in these and other things, as becoming more deeply partakers of the sins of the Romish Babylon, and exposing themselves to receive of her plagues. Believing that the Romish apostacy is the Babylon of the Apocalypse, and that this great Babylon is coming up in remembrance before God, and is the great controversy of the Lord with the European nations, and taking a view of the present commotions abroad, in the light of Scripture, principle, prophecy, and analogy, they are constrained to regard recent events as indicating the approach of a grand crisis and consummation which shall prove a searching trial to the church of God, a judgment to the nations of the earth, and ultimately a deliverance to the church and to the world; and that the church is loudly called to maintain her specially distinctive ground, to preserve a decided faithful separation; to emit a faithful testimony, and to address herself to the duty of particular preparation to meet her God in the way both of judgment and of mercy.

V. The Synod looking at the recent great commotions in the light of political changes, and rejoicing to anticipate that Providence may be thus opening a way for the spread of the gospel, the conversion of sinners to Christ, and the social happiness of the world, view the avowed sentiments of the leading actors in these revolutionary movements as unsound and fallacious to a large extent, and such as cannot issue in any satisfactory result. They regard the sentiments of many, and of not a few professing Christians, that go, to disconnect from the concerns of a civil government every thing of a religious nature, and that would separate every thing of this character from education, as derogatory to the authority of God and of Christ, at variance with Divine revelation, inconsistent with just views of human nature and of society, and inimical to the true interests of man individually and socially. Under these convictions, they feel themselves called upon to renew their decided testimony to the obligation, in all places where Divine Revelation is enjoyed, to acknowledge and obey the Word of God in the erection and administration of civil society. They are persuaded that the gospel of the Redeemer, which reveals and establishes the moral law, is necessary to the peace and welfare of civil society; and while contending for the independence of the church of Christ in her spiritual character under Christ her head, they must also assert the obligation lying on the nations to acknowledge God, and the God-man at his right hand, whom he has appointed Head over all things to the church which is His body. They must proclaim Jesus King in Sion, and Prince of the kings of the earth. They view national subjection to God and to Jesus Christ, to be distinctly taught in the holy Scriptures, and imperiously called for in the present clamant necessities of civil society, to declare, and to adjust in a true light and with due authority, the rights of God, of man individually, and of society; and to introduce that righte-

ousness and peace which shall distinguish the nations when they shall become the kingdoms of our Lord and his Anointed. They regard this truth as indicating the only sure rallying point for a disordered world, and that duty to God, to Christ, to man, and to society, requires a decisive testimony on this subject at the present time. And they warn their people of the danger of connecting themselves with political movements which are hostile, or, in profession, even only indifferent to Divine Revelation, and to that religion which provides for uniting the whole human family around one glorious centre, by teaching man to love God supremely, and to love his neighbour as himself.

VI. The Synod observe with concern, the increased open and covert zeal and activity with which attempts are being made to propagate Popery in different parts of the world; and, besides testifying against its blasphemies, and idolatries, and antichristian character, so ruinous to the souls of men, and exposing communities to temporal judgments, they cannot, in connection with the present civil commotions, omit to lift their testimony against its prejudicial bearings on the liberty, peace, and prosperity of society. They behold, with some apprehension, the insidious tactics and accommodating policy of the adherents of Popery in attaching themselves to popular movements, to gain the public favour, to lead men silly captives to the superstitions of Popery; and all this in direct opposition to its avowed principles and spirit, its history proving it to be a system of unrelenting persecution and despotism.

VII. Under these impressions, the Synod call upon their ministers to take early opportunity of imparting seasonable instruction and warning to their people on the duties and dangers of the present eventful time; and they also recommend to the members of the church, individually, domestically, and in their private fellowships, consideration, humiliation, and prayer, that they may be directed in duty, supported in trial, hid in the day of the Lord's anger, and that the Lord may hasten in his own time the deliverance of Sion, and the renovation of the world, when order, and peace, and freedom shall be established, in subjection to the will and law of Him in whom men shall be blessed, and whom all nations shall call "Blessed."

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## FOREIGN CORRESPONDENCE.

### SCOTLAND.

#### *Glasgow, Stirling, the Links of Forth, Bannockburn, &c.*

After visiting Drumclog, I turned my face northwards, towards Stirling and the Lakes. Glasgow, through which I passed, and which I had afterwards a better opportunity of seeing, is a very bustling, manufacturing, and commercial city. Built of stone, and in the newer portions, well laid out, with wide streets intersecting at right angles, it makes a very favourable first impression, and even at this time, when business of all kinds is very much depressed, it presents in its leading thorough-fares crowded with foot passengers, and its quays thronged with shipping, evidence enough of the fact, that it is the great centre of the trade of Scotland. Upon the whole, the people with whom you meet in your perambulations, appear to be, at least, "getting along." You see fewer signs of penury than in either England or Ireland, and yet to an American, the contrast is very great between even this city,

and those of the new world. There are few carriages of any kind, and the number of *well dressed* persons is much smaller than in our cities, while, at short intervals, you still encounter the too manifest indications of pinching poverty.\*

The Free Church is numerically very strong in Glasgow, although, here, as elsewhere, generally, the churches of the establishment are filling up again. There are in this city, two congregations of Reformed Presbyterians, one, of which Dr. Symington is pastor, worshipping in Great Hamilton street, the other, under the pastoral charge of Dr. Bates, in West Campbell Street. The former which is the original congregation, numbers about 900 communicants, the latter which is a comparatively new erection, nearly 400.† In connection with the former is a sabbath school, or as they call it a "ragged school," consisting *entirely* of children whose parents give them no religious instruction whatever. The education of the children of the congregation being left, where it ought always to be left, in the hands of the parents and the pastorate. In all, there are now some three or four hundred children receiving instruction in this school every sabbath.

I had few opportunities for want of time, to make myself acquainted with the state of religion and morals in Glasgow. There are, however, some facts on this subject, which only require open eyes to ascertain beyond all doubt, and 1—There is manifestly an enormous consumption of intoxicating drinks by the population of Glasgow. If I was astounded by the number of gin shops in London, and of ale and spirit shops in Ireland, I was even more amazed by the countless number of both in this city. And here I make the general remark, that I saw nowhere in the three kingdoms as much drinking of spirits as in Scotland. There are some very active and consistent advocates of the temperance cause, and among them, so far as Glasgow at least is concerned, Dr. Bates deserves most honorable mention. But the great body, even of the ministers, and that of all denominations, appear to be almost asleep over the tremendous evils inflicted upon religion, morals, and social prosperity, by the inveterate and nearly universal habit of using ardent and other intoxicating drinks. In some of the streets of Glasgow, nearly every other house seemed to be a groggery of some kind. 2—There is no little, open and unchecked sabbath violation. I can truly say that I saw more noisy and gross profanation of the Lord's day, the little time that I was in Glasgow, than I have ever seen in the city in which I reside, the city of Philadelphia. It is but just, however, to Scotland, to add some facts which will serve in part as an extenuation; and, first, there are no opportunities furnished as in the United States, by steam-boat excursions for the looser portions of the people to leave the city for a day's amusement. And, hence, they congregate in the thoroughfares, and in the afternoon and evening, fill up the drinking shops. In the second place, a large part of the open profaners are Irish papists, who flock to Scotland of later years in great crowds, to the no small detriment of the public peace and morals in the large towns. A large part of the evil is due to this source, but not all: infidelity abounds

\* Much of this is owing to the large influx of emigrants, from the south of Ireland particularly.

† The city congregations in Scotland receive large accessions from those in the country. From peculiar circumstances, there is almost no employment for youth in the country.

among certain classes in all the manufacturing districts both of Scotland and England, and of course brings with it an evident decline in personal and social morality. 3—Another flagrant evil in Glasgow, is the great number and effrontery of that unhappy class of females, who live and soon die by their own and others' viciousness. If Liverpool is bad in this respect, Glasgow is far worse. After night fall, the most public and most largely frequented avenues of this city, are absolutely filled with these wretches. Indeed, I was told by intelligent seamen, that there is no European city more polluted by the number and shamelessness of such characters than this the commercial metropolis of Scotland. Why is this so? Something of this is to be found in all other ports, but why should Glasgow have attained, even among seamen, a shameful pre-eminence in this debasing criminality? We must find the answer to this inquiry in the fact, that in many parts of Scotland, particularly in the rural districts, it is found necessary, many, many times, by newly married parties to appear before session and give satisfaction previous to getting their first infant baptised. On this subject I have heard many statements absolutely startling.\* Now when such a state of things exists, it cannot but result, in many instances which never otherwise come to light, in adding to the number of those miserable wretches which infest the streets or quays of the maritime towns.

These facts are notorious, and the evils are enormous, and yet it is to be remembered, that with the exception of the first, the use of intoxicating drinks, but a small portion of the population is implicated. The greater portion of the inhabitants of this city, are an orderly, industrious, sabbath-keeping, church-going people, and it is a sight both new and grateful to an American, to see, as the last bell begins to ring on the Sabbath morning and afternoon, the streets all at once overflowing with dense crowds moving quietly along, each to his own house of worship.

Glasgow has few antiquities to boast of. The only one worthy a visit, is the cathedral erected in 1123, anciently called St. Mungo's. It is indeed a noble edifice; by far the most elegant and imposing that came under my notice, with the exception of St. Paul's and Westminster Abbey. It is 300 feet long, 90 feet high, and 63 feet in width. Like most ancient erections of this class, it has a tower in the centre, which divides it into two nearly distinct buildings, each having a magnificent nave, with side aisles. The eastern portion is still used as a place of worship in connexion with the establishment. Underneath are chambers and crypts, some of which might answer very well for religious services. In the yard lie entombed almost myriads of dead, and among the rest some martyrs. There is one "martyr's stone" which has long occupied a pretty prominent place by the north side of the building, but which at the time I was there, had been removed from its place, probably on account of repairs going on in one of the towers, and was lying against the wall in apparent neglect. It is to be hoped that the friends of the cause of the martyrs will see to it that this memorial is not itself consigned to oblivion.

From Glasgow I pursued a north-easterly course, for the purpose of visiting a few of the remarkable scenes at Stirling, and in the neighborhood, designing also to make a short tour through the most noted of the Highland lakes—Loch Katrine and Loch Lomond. The route by

\* In Ireland, on the contrary, this is of rather rare occurrence.

railway to Stirling passes through a region thickly studded with battle fields. There are no less than twelve in or near this route. On nearing Stirling, I began for the first time to realize the superiority of Scottish scenery. But when I had reached the battlements of the castle, situated upon a rock rising abruptly out of the plain some three hundred feet, my anticipations were far exceeded. The air was not quite clear, remote objects were rather indistinctly seen, and yet enough was plainly distinguished to satisfy me that Scotland has scenes worthy of all that has ever been either said or sung in their praise. Nothing that I have ever seen, except it may be, the view from some of the hills in and around Edinburgh, is comparable in quiet beauty and loveliness to this prospect. Looking East, there is the rich valley of the Forth, bounded on the north by the lofty moss-covered Ochills, on the south, at some miles distance from the former, by the less sightly Campsie Hills, and terminating with a distant view of the castle of Edinburgh and the Pentlands. This, with a portion of the plain on the north, is the celebrated "Links of Forth," so called from the tortuous course by which that beautiful river winds its way downwards from the Grampians. Turning westward, you have before you another valley, also beautiful with its fields waving with the ripened harvest, and skirted by mossy and terraced hills; in the far west you can plainly discern the pyramidal summits of Benlomond. Between these vallies rises the singular elevation, gradually ascending from the east for nearly half a mile until it terminates in the bare and narrow rock, some three hundred feet above the level plain below, on which have long stood the town and castle of Stirling. The town occupies the lower portions of the hill, spreading out over a part of the plain on the east and the north, on the south the hill is quite precipitous.\* These combined—vallies, mountains, cultivated fields, and winding streams, form a panorama almost unequalled. Nor is this all,—wherever the eye turns, it rests on some well-known locality. On the northern side of the castle, at a stone's cast, lie the Gowlan, or "beheading hills," where, in former times, state prisoners were executed; between these and the castle is the pass from which James II, the most romantic of Scottish kings, took the title which he wore in his wanderings, "the good man of Ballangeich." To the N. W. about a mile distant, lies the plain, where, in 1298, Wallace met and conquered the hosts of England, led by the haughty, self-willed Cressingham. A little more toward the south, but six miles off, and hid from view by intervening hills, is Sheriff-muir, where in 1645, the traitor Montrosé routed with dreadful slaughter the covenanting army under the Marquis of Argyll. Towards the east, and just below the town, a high mouldering tower, half hidden by a grove of trees, rears its lonely head. This is the only remains of the once opulent and powerful Abbey of Cambus Kenneth. S. E. of Stirling, and almost continuous with it, lies the little ancient village of St. Ninians, and just beyond this, to the south, is the battle field of Bannockburn. I visited this field, and could still trace in imagination, but from the nature of the ground, with tolerable certainty, the position of the Scottish army on that day, June 24th, 1314, so fatal to the pride and pretensions of England.† Indeed, the stone is still there on which Bruce planted his standard,—the "Boled Stone."‡

\* Stirling is, in its situation, a fac-simile of old Edinburgh.

† This victory settled, after long continued and frequent wars, the independence of Scotland.

‡ On my way to Bannockburn, as I ascended the hill from St. Ninians to the battle

Stirling abounds in religious, as well as secular, historical interest. Here James Guthrie, the first minister martyred by the bloody apostate, Charles II, exercised his ministry; his pulpit is still shown in the castle armory. Here ministered Ebenezer Erskine, the father of the first Session. And here an organized congregation of Covenanters has long existed. The younger McMillan was pastor of this congregation, and for some years also attended to the duties of professor in the theological seminary of the Reformed Presbyterian Church. From these facts alone, not to add others, we might infer, what is really the fact, that Stirling has long been one of the most religious towns in the kingdom.\*

From Stirling, I turned westward, along the valley of the Teith, through Doune, and Callander, to the Trosachs, Loch Katrine, and Loch Lomond, passing in the way, many localities of historical interest. At Callander, 16 miles from Stirling, you enter the Highlands, and find yourself at once among scenes as grand and sublime, as those about Stirling are beautiful. On every hand are lofty mountain summits always bare, and sometimes, as in the case of Ben Ledī, and Ben Benue,† precipitous and rocky. The road to the Trosachs, winds around the base of the former, having the mountain upon the right, and on the left, Loch Vennachoir, and then Loch Achray,—both, particularly the latter, beautiful sheets of water. Near the upper extremity, the western, of Loch Achray, is Laurick Mead, a smooth meadow of some half a mile in length, and extending for some distance into the lake, and almost upon a level with its surface. On this plain were mustered the hosts of Sir Walter Scott's Clan Alpine.‡

I will not attempt to describe the Trosachs, as the singularly wild and confused masses of rock, thinly covered some of them, with earth, and clad with trees and shrubbery, which occupy the space between the bases of Ben Benue on the south, and Benau on the north, are called. They are a mile in length and nearly that in breadth. Through them, though scarcely seen, winds the outlet of Loch Katrine. Loch Katrine disappointed me. Near the Trosachs, indeed, the scenery

field, I met a tidily dressed woman, with two little children. On inquiring whether I was on the road to the battle field, she sent the eldest child, a boy of six years old, to show me the "bored stone," and invited me to call, on my return, at her house, which stands *next* to the "stone," two or three hundred yards distant. I did so, and found in the course of conversation, that she was a very attentive and apparently pious member of the established church. The eldest boy, about nine years old, could repeat the Shorter Catechism with great accuracy. She told me that the house, (a stone cottage with three comfortable rooms,) was her husband's own property,—that he had built it out of the savings of his wages, as a day-labourer in the quarries; his wages never exceeding at this time, ten shillings sterling, or \$2 50 a week. This they had done, and kept themselves and *two* children at the same time. "But," she added, "you may be sure there were privations." Another fact she mentioned, and it is mainly for the sake of this I have introduced the incident, *her husband never drank any intoxicating drink*. She referred to this a number of times, and with the greatest satisfaction, not only as connected with their temporal prosperity, but in many other ways conducing to their personal and domestic welfare, and also, it struck me, because it was so unusual an occurrence, nearly all, as I have already remarked, (ministers as well as others,) indulging themselves with some sort of intoxicating drink. The history of this family shows what *may* be still done in that country with all its burdens. Their name is McNair.

\* I was not aware, until after leaving Stirling, that there was a Covenanting congregation in it. Of course I met with none of them.

† Benledi, as I was afterwards told by an old Highland boatman of Loch Katrine, signifies "Mountain of God;" Benbenue, "Middle Mountain."

‡ Along this road and in its immediate neighborhood, and in Stirling, Scott has laid the scene of the "Lady of the Lake."

around it is singularly fine, but throughout the greater part of its extent, the shores are sloping, uncultivated, moorland hills, presenting no object claiming attention. Not so the pass from Coulbarns where the steamboat lands, at the head of the lake, to Inversnaid, five miles distant, on the banks of Loch Lomond;\* here every thing is most striking. I never witnessed any scene equal in variety and grandeur to that which burst upon us, when we reached the summit level between the two lakes. On our left towering in its naked majesty, was the lofty Benlomond, beyond a quiet lake, Loch Arklet:—on the right, a high, but nameless mountain; directly before us, in the distance, beyond Loch Lomond, the Arrochar mountains, distinguished by their three conical summits, while nearer at hand, rising from the opposite shore of the lake, were, on either hand, huge ranges of hills, lying like immense buttresses, and effectually closing in the prospect. Over all this, the declining moon was pouring a flood of light, mellowed by a slight haziness in the atmosphere, imparting to the whole landscape, with the distinctness of perfect day, the chastened beauty of a moonlight scene—no mountain scene could be more lovely.

But I must pause: Loch Lomond did not disappoint me. Its northern extremity will ever be a favorite resort of all who can appreciate the sublime in nature, the southern, of those who prefer scenery more tame, but varied and attractive. This they will find in the numerous islands, the cultivated fields, the elegant villas, the quiet villages, which dot this extremity of the lake, or line its shores.

I saw no more of the Highlands. Had time permitted, I would not have failed to visit the island of Iona, the home of the Culdees. This pleasure I was obliged to forego. And having taken but a glimpse of this part of Scotland, turned my steps towards Edinburgh, and the memorials of the martyrs.

J. M. W.

### THE CHRISTIAN PERFECT.

In some sense, indeed, the Christian *is* a *perfect* character. He is perfectly justified in Christ. In him he has a complete righteousness to trust in before God: Christ is his law-fulfiller, the ark of his refuge, the depository of the law for him. Further, the Christian is perfect, in respect of the purpose of God to complete his own holy image, the graving of his law upon the soul. Of this the believer has an earnest, in that nothing less than the perfect sway of that principle of holiness which God has already implanted there, will ever *satisfy* him. He is struggling to maturity, “not as though he had already attained, either were already perfect; but this one thing he does, forgetting the things which are behind, and reaching forth unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus.” This is Christian perfection, as attainable below:—*the resting satisfied with nothing short of it.*

(*Goode's Better Covenant.*)

### RELIGION PRACTICAL.

In the conduct of affairs, Religion exerts a salutary power. Religion, as men often conceive of it, is to be kept close prisoner to the church

\* The reader must not imagine these places to be towns. At Coulbarns there is one most wretched hovel, at Inversnaid, one house, an inn.

and to the closet, because its forms and its feelings cannot find fitting time or space amid the busy dealings of merchants in the streets, or the commonplace intercourse of neighbours in their houses. But Christianity is a Religion not of form or feeling merely, but chiefly of principle; and therefore it can find admittance where ceremony would be out of place and high wrought sensibility out of taste, for right principle is never unseasonable or inapplicable. It speaks to the conscience for God, and it has a word to say, in the making of every bargain—in the discharge of every trust—in the issuing of every command—in the rendering of every service—in the conducting of every conversation—in the eating of every meal—in every meeting of friends—in every interview of foes—in every common act of kindness done—in every injury received—in every transaction in every relation of life—it has a word to say, and the word is this:—"Do justice, love mercy, walk humbly with your God:"—and "whatsoever ye do in word or deed do all in the name of the Lord Jesus:"—"whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Dr. Candlish*

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### CHURCH DISCIPLINE.

Mark the evil of defective discipline. All the censure which falls upon the members of this Church of Thyatira, was in consequence of not having dealt with this woman as she deserved, by cutting her off from the communion of the church and drawing a long and well marked line of distinction. But as she was a woman of power, of wealth, of influence, of speciousness, of great cunning, they appear to have been afraid to excommunicate her. And it was for this that they were censured, for God will not only have his people holy, but he will have them hate and abhor every approach to evil. And, my brethren, I do think that want of discipline is now one of the crying sins which presses its heavy weight on the Christian Church. If a man is rich, and powerful, and talented; if his connexions are great, and his influence desirable, is he not too often allowed to entertain just what heretical notions he pleases, to be just as inconsistent as he pleases, and just as worldly minded as he pleases, and yet, for the world, we must not offend such a person? and as to debarring such an one from the privileges of the communion, nothing could produce a greater state of excitement. And yet it was exactly for such a state of things as this, that God censures the members of the Church of Thyatira. Whatever temporalities may be benefitted, sure I am that spiritualities are most awfully trifled with, when we put the ark of God so much as we do in unhallowed lands.\* Our system of expediency is absolutely driving out religion, and this the whole history of the church will show; for in these days nothing can prosper unless wealth, and talents, and influence, come to the help of the Lord. But, brethren, the Church of Christ is composed of those who are true believers in him, and are truly converted by his grace; and God never intended that his religion should be placed in any guardianship but that of piety of heart and life. The Christian Church, I care not to say it in the face of the world, has an awful amount of censure standing against her on this very account. From the highest

\* Dr. B. alludes to the common practice of choosing the Trustees of the Church property from among the non-communicants. This *sin* is not confined to Episcopal Churches.—*Ed. Cov.*



assembled body, down to the very internal government of individual Churches, there is too much trusting to every thing more than piety. If any individual who should study the Scriptures should be asked the question—what is the best qualification for the office of a member of any body connected with the Church? the answer would be by another question—Is his heart right in the sight of God? Is he a pious man? But oh, how differently are things arranged; the common answer to the question is—Is he a man of influence? has he such splendid talents that he can bear down opposition? that he can strike piety dumb by the majesty of his eloquence, or put honesty to flight by the subtlety of his subterfuges? The Lord have mercy on the Church that so trusts to the arm of flesh.—*Dr. Bedell.*

### REFORMED PRESBYTERIAN SYNOD—IRELAND.

The following extracts from the Presbyterial Reports presented at the last meeting of the Irish Synod, embrace some interesting facts, relative to the state of the church in that afflicted island, and point to some public measures not brought distinctly forward in the abstract of Synod's doings, which has appeared in our paper :

*The Northern Presbytery.*—The Congregations of this Presbytery have been much weakened by emigration, scarcity of employment, and labour inadequately requited. There is, however, one consolation resulting from the removal of members to remote districts and their being scattered abroad;—they carry with them the incorruptible seed of the word, and are, without being aware of it, preparing the way of the Lord. Under the pressure of the stern law of necessity, multitudes are seeking for settlements in the “far West,” while others, by the removal of themselves and their children to the far South, are introducing a new element into penal settlements, and one indispensably necessary to national prosperity. This Presbytery, in consequence of certain papers laid on their table, did at their meeting in October last conclude, that to avoid the recurrence, in future, of such cases as these papers refer to, every Congregation shall be required annually, in the month of April or May, to furnish an account of the state of pecuniary matters between them and their Minister. As an additional consequence, one entire Session was spent in examining the Financial affairs of all the Congregations under their care. The result of this examination was by no means satisfactory; and, all that Presbytery could do was adopting the two following resolutions, and after committing the matter to the Head of the Church—First, resolved, that the state of Ministers in not receiving stipend is truly lamentable, and that the causes of this should be searched for, and, if possible, removed. Second, that backwardness in the exercise of Church Discipline is one cause, and that each Session be enjoined, and is hereby enjoined, rigidly to exercise such discipline, in suspending from church privileges, those who have not performed, and are not performing their engagements to support the ordinances of religion.

A memorial from one of the Sessions intimated the desire, that Synod would turn their attention to the distinguishing principles of the Reformed Presbyterian Church, and either in an additional chapter to our testimony, or otherwise, so state them, that the people of our charge might more easily understand them, and be able to assign their reasons for the position, which they at present occupy. In concurrence with the desire of the Memorial, Presbytery would respectfully call the attention of Synod to this matter.

REV. SIMON CAMERON, Moderator.

REV. DR. STAVELY, Clerk

*The Western Presbytery.*—Gospel ordinances continue to be dispensed to the people under their care with considerable regularity, and such supplies of preaching have been sent to the Missionary stations at Binn, Loughmulvin, and Donegal, as Presbytery were enabled to afford. The people at Loughmulvin are anxiously desirous to have a minister settled among them; and with such aid from the funds of the Home Mission as is furnished in some other cases, this might be done.

On the 19th of October, 1817, Presbytery held a visitation of the Congregation of

Faughan, and have great pleasure in reporting that they found it in a prosperous state.

On the 14th of March of the present year, they visited the Congregation of Convoy. Here, also, they found that the Minister was labouring with great fidelity and assiduity, but that the pecuniary affairs of the Congregation were in a very low state. Presbytery endeavoured to put matters in a better position; but are sorry to say, that their efforts in this respect have hitherto been very fruitless; and they cannot withhold the expression of their conviction, that if only a few other Congregations in the church be in a like condition as regards the support of a Gospel Ministry, such a state of matters cannot be permitted long to continue, without very great, if not irreparable injury to the cause of the Covenanted Reformation in Ireland.\*

REV. JOSIAS A. CHANCELLOR, Moderator.

REV. ROBERT NEVIN, Clerk.

*The Southern Presbytery.*—“Different members of Presbytery have delivered discourses on the evenings of the days of their meetings, on the subjects of Secret Prayer, Family and Social Worship, with a view chiefly to excite the people under their care to the more punctual observance of these important duties. At their last meeting it was agreed, that a series of discourses should be delivered in their respective Congregations, bearing on the distinguishing principles of our church, with their application to the movements of the present times. Presbytery also agreed to overture Synod at the present meeting, respecting a public expression of its judgment in relation to the public questions and measures which agitate Britain and Ireland.”

REV. W. S. FERGUSON, Moderator.

REV. THOMAS CARLILE, Clerk.

*The Eastern Presbytery.*—“The Congregation of Manchester has, during the last season, engaged a large share of the anxious deliberations of Presbytery. Until within the last two weeks, they were without the presence and pastoral attention of their minister, and Presbytery was, in consequence, called upon to furnish regular supplies for the pulpit in Manchester for upwards of ten months of the last year. This was done by the labours of Licentiates, who were sent on this service in succession, and through the kindness of other Presbyteries, who dispensed with their appointments in this country. The Presbytery sympathise with the brethren, in Manchester in reference to their difficulties and trials, and recommending their whole course to the serious consideration of Synod, express their earnest desire that some measures may be devised for placing the concerns of the Congregation in such a state as may afford the prospect of their continued existence and prosperity.”

“Missionary contributions, raised chiefly by the youthful members of the Church, have been made with considerable liberality during the past season; and Presbytery cherish the belief that there has, to some considerable extent, been a revival of practical religion among their people, while at the same time they have reason to fear that too many are resting in the form and are not seeking with sufficient earnestness, to attain the power of godliness. They also lament, that too many members of the Church manifest a worldly spirit—are not alive to the necessity and importance of the Spirit's work for awakening and converting sinners, whether within or without the Church, and do not sufficiently feel the importance of maintaining and advancing a Scriptural Testimony. Presbytery would regard these things as a special call to them and their people, to pray more fervently that the Lord would revive his work in the midst of the years, and repair the desolations of the sanctuary.”

REV. WILLIAM M'CARROLL, Moderator.

REV. THOMAS HOUSTON, Clerk.

*The Presbytery of New Brunswick and Nova Scotia* report,† that they have held two meetings since the lasting meeting of synod. At their first, in the end of September, Mr. A. Stewart, who had previously been received into the membership of the St. John Congregation, presented his collegiate and theological certificates, and made application to be taken under our care for license. This case occupied the careful attention of Presbytery for two days, and considering the very destitute state of many parts of the provinces, we thought it advisable, after mature deliberation, to license him to preach the Gospel. Since that time he has laboured in several districts of

\* It is facts such as these referred to in this and the preceding extract, that have awakened a deep interest in the revival of the office of the deacon in the church.—Ed. Cov.

† This report we give in full.—Ed. Cov.

New Brunswick, with a good degree of acceptance. He now confines his visit<sup>s</sup> more particularly to Campbell and Mill-stream settlements, in the latter of which, a large society has existed for a number of years, composed of members of the church, chiefly from the north of Ireland.

Presbytery farther report, that the Lord's Supper has been administered twice in each of our congregations during the past year. There was on every such occasion, an increased number of communicants in them all, whilst the general attendance has been decidedly larger. Circumstances seem to have brought our peculiar principles more fully under general attention, and either publicly, or privately before many of the Legislators of both provinces. In connexion with this subject we may report that hitherto in New Brunswick (with the exception of ministers belonging to the churches of Rome, England and Scotland) the solemnization of marriage was confined to ministers, who, upon swearing the oath of allegiance, had taken out a license to preach, and subsequently had obtained a license to celebrate marriage. A bill was introduced during the last session of the provincial Parliament, empowering any pastor of a congregation connected with one of the denominations therein mentioned, viz. : Baptists, Methodists, Congregationalists, and Free and Reformed Presbyterians, to solemnize the ordinance, on his furnishing a certificate of his ordination. This bill passed both houses, received the signature of the lieutenant-governor, and awaits the approbation of the Queen. During the discussion, it was publicly stated that Covenanters could not conscientiously take the oath of allegiance, and although the bill had a special reference to our church, no objection was raised, on this account, against its passing into a law. With gratitude, we report that our congregations seem to enjoy as much prosperity, as, in their circumstances, could be expected.

Mr. Stavely on his return, after an absence of six months in Ireland, had the satisfaction to find that his congregation had attended regularly on social ordinances, enjoyed a few visits from the Rev. Messrs. Sommerville and Lawson, and their consistency and steadfastness, combined with their unity and peace, rendered the re-union of pastor and people, pleasant and comfortable.

Presbytery would willingly renew their oft repeated solicitation for additional missionary assistance, did not we fear that the claims of spiritual destitution are about to be disregarded, till ministers of the Gospel in our father-land shall be glad to go every where preaching the word. The harvest is still great, but we must not conceal the fact, that every year diminishes our facilities for diffusing reformation principles in the provinces. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet and it tendeth to poverty."—Are not our fathers and brethren aware of this?

REV. WILLIAM SOMMERVILLE, Moderator,  
REV. ALEXANDER M'LEOD STAVELY, Clerk.

The Synod has, under its care, eight licentiates and nine students in different stages of progress. The following resolution was passed in reference to ministerial support; being the first resolution reported by the committee:

"That it is a principle, founded on right reason and the word of God, that the church, as such, is bound to exercise a superintendence, not only over all that relates to the spiritual good of Zion, but also in regard to the outward sustentation of all those whom she sets apart to the office of the holy ministry."

Synod further declared,

"That to provide an adequate support for the ministers of the church, the principle of a common fund is Scriptural, Presbyterial, and suitable for effecting this important purpose."

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### IMPORTUNITY IN PRAYER.

The child who asks his father for bread is of course supposed to be hungry. The greater his feeling of want, the more reason would there be for the father to give bread, and the more likely he would be to grant his child's request. The child suffering under the keen cravings of hunger could not be satisfied with any thing less than an answer to

his request. If the father should attempt to satisfy him with toys or any thing else, he might succeed in diverting his attention, partially, for the moment, from the object of his earnest request; but it would quickly return with increased intensity, and "*bread! bread!*" would still be his affecting petition. He could not live without it. So he would feel and so he would urge his request. And if he had confidence in the character and love of his father, and his ability to supply his wants, he would continue to plead until he obtained his request. *And he would succeed.*

But if he should ask in a careless manner, from which the father would see he was not hungry, or if he had acquired a habit of asking, and would merely turn aside from his play for a moment and ask for bread, yet without waiting to see if the father would give it, would immediately return again to his play, apparently forgetful of his request, the father could not be expected to give bread, under such circumstances. But is not this the way we too often treat our Father in heaven? We ask in a careless manner too often. We are not like the hungry child who feels he cannot live without a supply for his wants. And too often—I fear I may say *generally*, we merely turn aside from the world for a little while, and ask God for his blessing, yet without waiting to see if our request will be granted, engage again in the busy pursuits of the world, apparently forgetful that we have made such a request at all. It is not wonderful then that our prayers are not answered. But it is a wonder of infinite mercy that we are not "consumed."

The desire with which we should urge our requests before God, is one that absorbs every other. Under the weight of it the Christian goes bowed down from day to day, and from hour to hour. He feels he cannot enjoy life while men around him are going to eternal night. The state of the Church and the world lies like a load at his heart, and he can think of nothing else. It is first on his heart in the morning, and last on his heart at night. Wherever he goes it is with him, and he pours out his feelings to God, with an intensity known only to those who have felt it. Nothing will now satisfy him but the Spirit to be poured out from on high. Give him gold, and it cannot satisfy. Give him the world and it would not fill the aching void. His language is still, "For Zion's sake, will I not hold my peace, and for Jerusalem's sake I will not rest." "O that thou wouldst rend the heavens, that thou wouldst come down," &c. With this constant, all-absorbing desire continually running out towards God, he may truly be said to "pray without ceasing." This is the "Spirit of grace and of supplication" that the church needs so much at present, and for want of which we are left to barrenness in spiritual things.

If any reader has ever experienced such a hungering and thirsting after God, and has witnessed it in others, I think I may say, he has seen also the efficacy of such prayers. It is when a church is thus bowed down before God, that the Spirit comes in his might and power. More than once has the writer been privileged to see the prevailing efficacy of such prayer, and never has he seen it fail. This is what the Bible calls "*travail*," and when "*Zion travails*, she brings forth her children."

## VISIONARY REFORMERS.

The age abounds with new-fangled reformers; each having his panacea, and all having their gaze fixed upon a glorious future—all the fruit of their exertions. Some of them are Socialists—some Communists—some, some other thing; but all use the same cant—all are deluded by the same radical errors. The spirit of the class is well exhibited in the following; it is an extract from a circular addressed by a society in this city to those of the same faith here and elsewhere:

“It is our object to renovate society, so that perfect freedom shall exist through perfect order; to substitute truth for falsehood, virtue for vice, beauty and happiness for degradation and misery; to realize upon earth the idea of human brotherhood, the law of love, the great thought of Christ. We seek to make labour honourable and attractive; to place human beings in such situations that they will find their happiness only in fulfilling their destiny. As spiritual order is established, a beautiful harmony will result from that variety of character which, through the strife of irreconcilable interests, now produce continual discord. The earth, cultivated by united brotherhood, will yield abundantly; wealth will abound; science and art will arise in unimagined beauty; and religion be the daily life of each child of the great Father.

This reform includes all others; no slave can exist where all are brothers, and the rights of each recognized and guaranteed; no war can desecrate a world where justice and love prevail; no drunkard will seek to drown care and conscience in wild riot, when a life full of hope, happiness and grandeur, lies before him. This is no visionary dream, but the inevitable result of the proper development of the various faculties with which God has endowed the human soul.”

Now we mean nothing invidious, but merely to state a significant fact, when we say that the discussions of the French revolutionary assemblies of 1789-94, abounded with just such silly declamation, and the speakers were such lovers of their race as Danton, St. Just, Couthon, and Robespierre; and even “in the midst of the unparalleled atrocities of the Reign of Terror,”—we use the words of Alison, chap. xiv. of his History of Europe—“the convention were occupied with the establishment of the civic virtues. Robespierre pronounced a discourse on the qualities suited to a republic. He dedicated a certain number of the decennial fêtes to the Supreme Being, to Truth, to Justice, to Modesty, to Friendship, to Frugality, to good Faith, to Glory, to Immortality!” All this while blood was streaming every day in torrents from the guillotine!

We confess, we have a distrust of that universal, *infidel* philanthropy, so fashionable in our times; we would greatly prefer not to see it gain the ascendancy. It may now mean well—so did Robespierre, for we are believers in his sincerity,—but who can tell what would follow if they should succeed in breaking down the existing barriers by which the overflowings of human depravity are, in some measure, restrained, and in substituting for them the mere shadow—the *vox et præterea nihil*—of the catch-words of their Christless philanthropy. And this brings us to remark that all this class of reformers are totally ignorant of all the facts and principles that lie at the foundation of real reform. They deny total depravity, and hence, with them, there is no need of regeneration; all that they ask for is a change of circumstances and outward influences. With them, the gospel, the work of the Spirit, the blood of Christ applied to the heart for its cleansing, the effectual, fervent prayer of the righteous, are never thought of—they scout them as “old wives’ fables.” All they depend upon is the “law of love, the great thought of Christ”—this, as they

hold it, is to subdue all evil, and convert this world into a paradise! Alas! what baseless visions are these! As if any thing could reform the world but the gospel of Christ—that river of life which alone causeth “every thing to live whither it cometh.”

Yet we do not altogether condemn. We believe that even this species of fanaticism will be overruled to the production of some good fruits. That there are great social evils in all countries, every intelligent observer knows. That the *laws* of Christianity are so little regarded, and so small a measure of its spirit manifested, even by professors, to say nothing of the multitudes without, is a fact which fills the souls of the truly good with a constant sorrow. That true religion exercises so feeble an influence, especially in national affairs, and in high places, is not only grievous but alarming. In these very movements, which in the main we deprecate, there is a yearning, which we would not altogether despise, after a better state of things. At all events, we are sure of this, that Christians should be up and doing, striving in the work of genuine reformation; that the churches should so act, and their members so live, as to show that they are “the light of the world,” and “the salt of the earth.” Duty and the age demand this.

#### LOOK AT HOME.

The American press abounds with the effusions of indignation against England—her institutions—her laws—her courts—her social evils; and just now, in particular, with indignation seven-fold indignant at the barbarous sentence pronounced upon Smith O’Brien and his co-adjutors in rebellion. But look at home. There are cutting truths in the following paragraph from the pen of Frederick Douglass:

“It may be, and doubtless is, a great outrage against humanity to hang Smith O’Brien by the neck until he is dead, and then to sever his head from his body, and to divide his body into four quarters, and leave it to the disposal of the Queen. But is this worse, or more revolting on the part of England, than it was for America to cause Nathaniel Turner, the hero of the Southampton insurrection, to walk barefoot on a train of living fire forty feet long, and at the end of it to riddle his body with a hundred bullets? Is it worse for England to transport Mitchell for fourteen years, than it is for us to imprison Drayton for twenty?—the former plotting a bloody revolution, and the latter merely, by peaceable means, removing seventy-seven human beings from a land of slavery to a land of liberty? Is it worse for England to hang McManus, after a fair trial, than it was for America to burn the noble McIntosh, in Missouri, without judge or jury? And shall a people who looked on that horrid scene with composure and indifference, now affect horror and hatred of England, because of her revolting crimes? William Smith O’Brien attempted to achieve for his country *political* freedom. In the language of Thomas Jefferson, Nathaniel Turner attempted to redress wrongs worse than ages of those which Americans rose in rebellion to oppose. Until the prison doors at Washington shall be opened for the release of Drayton, and we atone for Torry, and have struck the chains from millions in our land, we may hold our peace respecting the cruelty of England.”

Just so Englishmen say. Tell them, as we have done within the last few months, of the grinding oppression that is draining the life’s blood of their labouring classes, to pamper a few bloated nobles, and their debauched progeny, their answer is—“True, but we don’t sell them as chattels, nor hang them by Lynch law, nor burn them alive, as you do your slaves.” In Europe, the great opprobrium of America is slavery. In every company it is cast into your teeth. For this, with all the honour awarded her for what is really praiseworthy in her social condition, she is despised and execrated.

## THE PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met at Allegheny, Oct. 4, 1848, and continued in session two days. All the ministers but three, and twelve ruling elders were present. Rev. Wm. Slater was continued Moderator, and Rev. T. Sproull was chosen clerk.

A call from the congregation of St. Louis was laid on the table. Though it was unaccompanied with any evidence to show that it had been before the Illinois Presbytery, yet there being satisfactory information from other sources that it was sustained and transferred by that court, it was, on motion, read; and was, along with two other calls,\* all for Mr. A. M. Milligan, presented to him. He accepted that from New Alexandria, and the fourth Thursday of November is the day appointed for his ordination.

An offer was made to the Presbytery, by Mr. James Kelly, of Wilkinsburgh, of ground on which to erect buildings for institutions of learning. The matter was referred to a committee, which presented the following report:

That they view the subject of great importance, and while they would express their high sense of the liberality evinced in the offer, they would recognize in it the hand of the Head of the church, providing means for training up youth to fill stations of usefulness. The question that presented itself to the committee was, How shall the Presbytery in the best manner carry out the design of the generous donor, and accomplish the will of the Head of the church, intimated by this dispensation of his gracious providence? The committee having considered this matter, present the result of their reflections in the following recommendations:

1. That Presbytery gratefully accept the generous offer of Mr. Kelly, of ground on which to erect buildings for an institution of learning.
2. That a board of twelve managers be chosen, five of whom shall be a quorum, to receive the property on behalf of the Presbytery, and proceed to erect suitable buildings for male and female seminaries, and to attend to all the financial matters connected with the welfare of the institution.
3. That a committee of Presbytery be appointed, with which the board may consult in relation to carrying out the design of the Presbytery.
4. That the Presbytery have the entire control of the whole literary affairs of the institution—choosing teachers, prescribing the course of study; and as to the admission of students, the institution shall not be confined to members of the Reformed Presbyterian Church.

The recommendations were taken up singly and adopted. The following persons are chosen to constitute the board:—T. Sproull, J. Crozier, H. Boyd, S. Henning, W. Magee, D. Gregg, D. A. Grier, D. Euwer, J. Boyd, A. Dods, W. Hazlet, C. Anderson.

The following committee is chosen under the third recommendation:—J. Galbraith, O. Wiley, T. Hannay, S. Hervey, J. Dougherty.

Trials for ordination were assigned to R. J. Dods, in view of his being sent on the mission to Hayti. Students R. C. Gibson, J. Hamilton, and L. Purvis delivered discourses—the last an exercise and addition as a trial for licensure. All were sustained. R. C. Gibson has leave to pursue his studies under the direction of Rev. J. Blackwood. J. C. K. Milligan is taken under the care of Presbytery as a student of theology.—*Reformed Presbyterian.*

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\* One of the three was from the Cincinnati congregation.—Ed. Cov.

## AFFAIRS ABROAD.

**TAHITI.**—The following appears in an English paper, and seems to be well authenticated :

“A curious and somewhat marvellous fact was alleged by the Rev. J. T. Jesson, late missionary at Tahiti, at the Anniversary of the London Missionary Society, at Barnard Castle. He gave a long account of the efforts of the French to gain ascendancy in Tahiti, and of the intense efforts of the Roman Catholic clergy for some years to propagate their faith under the authority and protection of the French nation ; but, he added, not one has joined their ranks, ‘their first convert there is yet to make.’”

The French authorities do not seem disposed to resign, as was hoped, their claims upon Tahiti.

**SANDWICH ISLANDS.**—The accounts from these islands continue, upon the whole, to be encouraging. One missionary says :

“Since the year commenced, the congregations at this place have improved, both in number of hearers, and in the attention given to the preached word. Many are present at the morning prayer meeting, held at an early hour every day. The king attends this meeting occasionally, and many of the high chiefs constantly, the queen and the wife of the premier being of the number. The former has been under church censure ; but she professes repentance, and desires restoration to church privileges. The king is more attentive than usual, and is evidently impressed with the truth.”

Another, writing from Honolulu, gives a still more flattering account :

“Our large meeting-house is so crowded on Sabbath mornings, that many cannot get seats, and so stand during the whole time of service. Yet it is easy to preach even to this great assembly, (supposed last Sabbath to be two thousand five hundred, or three thousand,) there being such fixed and solemn attention to the word. I have been holding district protracted meetings throughout my field ; and nowhere will the houses contain the people. New, neat, and substantial meeting-houses have been erected at Waikiki, four miles to the eastward, and in the beautiful valley of Manoa ; and in both I have just been labouring with great encouragement.”

**NEW ZEALAND.**—The missionaries sent out by our Scottish brethren to New Zealand, Messrs. Duncan and Inglis, have experienced great discouragements. For a time, they were even obliged to abandon the field which they had chosen, and it was a matter of doubt whether the Synod would judge it advisable to resume their labours. The grounds of discouragement were three-fold—their want of success—the incessant wars between the natives and the English—and the haughty and arrogant pretensions of the Puseyite clergy, backed by government influence :—this last being the great difficulty. However, it has been finally determined that the mission shall be recommenced ; and the missionaries are now at work under pretty favourable auspices in Manawatu, Manganui, (a new station,) Te Maire, and Taita. Many of the natives are becoming comparatively civilized. The missionaries appear to be secure from violence, but, as yet, they have been cheered by few instances of decided conversion.

**THE JEWS.**—The late convulsions in Europe have so far brought little but trouble to the Jews. They have been subjected in some countries to additional legal restraints, and in others, as in Hungary, to popular violence. The following interesting statements respecting the mission of the Free Church of Scotland, to the Jews in Pesth,\* we take from a speech by Mr. Wingate, one of the missionaries who has felt himself

\* This city is the capital of Hungary. Buda and Pesth lie on opposite sides of the Danube, and are really but one city.



compelled, by the disturbed state of Hungary, to return home for a time. Of the *origin* of the mission, he states some remarkable facts :

“In reference to the station at Pesth, we can also state that earnest prayer had long preceded the establishment of the mission to the Jews in that largest city of Hungary. A Princess of Germany, Archduchess of the House of Austria, and sister of the Queen of Wurtemberg, who has for many years been a devoted servant of God, in her beautiful palace which overlooks the Danube, year after year continued to plead with the Almighty, that his gospel might be sent to Hungary and to the Jews of Hungary. One of a deputation which was sent out by our Church, to look after the lost sheep of the house of Israel—I refer to Dr. Keith—on his return from Judea, was visited with sickness, and laid up for months in Pesth. A letter of introduction to an influential person there, but who was inimical to the spread of the gospel, secured for him an asylum in a second-rate hotel, and there he was sorely oppressed with disease, and brought near to the gates of death. Still, upon his bed of sickness he was able to cry unto the Lord to open up a way for the establishment of a mission in that city. At other times a thought would come into his mind, as he gazed upon the Austrian palace which overlooked the city, that an influence therein would prove an insuperable obstacle to the accomplishment of his desires. It happened one day, that Miss Barbauld, an eminent literary character, was passing the hotel in which Dr. Keith lay, on her way to the palace, when she heard a German remark that an English missionary was dying within. At her interview with the Duchess, she mentioned what she had heard upon her way, when the Duchess instantly exclaimed, ‘That is an answer to my prayers.’ She immediately afterwards ordered her carriage to drive to the hotel, and entered the room where our reverend father was lying. She found out who he was, for she had heard of him by his works, and from that day till he was able to attend at the palace, she was daily at his sick bed. He again was eminently useful in strengthening the faith of this disciple of Christ, and she is grateful to this day for his counsel. Then it was that the beginning of the mission to Pesth took place.”

Their labours have not been altogether unsuccessful. Besides a happy influence which they have exerted upon the Protestant churches there, they have met with success in their own immediate field.

“It was in 1843 that the mission began outwardly to advance, and then it was that a remarkable outpouring of the Spirit of God accompanied the ministrations of the gospel. Many Jews were brought to a saving knowledge of Christ in Hungary, and from that day till the time that we left, not only have many souls been added to the Church from amongst God’s ancient people there, but I trust we may say that many of them are such as shall be saved. \* \* \* \* Few, in comparison with the number of the inquirers, have been baptized, although I said that many souls had been added to the Church, for experience has convinced us that it is better not to baptize in any instance without having decided evidence of a work of grace having begun in the soul. \* \* \* \* From amongst those who were brought to a knowledge of the truth, there were six individuals gradually trained up—most of them have already gone through a course of theology, and at the close of last spring, these six individuals began, five of them in Hungary, and one in Vienna—to go out amongst their countrymen, and proclaim to them the truth as it is in Jesus. They have carried the Scriptures of the Old and New Testaments to their brethren, circulated tracts amongst them; and notwithstanding the troubles of which I am soon to speak, a majority of the 200,000 Jews of Hungary have been visited by these colporteurs. Such has been the vast success of the mission this very year, that its previous progress has been surpassed. True it is, we cannot tell you of a great number of cases in which men have been saved, but we can tell you of an immense sowing of the seed, and of the word of God being carried where it never was before.”

The other Jewish missions of the Free Church are, as yet, undisturbed, and appear in an equally promising condition.

**THE JESUITS.**—Continental Europe is again spuing out this vile crew. France, Switzerland, Sardinia, Sicily, Austria, and many of the smaller German states, and even Rome, have found them, for a second time, intolerable. They have not only been expelled—their property

has been confiscated. The following instructive article on this subject is from the "Protestant."

"For the second time in their history, the Jesuits have rendered themselves so odious and intolerable even to their Catholic brethren, that the Pope has been forced to drive them from Rome, and to put upon them the brand of his displeasure. Intrigue, immorality, oppression, and every evil work, persisted in with a skill and an energy which rendered their presence incompatible with the peace, or the existence of the nations, have, time and again, expelled them from every country in Europe, and they have been pronounced, by the universal voice of Christendom, friends and foes, to be too dangerous to be allowed a place in civil communities. Of any other body, society, or individuals, whose history discloses such an unanimity of censure and reproach, we should necessarily feel a dread which would put us on our guard against their encroachments. Is there not some just reason to fear the influence of a society which has experienced a treatment like this? From the year 1555 to 1773, by heathen, as well as by Christian states, by Romish far more than by Protestant, they were expelled from the following places, not before, but after fair trial of their conduct:—

Saragossa . . . . .	1555	Venice . . . . .	{ 1606
The Valteline . . . . .	1566	Japan . . . . .	{ 1612
Vienna . . . . .	1568	Bohemia . . . . .	1613
Avignon . . . . .	1570	Moravia . . . . .	1618
Antwerp . . . . .	1578	Naples . . . . .	1619
Segovia . . . . .	1578	The Netherlands . . . . .	1622
Portugal . . . . .	1578	China and India . . . . .	1622
England . . . . .	{ 1579	Malta . . . . .	1634
	1581	Russia . . . . .	{ 1676
	1586	Savoy . . . . .	{ 1723
Japan . . . . .	1587	Portugal . . . . .	1729
Hungary . . . . .	1588	France . . . . .	1759
Bordeaux . . . . .	1589	Spain . . . . .	1762
The whole of France . . . . .	1594	The Sicilies . . . . .	1767
Holland . . . . .	1596	Parma . . . . .	1768
Tournon . . . . .	1597	Malta . . . . .	1768
Bearn . . . . .	1597	Rome and the whole of Christ- endom . . . . .	1773
England . . . . .	{ 1601		
	1604		
Dantzic and Thorn . . . . .	1606		

To this list may be added their last expulsion from Russia, by the Emperor Alexander, in 1816; the remonstrances against their restoration in 1814, by Portugal, Austria, Naples, and Switzerland; and their recent expulsion from the continent. What a testimony is this, to the dangerous character of the Jesuits—to the incompatibility of such a society with the peace, morality, and liberties of any people."

Is it not strange, that while all other countries are branding them as pests, this viperous sect is not only tolerated but nourished in Great Britain and the United States? That in these countries, and in these *alone*, men occupying high places dare to defend and even eulogize them? It is not impossible but that both may be given over to their arts.

AUSTRIA.—All eyes are now turned upon this country. In March last the populace of Vienna, headed by the students, succeeded in converting the government of Austria from an absolute—the most absolute in Europe except the Russian—to a limited monarchy. Since then, they have had a Diet, and a responsible ministry. About the middle of Oct.—the 12th and 13th—a new insurrection took place, resulting in the execution by mob-law, of Latour, the minister of war, the expulsion of the loyal troops from Vienna, and the flight of the Emperor; succeeded by the mustering of three armies around the city, one composed of the troops driven from the city, a second of provincial troops, commanded by Windishgratz, the third composed of Croats, under-

their Ban, Jellachich. Within the city were 150,000, fully armed, and many of them completely disciplined.

To comprehend the causes of this new revolution, it is necessary to advert to the state of things in Hungary. Hungary embraces most of the eastern provinces of Austria, and is really an independent kingdom. About the middle of the 16th century, the House of Austria became possessed of the Hungarian crown, and it has since continued to be a part of their dominions. The consequence of this union of crowns has been, that Hungary, though a distinct kingdom from Austria, has really been governed, in many respects, as if it had been an integral part of that empire. In March last the Hungarians recovered their rights. Croatia, however, for some centuries a Hungarian province, asserts, as against Hungary, what she deems her rights, and thus a civil war breaks out in the heart of the Austrian dominions. We now come to the alleged causes of the last outbreak in Vienna. The reader will find them well stated in the following extract :

“The events of March last having obliged the Emperor to give his Hungarian subjects the rights which they had previously contended for in vain, the Croatian affair has afforded him the opportunity of showing his real disposition. Without examining the cause of the Croats, which doubtless is to a certain extent very just, it is sufficient that the Emperor made it only the pretext for attempting to carry out his own re-actionary designs. If he considered the Croats in the right in rising for her independence, it would have been an easy matter had he interfered at the outset, to have settled the matter. But no, he secretly stimulates the Croats to invade Hungary, supplying them with money and war stores, and making every thing work in their favor. The Croats in Italy he causes to be sent home, while he is very careful not to permit the return of a single Hungarian. He even writes letters of encouragement to Jellachich with his own hand. He pursues this line of policy till the Croats are within a few days' march of the Hungarian capital, when, thinking the Hungarians sufficiently humbled to submit to any thing at his hand, and not wishing to see the slaves of Jellachich too triumphant, for fear they might not be so easily curbed in their success, he issues paternal addresses to the people and army, and sends a royal agent to put an end to hostilities between people whom he loves equally, and establish peace on the principle of the equality of the race, and the unity of the empire. This he does without at all consulting the will of the Diet or ministry of Hungary, thus treacherously taking away all the rights conceded in March last. But the nefarious plan is not so easily carried out as formed. The people of Pesth tore to pieces in the street the royal commissioner on his arrival, the Diet declared traitor to the country any one who should attempt to carry out the royal decrees, and the whole population is rising up in arms to make a desperate struggle for its liberties.”

The Austrians, in short, thought that Hungary was to be reinslaved, and that, as a step to the re-establishment of absolute monarchy in Austria. The immediate cause of the outbreak was an attempt on the part of the minister of war to send troops to aid Jellachich against the Hungarians. Their march was opposed—the troops sided with the National Guards—the government was broken up—and the Emperor made his escape. What will be the result it is impossible to predict.

In the mean time, religious changes are going on.

“German Catholics and Christian Catholics are preaching there to immense congregations. Gartner, preacher to the university, has challenged Puali, a Christian Catholic preacher, to a public controversy. There are sermons in the Odeon daily. They say that the times of Luther have returned, and that the people of Vienna never took such a part in religious matters as at the present day. The Frankfort Parliament has opened the way for a second secession of the mass from Romanism, like that which took place in Silesia and other parts of Germany, by passing the 14th article of the new constitution, which allows the establishment of what they call *new societies*, a term of the utmost latitude, allowing all manner of associations, with or without ecclesiastical order; and under the sanction of this law, whosoever will, may

desert the church of Rome, and join in any profession, without being required even to say what he is. So alarmed is the Papal Nuncio, who, it appears, is still at Vienna, notwithstanding a recent pretence of the Emperor to dismiss him, that he has his papers ready packed, in order to place them in safe keeping in the house of the French ambassador, should there be any indication of a popular outbreak in favor of the new religion."

At the last accounts, Vienna had been attacked by the Emperor's troops. So far they had been unsuccessful.

FRANCE.—1. *Political*.—The Convention has concluded its labours—a constitution has been framed. It now remains to be seen whether the French are capable of self-government—whether there is virtue and patriotism enough in this fickle people to administer and submit to a regular government of their own creation. Whether there are resources enough in the hands of the moderate party to suppress the Legitimists of all grades who will, certainly, make an effort, in some form, to restore monarchy, and to restrain the Red Republicans, or the Terrorists, who wish to re-enact the scenes of 1793. The priests are largely on the side of monarchy, and many would prefer a restoration, with all its evils, to the dangers of extreme republicanism. The election for President, which is to take place Dec. 10th, by popular vote, will show the state of parties, and enable us to judge more correctly as to the prospect of maintaining the existing order of things. 2. *Religious*.—The Assembly has, also, ended its sessions. It adjourned without re-issuing any Confession of Faith. The debates on this subject were very earnest. The vote was very close. To their own surprise, the Evangelical party found themselves on the division nearly equal in number to the Rationalists. They hope to have the majority in the next Assembly. Two very prominent members, one of whom has since returned, seceded because of the refusal to adopt a specific creed. The rest remain in the church. An address was issued, unanimously, which may fairly be interpreted as orthodox, on the Divinity of Christ. We have hopes for the Church of France.

IRELAND.—The potato crop has failed. The state prisoners will not be executed. The writ of error has been allowed, which takes their cases before the Supreme Court. The Popish Bishops have met and passed a resolution against receiving an endowment from the government.

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## AFFAIRS AT HOME.

EPISCOPACY IN THE UNITED STATES.—The Christian Observer publishes a table which shows the increase of the Protestant Episcopal Church in the United States. The Journal of the General Convention reports:

	Clergy.	Communicants.
In 1835,	763	36,416
In 1838,	951	45,930
In 1841,	1,052	55,427
In 1844,	1,096	72,090
In 1847,	1,404	67,550

This shows an average annual increase of 2594 members for the last twelve years. But from 1843 to 1847 there has been a loss of 4549

members, or an annual loss of 1516 communicants. The communicants in the city of Philadelphia, constitute *one half* of the whole number in Pennsylvania; and *one twelfth* of the whole number in the United States.

**CONVENTION OF PRESBYTERIAN CHURCHES.**—This Convention assembled in New York, Sept. 2d, in pursuance of an invitation extended to other Presbyterian bodies by the General Assembly, (O. S.) There were delegates present from the (O. S.) Presbyterian Church; from the Reformed Dutch; the Associate Reformed Synod of New York; the Associate Synod, (or rather that body which broke off from the Associate Church and still claims the name;) and the New Light Covenanters.

So far as we can judge by their published proceedings and debates, not much progress was made towards forming a union. Dr. McLeod proposed to them the plan of correspondence which his father—the late Dr. McLeod—endeavoured to establish between the Reformed Presbyterian Church and the General Assembly. It was not adopted. They passed the following resolutions:

*Resolved*, That a committee be appointed to make all necessary arrangements for a future meeting of the delegates appointed, and to be appointed, by the several branches of the Presbyterian Church named in the resolutions of the General Assembly of May, 1847; also, to prepare suggestions and subjects for the consideration of such meeting, with the view of facilitating its business and directing its deliberations to the best results.

*Resolved*, That the foregoing committee be directed to communicate the above resolution to the various bodies named; and also, to send an invitation to such bodies as have not yet acted on the invitation of the General Assembly, including the Associate Synod of North America, and the Synod of Reformed Presbyterians, not yet invited.

Movements of this kind do not often succeed in bringing about the ostensible designs of their authors. But we have seen enough of them to know that they have a very important bearing, particularly upon the *smaller* churches concerned in them. Dr. Mason's measure of this kind, broke up the Associate Reformed Church, East; and the late attempts among some of the Reformed Churches, have resulted in the almost dissolution of three of them: the Associate, the Dissenting Presbyterians, and the New Light. This movement will hasten on the same work.

**ABOLITION OF SLAVERY.**—The Louisville Examiner, an anti-slavery paper published in Kentucky, a slave State, gives an encouraging view of the condition of things in the more northern states, in reference to speedy emancipation. It says:

“Delaware is on the verge of emancipation; so general has the delusion that slavery is an evil become in that little State, “with a heart big enough for the whole Union,” as the facetious Noah once affirmed, that before twelve more calendar months are irretrievably beyond human control, she will declare the system extinct within her borders. In Maryland, too, error and fanaticism are rapidly extending their empire; some of the most sagacious minds in that old Commonwealth declare, that in less than five years the fetters shall be broken and the oppressed go free even there. In the old Dominion, the nursing mother of a hopeful brood of States, anti-slavery papers and anti-slavery orators are scattering far and wide the seeds of freedom, and an immense number of persons are uttering vaticinations in contemplation of a day of emancipation, the first grey streaks of which, they say, can be plainly seen marking the eastern horizon. In North Carolina a State Convention of those hostile to slavery has been called, and there in that Southern State, there are many who declare

that the days of the institution are numbered. In East Tennessee, a great deal of sympathy with the friends of emancipation elsewhere is not only cherished, but openly expressed, and men growing bold are talking of the necessity of taking steps to throw off what they call the burden of slavery. In Missouri, the discussion has been commenced, and it is believed that the friends of emancipation are sufficiently numerous there to move efficiently against the system. In old Kentucky too, our own Commonwealth, honored abroad and beloved at home, there seems to be no reason to doubt that a large proportion of the people have resolved on the gradual extirpation of what the eloquent Tom Marshall, years ago, denounced as a 'withering cancer,' and a 'mountain curse.'"

This may be rather sanguine, but there is, unquestionably, much truth in these statements.

**THE PRESIDENTIAL ELECTION.**—The election is over, and Gen. Taylor is chosen President of these United States. The great question during the canvass was slavery. In the North, all parties urging their candidates on the ground of opposition to the further extension of slavery—in the South, both the great parties endeavouring to throw off the charge of having any such thing in view! The candidate of the Whigs—the successful candidate—being a southern man and a slaveholder: of the Democrats, a northern pro-slavery man. Upon the whole we are pleased with the result. We would rather trust Taylor—slaveholder, warrior and all—and the party that put him in, with the settlement of the slavery question, than any northern dough-face, and Cass is one of the easiest moulded. However, if slavery be arrested in its western progress, the credit is mainly due, as far as any political party is concerned, to the efforts of the Free Soil men. They are fewer than we supposed; but, few as they are,—and still even in numbers they are not contemptible—they have had influence enough to *compel* the great parties to profess an attachment to liberty, that we fear they do not feel much of.

While on the subject of the election, we may notice the fact that questions relating to the elective franchise are intruding themselves upon the ecclesiastical courts. The Associate Church has issued a warning, upon the whole, very faithful, against voting at the polls for immoral men. In the Associate Reformed Church, similar questions have come up. We refer to a report adopted by the first Presbytery of Illinois, in reference to the conduct of some of their members in voting for the new Constitution of that State, one of whose provisions is that no free coloured person shall become a resident of the State! The Presbytery rule the question out of the limits of ecclesiastical action, and in so doing they take strong ground on the subject of Church courts interfering with the political acts of their members.

If church courts touch such matters they "will divide, and endlessly divide in opinion; for, though there is a promise of grace to enable Christians to 'keep the unity of the Spirit in the bonds of peace,' there is no promise of assistance to enable them to keep the unity of politics. Besides, party politicians will soon learn to avail themselves of the thunders of the church, to silence the thunder of their opponents; and, by the way, there are party politicians in the church as well as elsewhere. It would be better to adopt the plan of the Old School Covenanters, and forbid the members of the church to vote at all. The exercise of a political privilege under such restrictions as a rigid ecclesiastical police would soon lay them under, would be of so little value that they might consent to sacrifice it altogether. And, in some respects they would be gainers, as their minds would be entirely set free from the terror of ecclesiastical citations and censures. And, to some such conclusion the minds of many are fast coming, where this project of making voting a matter of ecclesiastical cognizance has been the subject of much conversation. If we submit

to it we will join the Old School Covenanters at once, say they. And so we say they should."

This is a valuable admission, that if there be an immorality in wicked political acts, such as to subject the doers of them to Church censure, the Old Covenanters are right. Let this be marked.

**LITERARY INSTITUTIONS.**—A great and salutary change has taken place in the sentiment of the churches on the subject of education. Nearly all are now satisfied, not only that education should be Scriptural, but that it should be conducted under ecclesiastical supervision. Episcopalians, Presbyterians of the Old School, Reformed Presbyterians, and Associate Reformed, &c., have all moved in the matter. A school has been established on this principle, and also on the principle of making the Scriptures the text book in studying languages, at Bellefonte, Ohio, under the care of Rev. J. B. Johnston, and, we believe, under the supervision of the Presbytery of the lakes. From their minutes in this No., we find that the Pittsburgh Presbytery are taking steps for the establishment of two institutions—one for males, another for females. And, finally, the Associate Reformed Synods of the West, have both had the subject before them. We hope that the Reformed Presbyterian Synod, at its next meeting, will find itself able to act so as to concentrate the efforts of the whole Church in building up an institution in which the whole Church will be interested, and have entire confidence.

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#### NOTICES OF BOOKS.

**THE PALM**, by the Rev. James Hamilton, London, pp. 22. **THE OLIVE**, by the same, pp. 24. **THE GOVERNMENT OF THE THOUGHTS**, pp. 20, by the Rev. Henry Forster Burder, D.D. **THE GOVERNMENT OF THE TONGUE**, by the same, pp. 19.

These are excellent tracts—the first two on doctrinal and experimental religion, the other two on matters of Christianity—republished by the Presbyterian Board of Publication, and to be had at their Depository, in Philadelphia.

**THE ORDER**, the Rites and Ceremonies of the Christian Church, by the Rev. James Whaley, pp. 24. Presbyterian Board of Publication.

This tract contains a brief but very lucid statement of the doctrines of the Presbyterian Church on the subjects mentioned in the title page. It will be found very useful to put into the hands of those who cannot get, or are unwilling to read larger treatises.

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**THE THEOLOGICAL SEMINARY.**—Our readers will be pleased to hear that the Seminary has opened with unusually favourable prospects. The attendance of students is quite large—fourteen being present and more expected. The Professor also enters upon his labors with recruited health.

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**TO CORRESPONDENTS.**—We hope our correspondents will not forget us. We wait for communications. With an increasing subscription list, we hold out to the writers of the church an enlarged field of usefulness.

# THE COVENANTER.

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JANUARY, 1849.

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**THEOCRACY**; or, the Principles of the Jewish Religion and Polity adapted to all Nations and Times. By the Rev. Robert Craig, A. M., Rothesay. 12mo. pp. 309. John Johnstone, Edinburgh, 1848.

THE science of civil government is still very imperfect. Questions of long standing are still unsettled, and new ones are constantly coming up. Some are even calling in question the justice and the wisdom of existing business and social relations. On no subject have the minds of men been so actively employed in the most enlightened countries for, at least, the greater part of a century—perhaps we should say for three centuries—and yet little has been definitely and finally decided. The whole of Christendom is intellectually a Babel, and, socially, a boiling caldron, on political questions—questions of organization; and before they are brought to a just and permanent issue, many nations will become, it is to be feared, an Aceldama—a field of blood.

Why is this? Is the subject really incapable of any definite settlement? Is it impossible to reduce civil government to a science? Has it no principles? or, if there are any, is it altogether beyond our power to arrive at them, and so to state them as that they shall commend themselves to the understanding of all intelligent and good men? Must the nations for ever be organized and governed according to the notions and mere caprices of struggling and fluctuating factions? for ever be subject to all the uncertainties and evils of changing constitutions and laws?

To these inquiries, some may, possibly, answer in the affirmative; holding the opinion that there are no fixed principles of national action, and, especially, no laws of national organization possessing any intrinsic superiority; and, of course, believing that the most we need ever expect is a wise system of changes, adapting constitutions and laws to the progress of society, and the shiftings of popular sentiment.

There is, in views like these, we readily admit, a grain of truth. National institutions are not, like those of the Church, altogether invariable. Civil government is an "ordinance of man," not because men are employed in setting up governments, and in administering national affairs—for in both these ways they are concerned in the actual being and operations of the government of the Church—but because there is in such matters a margin within which expediency has a lawful range, while in ecclesiastical arrangements there is none—these having been prescribed in detail, even to the rules of discipline, or terms of Church fellowship, by the supreme authority of the Head of the Church. Still,



civil government is something better than a weathercock. It has fixed principles. Nations are moral subjects of Jehovah, and will be judged by the unalterable principles of the moral law. Civil government is an "ordinance of God," and must have, like every other divine ordinance, a leading design and definite limits. Indeed, we know that it has these. The magistrate is "the minister of God for good" to man and to the Church; while there are certain limits in regard to personal rights, and in reference to the Church and the family, which he cannot, without usurpation, transcend. And besides, where divine revelation exists, and even in pagan lands—for reason should trace them—there are certain divinely established principles in regard to the proper depositories of political power. To define the ends, limits, and depositories of civil authority, is not our purpose just now. Such there are; and, if men had not themselves raised obstacles by their pride, their passions, their vices, they might, long ago, have been as well understood as the ends, &c., of the domestic relation are in enlightened Protestant lands.

This brings us to the inquiry, Why is it that civil government is so unsettled? Why are the most enlightened commonwealths rather groping in the twilight than walking in the clear light of open day? We answer, because they have chosen to do so—they have preferred darkness to light, and that for the only reason that will ever make human beings do so—because their deeds are evil. They have followed the deceitful glimmerings of their own minds, and have refused to seek instruction in political rules and maxims, where it can be had with sufficient clearness and infallible truth! in the scriptures of the Old and New Testament, *especially in the Old*. There have been a few instances in which these fountains have been resorted to, but we question whether at any time since the extension of Christianity among the Gentiles, a sufficient, and, in every respect, proper use has been made of the civil enactments, properly so called, of the Mosaic code, illustrated as they are by the inspired record of God's providences towards the descendants of Jacob and the neighbouring nations. Probably the nearest approach ever made to the "full proof" of the benefits to be derived from the study of the Israelitish system, was in Scotland, during the ascendancy of the Covenanters, from 1638 to 1649; and, for a time, among the Puritans after their settlement in New England. At both these periods the Bible was exalted. It occupied the first place. The whole Bible was not only acknowledged to be, but was treated as, the Word of God. In both, however, there were defects. In the latter, the application of the scriptures to civil affairs, was associated with congregationalism in the Church—an element, as it proved, of weakness and confusion, which went far to counteract the happy influences of the scriptural civil element. Notwithstanding this, we appeal to the history of New England, and, with all her declension, to her present state, as an illustrious argument in behalf of Bible political regimen. In regard to the Covenanters of Scotland, they failed to see the anti-monarchical and anti-aristocratic, or, in other words, the democratic element of the Mosaic institutions. They saw clearly enough that kings have no divine right to rule; and, hence, they did not hesitate to prescribe conditions on which the lineal heir to the throne was obliged to conform, as the only means to attain the actual possession of power. Still, they were not aware, to the full extent, of the scriptural principle of the elective franchise in the commonwealth—they saw it in the Church. As to the

nobility, they still allowed them, unquestioned and on principle, their position as hereditary legislators, magistrates, and military leaders. They never even attempted any measure for the extirpation of the feudal system, that "iron wheel" under which the masses have for generations been grinding to powder. Still, we say, and with much stronger emphasis, that what the Covenanters of Scotland accomplished by their regard, doctrinal and practical, to the politics of the Old Testament scriptures, supplemented by the New, produced fruits which remain to this day, enduring monuments of the sound principles by which they were guided. And we add, as confirming our position, that just so far and so fast as their posterity have departed—and, alas! how grievous have been their defections—from the noble platform occupied by their godly ancestors, the evil consequences have been seen in the deterioration of public and private morals, in growing infidelity, disorder and crime.

Something to awaken attention to this subject has been much needed. Mr. Craig has sought to supply this, and, we are prepared to say, with some good degree of success. The design of his work, as stated by himself, is "to show that the Scriptures, from their beginning to their close, contain what is intended by God for all men, of whatever class and office; that they are sufficient as a rule for man's whole moral life; that they bind the faith and obedience of all men; and that they direct and command statesmen, rulers, judges, and communities, no less than private individuals."

In carrying out this general design, Mr. C. first enters upon a wide range of discussion, for the purpose of showing the unalterableness of divine government and administration in relation both to morals and religion. We present his doctrine in his own words.

"God's *first* acts and communications must not only be in harmony with all that shall ever after follow, but must also be germs, specimens, and models in their kind; according to which he will conform all his future proceedings; and these, again, being but developments, enlargements, and completions of what he introduced at the beginning, will be as the first water from an opened spring, not only revealing the existence of the fountain, but making known, also, what sort of waters will flow from it ever after. Thus, if he speak a truth to Adam, it will be, and remain a truth, and in harmony with all other truths, for ever. Or, if he declare to Adam his love of anything, it must not only be lovely, but what he will love, for ever. Or, if he perform towards Adam an act, it must be holy, and just, and good, and remain an instance of what is holy, and just, and good, for ever."

"The same principle will hold in regard to the administration of law and government, or of providence, which is the same thing. The very first instance in this department must unfold and establish the rule which God, through all time, will observe, in that same department of his kingdom. His treatment, therefore, of the first case of obedience or disobedience, on the part of man, must declare, and that in all its essential features, what his treatment of like cases shall ever afterwards be. It must be the permanent establishment, as well as the opening up and application, of a *principle of the divine government*—the registration and promulgation of an unchangeable law of his providence."—Pp. 24, 25.

The formal statement and deliberate discussion of a principle so plain as this, that the judgments, and laws, and institutions of the Most High must ever be morally in harmony, may, by some, be regarded as unnecessary. We think otherwise. We have no question, that there is a lurking notion in many minds, even in the Protestant Church, that we have now to do with another God than the Jehovah of the Old Testament, or, at least, that he has altogether changed in his manner of work-

ing and governing. We cannot otherwise account for their attempts to heap odium upon the laws, but, particularly, the penalties of the Mosaic code. Surely, if they believe God—their God and Saviour—to be the author of those enactments, and that he is ever the same in his perfections and judgments, they would not dare to utter these revilings. Our author thus deals with this kind of people :

“Those enemies of revelation, then, who have spoken of the character of the God of Israel, as less perfect and venerable than that of him of whom Christ spake, have only betrayed their prejudice or ignorance on this grand subject. They manifestly differ in this point from Christ himself. The severity which they would ascribe to the character of God, as he is represented in the Old Testament, is not greater than that which is manifested in Christ, whom he sent into the world to suffer and die for sinners—is not greater than Christ will show, when he shall awfully punish, in the end, the impenitent and unbelieving. The plagues which the God of the Hebrews brought on Pharaoh and the Egyptians, do not exceed in greatness and terror those which the New Testament denounces on mystical Babylon in the latter days. And Christ’s descriptions of the last day, and of the final judgment, are even more terrible than any thing we read of respecting the divine vengeance in the Old Testament. All the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.’ Hear the Psalmist, in Ps. ix. 17: ‘The wicked shall be turned into hell, and all the nations that forget God;’ and Christ, ‘The wicked shall go away into everlasting punishment;’ ‘their worm dieth not, and the fire is not quenched.’ The appointed and commanded destruction of the Canaanites, by the armies of Israel, is not more awful than that which Christ pronounced and sent on the inhabitants of Jerusalem. Both are similarly terrible descriptions of the character and actings of the same God. In the one case, the Romans did the work of vengeance on the wicked Jews, which the Jews in a former age had executed on the Canaanites who occupied the same land. The same character of God is thus maintained throughout.”—Pp. 48, 49.

But are the nations obliged to adopt, in form and in detail, *all* the enactments of the Jewish polity? Certainly not. These enactments are of three classes. In the first place, some of them were altogether peculiar, having principally a religious or typical character. Such as *some* of the laws relating to cities of refuge, and to the Sabbatical years, and certain provisions in regard to wearing apparel, &c. There were, in the second place, other laws embracing a moral principle, but which, on account of the different circumstances in which nations are ordinarily placed, are not binding in the letter: such as those relating to the tenure of property, the reaping of the corners of the field, &c. Besides these there are others, such as the laws relative to high crimes, and the punishment of them, to usury, &c., which are *mostly*, essentially, moral still, and of course binding. It follows from all this, that human legislatures have a two-fold duty to perform in regard to the Mosaic code. They must first classify these laws, and then, make the right use of them: ever remembering that for every step they take, even in the regulation of such matters as admit the greatest latitude in the exercise of discretion, they are under the eye and supreme control of the Almighty Sovereign. Here again, we resort to the pages of our author. His views are sound. The subject is of the highest importance.

“And as man has no right to make supreme laws for himself, but is bound to learn and obey those of his Creator; so neither can he have the right to make laws for other creatures, without profoundest respect had to the will and law of God. And if there be, as there undoubtedly is, allowed by God a sphere within which men may make laws for their fellow-creatures, that sphere is by no means marked out, and placed beyond the dominion of God, so as that any law which they may please to enact may there have right and authority. Whatever is enacted by men, in such a sphere, must, in its principles, its ends, and its obligations, be derived from the laws

which God has established—must be in harmony with them; and must, therefore, be merely adaptations and applications to the ever varying circumstances of the creatures of what has originally proceeded from God. For lawgivers among men can never, especially in a matter so important, be supposed to be set free, and that by God himself, from the superintendence and direction of his supreme will; and if, in any respect, or to the smallest extent, they were so set free, they would, in so far, not be responsible for the most important acts, affecting widely and deeply the whole society over which they preside. Laws of men would, in that case, be withdrawn from the kingdom of God, and of his providence; or if they were to be regarded as admissible and receiving the divine sanction, then this absurdity would follow, that men might become lawgivers to their Maker, and that, too, by his own consent, which would, indeed, be the most monstrous of all instances of an ‘imperium in imperio’—a thing which the Supreme will never suffer to exist in his universe.”—Pp. 107, 108, 109.

A prevailing error, and an exceedingly hurtful one, is, that the Jews were under the divine government in some extraordinary and inimitable manner: that God was partly their self-constituted, and partly their elected chief magistrate: that he was their king in some other way than he is king of other Christian nations: that the Jews were under a peculiar *Theocracy*. This error Mr. C. ably combats.

“We do, indeed, hold that the Jews were under a Theocracy; but so also are all baptized nations. They are as truly taught of God, and as firmly bound to serve him, as the Jews ever were. They have, at least, as great advantages for knowing his will and for doing it as the Jews ever had; and it is difficult even to imagine how Christianity could ever relax the obedience of nations, or remove farther away from them the eye and the hand of that providence which so intimately superintended the affairs of the Jews. ‘Is he the God of the Jews only, and not of the Gentiles? Yes, of the Gentiles also,’ who have a greater abundance of his oracles and law than the Jews, before the coming of Christ, ever enjoyed.”—P. 131.

But was there not something in the manner in which that government was managed; altogether unlike that which obtains in other nations? Our author thus solves this query.

“Besides, it must not be overlooked, that God’s government of the Jewish nation was carried on by the usual and visible instrumentality of *human government*. All the orders of men were employed, as agents in his government of the people, which have ever been employed in any civilized and well-ordered state. There was among them a written statute-book of primary essential law. There were successions of supreme rulers. There were judges, priests, ministers of religion, prophets, teachers of the law, schools, places of worship, &c. God never was their King, in the sense of appearing in person, sitting on a throne in the midst of them, and dispensing with the usual agents and instruments of government. So far was this from being the case, that all the while God was their King, the people had *complete forms* of government, in which they took part, and which they could, and did, change at their pleasure. At one time, they were ruled by a military chief, as Joshua; at another, by judges; at another, by a pontificate, as Samuel; again, by an elective monarchy, as under Saul; and afterwards, by a hereditary monarchy, from David down to the time of the captivity in Babylon, &c. But whatever form the supreme magistracy assumed, the law by which it was to be guided was still the same.”—Pp. 131, 132.

One step further. Had not these rulers extraordinary helps of such sort, and to such an extent as to render the whole administration, God’s and not man’s? Mr. C. is aware of this objection and thus meets it.

“It may be objected, that the Jews had the Shechinah, the Oracle, prophets, &c., to consult, which no other nation ever had, or can again expect. It is answered; that Christian nations have the real Shechinah—the true Urim and Thummim—the whole word of God or of Christ, speaking most clearly, wherever he is consulted, on any matter which it really concerns an individual or a nation to know. They have in *one book*, of easiest access, all the oracles, all the writings of their prophets, all the divine hymns, and all the wisdom of God which the Jews ever had. They have them as near at hand, spoken in as plain a language, accompanied with as much solemn and impressive grandeur, verified by as many instances of performance, and assigning as clearly the reasons for the providential acts of the same God. In fine,

what did the Jews of old know of God and of his government, that we, under the full light of the gospel, have not the means of knowing greatly better than they?"—Pp. 132, 133.

To this, we would add, that we never find the Jewish magistrates consulting Urim and Thummim in their ordinary civil transactions. We have not an instance in the whole period of the Judges, four hundred years, and very few during any period. And, besides, of what use could Urim and Thummim be; or even their prophets, who now and then appeared among the people—of what use could any of these be in the ordinary administration of justice, and adjudication of local affairs in the thousands of villages and towns and cities, with which the land of Judea was so thickly crowded? of what use could they be to the inferior officers and judges in these different localities? or even to the Sanhedrims and chief rulers of the various tribes? The Chief Magistrate might have Urim and Thummim at his hand on an emergency, and it might, with difficulty and inconvenience, be consulted in a few instances, by the heads of the tribes, but most assuredly the ordinary business of government was carried on without any other resort than this written law among all "the thousands of Israel." This difficulty about the Theocracy may be summarily dismissed. It is an insult to the Most High to imagine that he became the *civil* magistrate of the Israelitish commonwealth; and a wicked disparagement of the New Testament dispensation to suppose, that, after all, the nations are now and must remain in a more unfavourable condition, as far as the knowledge of the will of God is concerned, than the nations under the Old: we say, "the nations," for prophets were sent to others besides Israel.

(To be continued.)

#### ROMANS XIII. 1—7.

The following criticism on this much controverted passage is from the pen of a distinguished *Seceder*, REV. WM. MCCREA, minister in Scotland. We commend it to the attention of those in the same *nominal* connection, who will have it that this passage means the then existing Roman authority. Mr. M. considers such an application of it "absurd." It occurs in a foot note to page 63 of his "Defence of Civil Establishments of Religion."

"In this text we have obviously a general sentiment laid down of what magistracy ought to be. This has been denied by writers on the other side (against establishments) in order to evade the confounding argument with which the sentiment assails their scheme. 'The Apostle,' says Dr. Heugh, 'speaks very evidently of the powers that then were.' (Constellations, p. 66.) But how this is so very evident, it is not easy to perceive. I appeal to any plain unsophisticated man, if there is not abundant evidence in the passage itself, that the Apostle speaks *generally* of the character and duties of magistracy, and not with particular reference to the tyrannical and wicked rulers, who at that time swayed the sceptre of Rome. The Apostle says, 'Rulers are not a terror to good works, but to the evil.' Did Nero answer this character? The Apostle says, 'Do that which is good and thou shalt have praise of the same.' Had the Christians this? They were the best subjects of the Roman empire. But had they 'praise' for being so? Why the merest tyro in ecclesiastical history knows that in spite of all the loveliness of their conduct, and their distinguished benevolence towards their very enemies, on the simple ground of their being Christians, they were deprived of their civil rights, and persecuted even to imprisonment and death. Was this on the part of the magistrates to be 'the minister of God' to them 'for good?' And yet with such evidence of the *absurdity* of this view of the passage, we are coolly told that the Apostle speaks 'very evidently of the powers that then were.'"

We add in reference to the interpretation of this passage, that the *later* expositors of the Neronian school,—all at least who live in free countries—find it necessary to be inconsistent that they may be tolerable. They first endeavour to prove from the *unlimited* phraseology of the 1st and 2d verses, that the Roman government *must* be meant. What then? Is every government, even a usurped and tyrannical one, to be obeyed for conscience sake? No—say they—to be entitled to such obedience the “powers that be,” must rule by the will of the people. Ah! Is it so? But where do you find this? Is it in the passage? No. The passage says not one word as to the *origin* of the power. So that these expositors are not only inconsistent with themselves; they are also guilty of foisting into the passage a limitation, about which it says nothing! Nor is this all. For while thus introducing what is not in the passage, they refuse to allow the limitations of the latter part of it—those containing the description of the kind of power to which the Christian should, in conscience, be subject. They look at one part only of the passage—they *make* a principle to help them out with interpreting it—and then slur over the rest of the passage which is so directly opposed to their cherished interpretation! We again commend them to Mr. McCrea.

Ed. Cov.

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## FOREIGN CORRESPONDENCE.

### SCOTLAND.

#### *Edinburgh—its location, Martyrs' Monuments, Antiquities, &c.*

Having spent the Sabbath after my return from the lakes, in Glasgow, I set out by railway on Monday, September 18th, for Edinburgh and the interesting localities in its vicinity. You have a choice of three railway routes between the two great cities of Scotland—a southern, by Lanark, a middle, by Airdlie, and a northern, by Falkirk. I chose the latter, which, after its separation from the Stirling road, about four miles from Falkirk, passes through a highly cultivated and beautiful district, and near many localities of historical interest. Harvest was just finished,\* and certainly any people might be proud of such rural prospects as I witnessed during an hour's ride along this western shore of the Firth of Forth. The fields are large and neatly shorn; every head gathered—the stack-yards crowded with from twenty to double the number of stacks, equal in size, finely formed, and mostly thatched—the farm-houses large and encompassed with outbuildings replete with every convenience and implement necessary for the operations of the scientific farmer—the cattle giving ample evidence, in their sleek hides and well-developed forms, of abundant nourishment and skilful tending. All this met the eye. I could not, however, but reflect how little all this could be taken as a criterion of the real condition of the actual labouring agricultural population. Each of these farms is, probably, let at about four guineas an acre annual rent—some of them, perhaps, six—a farm of one hundred and fifty acres, paying, of course, from \$3000 to \$4,500 per annum to some landlord, to be spent, it is

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\* The harvest had not yet commenced in the higher moorland farms. I saw reaping just before I left Scotland.

likely, in keeping up a luxurious establishment in some other country : or in a worse way.

At Linlithgow, a town of the highest interest, historical and antiquarian, twelve miles from Edinburgh, I would gladly have stopped for a few hours to take a view of the Abbey and the palace, both now in ruins, but my limited time forbade. They are among the best preserved of Scottish antiquities, as they were once, particularly the Abbey, among the proudest of Scottish edifices.

I passed on to Edinburgh, and meeting with a friend, Mr. Thomas Muir, an old resident of the city—to whom I had a note of introduction, I set out, at once, to explore, with his ready and efficient aid, the renowned “Auld Reekie.” Edinburgh lies about a mile and a half south of the Forth, and is built upon three hills—which we will call, the north, the middle, and the south hills. Between the north and middle hills, is a deep valley, once occupied by a lake, the North Loch. The valley to the south of the middle hill was also in former times filled with water, the South Loch, but is now occupied by the Cowgate, the filthiest street, I judge, in Europe. The new town is built upon the north hill, which rises rapidly about a hundred feet above the valley below, and then ascending for a few hundred yards with a very gentle acclivity, again descends for half a mile or more towards the north, until it reaches the level plain through which flows off the Water of Leith, this latter constituting the western boundary of the hill, while in the east it terminates at the distance of about a mile in the lofty eminence, crowned with monuments, called the Calton hill.\* This north hill is covered by the new town, the “city of palaces,” as it has, with some exaggeration, been proudly styled. Some fine buildings and monuments, all modern—are here pointed out to the stranger: to me, however, the principal objects of interest, in the new town were those which I saw in the Antiquarian Museum, in George st. There is the pulpit of Knox, a very plain oaken structure, consisting merely of four posts, three or four inches in diameter, some six feet high, and about four feet apart, supporting a very rough floor at about three feet from the bottom, and boarded up—for it is no better—from this to the top, leaving an open space on one side, which never had a door, for allowing ingress and egress. Certainly, it is a rude specimen of a pulpit, but, if the tradition be true that it is John Knox’s, it has been pretty intimately associated with some of the ablest and boldest utterances, and some of the most stirring and glorious scenes the world has ever witnessed. Just beside the pulpit, is very appropriately placed Jennet Geddes’ stool—the identical cutty stool—as it is affirmed—with which that heroine saluted the astonished ears of the Reverend Bishop in St. Giles’ Kirk, for venturing to “say mass at her lug.” This renowned weapon is nothing but a common camp stool, looking, notwithstanding its age and past services, as if it might still be of use in a similar emergency. Next to this, stands an instrument which cannot be looked upon without some degree even of awe—it is the very “Maiden” employed in 1661, in the beheading of Archibald, Marquis of Argyle, the first, as he was the most eminent in rank, of the martyrs, who suffered death at the hand of Charles II., and his bloody successor. The same instrument had been before used in

\* From this hill there is the best view of the city.

1581, in the execution of the Regent Morton,\* as it was afterwards, in 1685, in the beheading of the Earl of Argyle. It consists of two pieces of scantling, a few inches in thickness, about four or five inches apart, and about eight feet high, set vertically, and supported by a third connected with a cross-piece which joins them at the top, and then passing off to rest upon the ground at the distance of some six or seven feet. In each of the upright posts is a groove or slide through which a heavy blade of steel about six inches from back to edge, may be raised, and then descending by its own weight, "do the deed" upon the neck of the condemned which lies upon a connecting piece, covered with lead,† about two feet and a half or three feet, from the ground. For facilitating its operations, the blade is set with its edge inclined. The machinery for raising the blade is of the simplest and rudest description—it is nothing more than a cord which passes through a pulley attached to the upper cross-piece. With this rude instrument, much precious blood has been shed—blood some of it, at least, which still, like the blood of Abel against Cain, cries to God against the blood-stained throne of Britain. Britain has an awful reckoning before her for the blood of her martyred saints. Near the "Maiden" is a flag which waved upon the field of Drumclog, and in a case not far off, is one of the original copies of the National Covenant, the signatures still mostly legible, a standing record against a covenant breaking nation. We lingered some time in this depository of Scotland's memorials, for the collection is not limited to matters interesting for their religious associations, but embraces antiquities of every description; some of them very old indeed, as far back as the times of the Romans.

The middle hill embraces the *localities* of the greatest interest around Edinburgh. It is a ridge, rising by a very gradual inclination from the plain on the east, and ascending for three quarters of a mile, when it terminates in a rocky promontory, a few hundred feet in width, three hundred and eighty-three feet in height, from the level of the sea—probably three hundred from the plain below, and nearly perpendicular on three sides. On this hill stands the "Old Town." On the plain from which the hill takes its rise, and facing the ridge is the ancient palace of Holyrood, a quadrangular building, enclosing a court within, and imposing enough in its architecture, especially in the western front, where is the principal entrance. Here are still shown the apartments occupied by Mary, the godless Queen of the Scots. They remain in the very state in which she left them; and certainly they are plain enough. They consist of four or five rooms, the largest by no means spacious, and the smallest but little larger than a good sized pantry. This is her tea-room; in which she was at tea with Rizzio when Darnley entered with his accomplices, and dragged him away to death. The furniture has been good, but not remarkably so, and there seems to have been very little of it. After inspecting it, floor and all, I can see no good reason to doubt that the stains on the oaken floor at the entrance to the queen's apartments, are the traces of Rizzio's blood. Poor Mary! She was the victim of bad passions, fostered by a popish education in the most licentious court in Europe. Hers was an "obdurate heart:" and fatal to her, and sad to Scotland was the day when she took possession of Holy-

\* It is a remarkable fact that Morton, who had introduced the "Maiden" from the continent, was the first to suffer by it.

† In the lead are still the dints made at the executions.



rood. When will protestants cease to cherish the memory of a proud, sensual, ungodly woman ?

Passing out of Holyrood, and proceeding westward, you enter upon the Canongate, a narrow and somewhat crooked street, which ascends the ridge, until, under this name, and as High street and the Lawn Market, it passes on to the Castle, which crowns the lofty promontory on the west. This was, originally, the only street in Edinburgh, and continued so until the South Loch was drained, and the Cowgate formed—with which it was and still is connected, mainly, by steep closes and narrow streets or wynds. As you pass up the Cowgate you find yourself in the neighbourhood of many localities of historical interest. Not far from the palace, was, in former times, the Netherbow Port, where, from 1661 to 1688, the head of the martyr Guthrie, was exposed to the winds and rains of heaven, and the sneers of apostates and persecutors. The gate is now removed, but its location is still known. A little further on, on the left hand, is the house of the Regent Murray ; a long, two story house, with a projecting balcony. It is now used as a Free Church school-house. At some distance on, the street widens suddenly to about two hundred feet broad, and takes the name of the High street. Just at this point, about one-third of the way to the Castle, on the right, is John Knox's house, which forms the angle where the street widens, and is, in consequence, a very prominent object, as you look *down* the High street. It is a frame house, and being in very bad repair, scarcely affording accommodations for the book-binders who occupy a part of it, it will, in all probability, be soon removed. Indeed, the Free Church has had it in contemplation to erect on the site, with some other lots in connexion, a church to be called John Knox's Church. Perhaps I may be allowed to suggest, that they first see to it that they, as a Church, hold the principles, and especially, manifest the uncompromising boldness and zeal of their national reformer. Still, the project is a good one, and its execution has been hindered only by the severe commercial embarrassment of the last three or four years.

Still going westward, you pass, a few hundred feet beyond John Knox's corner, the opening of Blackfriar's Wynd ; a narrow, steep, and dirty avenue, leading to the Cowgate, once the residence of bishops and nobles ; but remarkable chiefly from the fact, that at the mouth of this wynd, Mitchell attempted to shoot Archbishop Sharpe as he was about to enter his carriage ; an attempt for which he was executed ten years afterwards, under circumstances of more than ordinary duplicity and cruelty, even for those times. A little further on, the street leading by the North Bridge, from the New Town, crosses High street, and proceeds, by another bridge *over* the Cowgate, to the south hill. Passing on some hundreds of yards, we come to St. Giles' Church, or Cathedral, a very celebrated and very strange looking building—like nothing in the building way that I ever saw before—very large, and capable of being divided, and actually being divided since the Reformation, into a number of auditories where different congregations may worship at the same time.

Before you come to the space where St. Giles' stands, you pass a spot full of interest—the Cross of Edinburgh—once designated by a stone turret, now marked merely by a circle of stones in the pavement. Here, in olden time, were laws promulged, proclamations made, and criminals executed. Here suffered some of the martyrs, among

others, Donald Cargill, and Hackstone, of Rathillet. At the north-western corner of St. Gilés', once stood the dreaded Tolbooth of Edinburgh, nearly blocking up the street—there being only some seven feet between the Tolbooth and the Church. This was—it has been taken away—"The Heart of Mid Lothian."\* In this neighbourhood, and within a few steps to the left, are the old Parliament House—a fine room, still used by the courts of law; and the Advocates' Library, where there is another original copy of the National Covenant, and also one of the solemn League and Covenant. The latter I did not see. To my great regret, it had been taken down for the purpose of being cleansed, and bound. The next point of interest beyond the Cathedral, is the "West Bow," formerly a crooked, exceedingly steep and narrow street, which connected the upper end of High street with the Grass Market on the left. Passing this, for the present, we proceed onwards to the Castle, standing in frowning grandeur upon the very extremity of this middle hill. Before the entrance, is a wide area some two or three hundred feet square, its walls overhanging the vallies lying deep below on either hand. Crossing the drawbridge over the moat, (about thirty feet across and about twenty in depth,) you pass to the right, and winding up and around the base of the principal battery, and passing through a gate on the northern side of the Castle, you are fairly within the limits of this ancient fortress. Over this gateway is the chamber in which the Marquis of Argyle was confined some time previously to his execution. In the Castle, you are shown the ancient Regalia,—a beautiful crown, said to be as old as the days of Bruce, or even older; a sceptre, also very ancient, and, of course, the identical sceptre with which the acts of the Scottish Parliament were touched, in token of the foyal assent; and a sword of state, a singularly elegant specimen of artistical skill; it is as old as the beginning of the sixteenth century. These are, indeed, but baubles; still, I confess, I viewed them with interest; partly on account of their antiquity, partly for their associations, and partly because they serve as memorials of the former independence of Scotland, and so may be of use at some future day; not as *royal* toys, but in helping to re-awaken a determination to shake off what is really, under another name, the yoke of England. Those who take an interest in such matters, may see in the Castle the room in which James VI., the cowardly, pedantic, treacherous, despicable son of Mary, Queen of Scots, was born. It is a very small room, about eight feet square, with one small window looking down upon the valley of the Grass Market. This, with Mons Meg, a large cannon, nearly four hundred years old, and a kind of national palladium, is all that the Castle possesses of any peculiar interest. It is an impregnable fortress. It has never been, and could not be, taken by assault. From its situation, the reader will at once see that it completely commands the whole city.

\* About here—both above and below, chiefly on the north side—are those high houses of which every body has heard. They stand with their high, peaked gables to the street, and are from seven to nine stories high, on the upper or High street side, and from eleven to fifteen on the side next the northern valley. The view from the north hill, as you look across the valley—about 200 yards wide—upon these ragged, old, dark, and apparently tottering edifices, is of the most striking character. There is nothing like it any where else, and there never will be such a city as this Old Town built again. See from the point mentioned, its appearance is almost terrific. And nearly every house has its traditions of history. Those fond of such inquiries will find enough to employ and gratify them in the five volumes of "Chambers' Traditions of Edinburgh."

The prospect from its northern battlement is exceedingly fine, embracing the New Town, the Lothians, the Forth, and the "Kingdom" of Fife beyond, with the Frith on the east, and the celebrated Bass Rock. Altogether the Castle and the scenery from it surpassed my expectations.

Leaving the Castle, and retracing our steps down the Lawn Market, we come again to the West Bow, of which the upper extremity still remains, and in the same condition, allowing for the encroachments of time, in which it was when the martyrs, Argyle, Renwick, &c., were led down its steep descent to the scaffold in the Grass Market. The central portion has been removed, and stairs, used by foot-passengers, substituted. The distance is short, and after descending the stairs you find yourself in the lower and other remaining portion of this fatal street, which here runs in a south-westerly direction, and opens into the north-eastern corner of the Grass Market; a space some four hundred yards long, and nearly a hundred wide, at present paved throughout, and still surrounded by buildings, many of which are evidently ancient, bearing upon their fronts and upon their pinnacles, carved coats of arms, the insignia of bishops and nobles, their former and now disregarded occupants. Just at the corner where the West Bow enters is the cross, marked by a circle in the pavement, where the martyrs suffered; enduring the scoffs of the godless multitudes, noble and ignoble, who filled *this* area, and hung from *these* battlements and windows. At the farther extremity of the Grass Market was the West Port.

\* From this point, we may turn into the Greyfriar's Church, and survey its monuments, and refresh our recollections of the momentous events of which it was the scene. This, in my next. J. M. W.

### GENTLENESS.

Gentleness, or affectionateness (*χρηστοτης*). This is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance all together. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which from many a beloved form, wards off at once the summer's glow, and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depth, and all its delicacy. It is every melting thing included in that matchless grace, "the GENTLENESS of Christ." (2 Cor. x. 1.) *Rev. J. Hamilton.*

### FAITH.

Whether it means trust in God, or fidelity to principles and duty, Faith is love in the battle field. It is constancy following hard after God, when the world drags downward, and the flesh cries, "Halt." It is zeal holding fast sound words when fervour is costly and sound words are obnoxious. It is firmness marching through fire and through water to the post where duty calls and the captain waits. It is Endure Before

Ahab. It is Stephen before the Sanhedrim. It is Luther at Worms. It is the martyr in the flames. Oh, no! It is Jesus in the desert. (Matt. iv. 1—11.) It is Jesus in Gethsemane. It is Jesus on the cross. And it is whosoever pursuing the path, or finishing the work which God has given him, like the great forerunner, does not fear to die. *Ib.*

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#### THE PURGED BRANCH.

Every fruitful branch is purged. "The husbandman purgeth it that it may bring forth more fruit." It is the propensity of even fruitful branches to wanton into excessive foliage. But besides spoiling the appearance of the vine, the sap spent on the leaves is stolen from the grapes, and the excessive shade keeps out the sun. The husbandman prunes these shoots and suckers away, and while he makes the branch more sightly, he lets the noon-beams freely in, and makes the clusters richer. So is it with the sincerest Christians. In prosperous weather, when all goes well with them, they are apt to flaunt out in worldliness, and luxury, and pride. They grow selfish. They study their own ease. They seek great things for themselves. And the Husbandman, watchful and considerate, consulting his own glory and the fruitfulness of the vine, the Husbandman comes, and with the pruning shears of some afflictive providence, lops the deforming shoots away. It is not to hurt but to heal the tree that the Husbandman handles the pruning-hook. In deep dejection of spirit, Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thought more spiritual, and your character more consistent. Be thankful that it was the pruning knife and not the weeding hook which you felt: for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign. (2 Tim. ii. 12.) *Ib.*

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#### "IF I PERISH, I PERISH."

The magnanimity of Queen Esther, in venturing her life for the cause of God's people, cannot be too highly applauded. The language which she used on the memorable occasion is peculiarly striking. It is often mentioned as descriptive of a sinner under concern about his soul, who is afraid to venture into the presence of God; but the circumstances are by no means similar. Esther thus describes her situation, "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, *who is not called*, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days;"—nevertheless, such was the urgency of the case,

that she added—"I will go in unto the king, *which is not according to the law: and if I perish, I perish.*" Now, compare this with a sinner who is anxious to obtain the favour of God.

1st. No one might venture into the presence of the king uncalled; but every sinner is called, invited, and commanded, to approach the divine footstool, and to seek and expect everlasting felicity through faith in the Redeemer's blood. 2dly. Esther had not been called for thirty days; but God is sounding in the ears of sinners every day, and many times a day, "Come unto me. Seek ye my face. Turn ye, turn ye: why will ye die? Draw nigh to God, and He will draw nigh to you. Come boldly to the throne of grace, that ye may obtain mercy, and find grace to help in time or need." And the great complaint of the Saviour is—"ye will *not* come unto me that ye might have life." 3dly. It was doubtful whether Ahasuerus would hold out the golden sceptre; but the golden sceptre, the signal of God's willingness to receive the chief of sinners, has been held out, and never moved from that position, day nor night, for 5000 years. 4thly. The sentiment contained in the words—"I will go in unto the king; and if I perish, I perish,"—is quite inappropriate, when applied to a sinner approaching God. *None ever perished at his footstool.* All the offers of mercy originate with God—every step towards a reconciliation between the Creator and his offending creature began in heaven. If a sinner feel solicitude to possess the divine favour, half the work is done; for the great difficulty is to make men willing to be saved, in the way of God's appointment. Therefore, if any anxious and inquiring soul should become acquainted with these remarks, I wish to apprise that person, that *every thing is in his favour.* Jesus Christ the Redeemer invites him, yea, commands him to come; and adds by way of encouragement, "Whosoever cometh unto me, I will in no wise cast out." Consider these things, my friend, and you will perceive that *you are called*, and you will perish if you do not obey the call. *You are invited*, and you must perish if you do not accept the invitation.—*Evangelical Magazine.*

[For the Covenanter.]

## HONOUR THE LORD WITH YOUR SUBSTANCE.

MR. EDITOR,

If, in running your eye over this sheet, you think the remarks likely to be useful, will you allow them a page of your valuable periodical?

"*And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations.*" Luke xvi. 9.

That in the present day there are many evils, inconveniences, and embarrassments to the church,—growing out of the backwardness of many of the faithful to contribute to the necessities of the church and her institutions, "*according as God has prospered*" them; will not be denied by any who will candidly and seriously look into the matter. That there are many, who by their offerings show that they take an interest in the prosperity of our beloved Zion, is cheerfully granted, but that there are numbers, and especially of those living in easy circumstances, who, when a demand is made upon their pocket, care little whether the church sinks or swims, is too plain, and too obvious to be seen, to admit of a doubt, or to be concealed from any observer.

If there were not some grounds for these charges, why are our ministers so often brought to the painful necessity of craving and urging upon their congregations time and again, to the constantly recurring necessities of the church? Why are Chairmen of Committees, Boards, &c. &c., put to the unpleasant task of writing dunning addresses to the church to support one and another of her institutions? Even the common salary of a minister is often far below what would be needed for an honest, not to say a respectable, living:—And this not only among the poor, but among some wealthy congregations. I have heard of a minister, and a faithful servant of the Lord Jesus Christ, out in the west, who, that he might have a house to preach in, found it necessary to make a liberal subscription himself, but having not wherewith to pay, he was obliged to go and work it out in weather-boarding! O tell it not in Gath. And next, he had to saddle his horse, and travel whither he would, watering and refreshing some needy portions of the Lord's heritage; for these Christian people had allowed him time to himself, although well able to take it all!

This churlish principle is seen in every way and place where there are pecuniary contributions solicited. Perhaps you may sometimes have observed when Sabbath collections are being taken up, the receiver pass along in front of a pew where sits a family, the most fashionable it may be, and best dressed in the meeting-house,—the head of the family drops in something, and this not always perhaps: while the rest have learned to let it pass without a blush, although God has told them, "to lay by them" on that day, "as He has prospered" them. Some there are, who, instead of coming forward and inquiring what funds are needed for building a meeting-house, fencing a burying ground, &c. &c., rather contrive to absent themselves from the meeting where such business is expected to be transacted; or, perhaps they cavil and find fault with the arrangements made by the brethren who have met; and all this to get away in the smoke, and get clear of furnishing a copper, although they might take it ill enough, were they told to take the lowest room, or pew, in the meeting-house, or refused a place to bury their dead around it. Other some, when asked to contribute to a foreign mission, reply, there is enough of work to do at home; or, the time is not come; the time is not come; for then the Lord will do his own work. Ask them to contribute to the Theological Seminary, something else is in the way.

With many in the church who are able to live independently, there seems to be very imperfect views of what is duty in these respects. Do they remember that it is "according as God has prospered" them, that he requires at their hand? do they remember that the widow's two mites were of more account with Christ, than the gifts of the rich? Suppose now that your brother, who is more incumbered in his means than yourself, but who pays not much less than you do, lower his stipend from three or four dollars to thirty or forty cents, what would you think of him? you would soon say he was leaving the burden upon you, that he was an ecclesiastical pauper, &c. &c. Now, truly, so long as you and he continue at your present subscription, this is just the case with yourself; for either he should fall or you should rise. Suppose now, two church members, one just able to maintain his family, the other a merchant or mechanic, who has clear gains at the end of the year to the amount of two or four hundred dollars. Suppose their subscriptions to have been respectively five and eight dollars. Now, do you

think that the Head of the church does not, instead of eight dollars, challenge some twenty-five—thirty or forty dollars of these gains, as his own? The same with respect to two farmers; the one raises fifty, the other five hundred bushels of wheat. Now, if the latter could not be persuaded to give ten times as much, might he not at least give six or seven times as much as the former. If those who have ability, would calculate in this way, it would soon put funds into the hands of the church to carry out her designs.

Various excuses will be suggested by the enemy. You will say, I am more embarrassed, notwithstanding appearances, than may be supposed. Now I ask, how are you embarrassed? Have you been making new purchases of some kind? adding another farm? adding house to house? &c. &c. Verily, you should never engage in operations of this kind, which interfere with paying to the church "according as God had formerly made you to prosper." Or can you not pay the stipend, &c., which might reasonably be expected of you, and yet your own house is well furnished, ceiled and plastered; and you are very punctilious as to having your family set out in the latest fashions, suitable changes of apparel for the several seasons, summer, winter, autumn, and spring? Verily, if these things interfere with our duty in the matter of casting into the church's treasury, let us be afraid God will "visit for these things."

There are various ways in which God may show his displeasure against those who are delinquent in those things. He may once and again, cause to be seen in the vicinity of the barn yard of the farmer, the bones of dead animals lying bleaching around; or he may reserve for a death-bed, a cup of the wine of astonishment, or perhaps this generation is the last in which there will be even a profession of the true religion in this family. Some of these things, it is to be apprehended, will one day be found true, notwithstanding there may be a good deal of noisy zeal shown for religion in which it does not draw upon the pocket. In some denominations there are men of this stamp, who are scarcely accessible, or can be hardly reminded of their duty with impunity. Nay, some of these Christians are not to be "taken with hands;" but the brother who would approach them must needs be "fenced with iron, and the staff of a spear." But let such remember, that there is one who can make his sword approach even such thick-skinned Leviathans.

O let all selfishness be done away with, and let all endeavour the bringing about of that glorious time,

When Zion and Jerusalem too,  
His name and praise may well record,  
When people and the kingdoms do  
Assemble all to praise the Lord.

D. G.

#### PITTSBURGH PRESBYTERY—ORDINATIONS.

Pittsburgh Presbytery met in New Alexandria, on Thursday, Nov. 23, 1848. Ministerial members present were T. Sproull, J. Crozier, J. Galbraith, J. Wallace, T. Hannay and G. Wylie. Rev. J. Dodds, of the Lakes' Presbytery, being present, was invited to a seat as a consultation member. The Moderator, Rev. J. Slater, being absent, Rev. Jno. Wallace was called to the chair. Presbytery proceeded at once to the

order of the day, which was the ordination of A. McLeod Milligan to the pastoral charge of the New Alexandria congregation. Mr. R. J. Dodds being present, and having some prospect of being sent out to Hayti this fall, was also called upon to deliver trials for ordination. His subjects had, in anticipation of this, been assigned at a former meeting of Presbytery. After hearing a lecture and sermon from each of the candidates, which were unanimously sustained, Rev. Jno. Wallace preached the ordination sermon from Jonah iii. 2, "Arise—and preach the preaching that I bid thee;" in which he set forth the commission of the gospel ministry, the nature of their work, and the manner in which it is to be performed. Rev. J. Galbraith proposed the usual questions, Rev. T. Hannay offered up the ordination prayer,—Rev. Jno. Crozier gave the charge to the pastor,—Rev. O. Wylie the charge to the congregation,—Rev. T. Sproull the charge to the Missionary. These proceedings occupied the whole day. Presbytery adjourned to meet on the following morning, at 8 o'clock. Mr. William A. Acheson presented a certificate of dismissal from the New York Presbytery to this, and at his own request, the clerk of the Presbytery was instructed to certify him to the Illinois Presbytery when he shall require it. Presbytery occupied nearly the whole morning hearing a report of the board of managers, appointed to superintend the erection of buildings for male and female seminaries, upon ground donated by Mr. J. Kelly, of Wilkinsburgh, and devising plans for the prosecution of the work. The board have selected the sites for the buildings, one at each end of the borough of Wilkinsburgh, about three quarters of a mile apart. The names of the respective institutions are to be, Westminster College, and Westminster Female Seminary. Every minister and elder in this Presbytery are instructed to use their best endeavours to raise money for the erection of the buildings. From present appearances, this work will not flag for want of energy and earnestness on the part of the Presbytery.

As Mr. J. Cargill Gibson is pursuing his studies under the care of Rev. J. Blackwood, not being able to avail himself of the advantages of the Seminary, a committee consisting of Rev'ds. Blackwood, Sproull, and Hannay, and elders Henry and Carson, were appointed to hear from him a sermon during the winter.

Mr. Boyd McCullough was received under care of Presbytery as a student of Theology. A resolution was passed, instructing former Clerks to bring forward, at next meeting, all the papers in their possession belonging to Presbytery. Adjourned to meet in Wilkinsburgh, on the second Tuesday of April, 1849, at 10 o'clock, A. M.

*Communicated*

(For the Covenanter.)

### DAYS OF THANKSGIVING, &c.

MR. EDITOR:—For some time I have been desirous to obtain your opinion respecting a practice about which there is "diversity of sentiment" in this city, and which in measure destroys the uniformity so desirable in the church. I allude to the practice of substituting the day of thanksgiving appointed by the Governor of the State, for the day appointed by the Supreme Judicatory, and observed by the church. Formerly the change was made by the *first* congregation only, but this year I observed that the *third* congregation coincided with them in the arrangement; the Rev. Mr. Chrystie occupying his own pulpit one part of the day, and the pulpit of the third congregation the other. I suppose the day was religiously observed by the communicants of these congregations generally, while some of them I know preferred the



appointment of Synod, and in its observance united with the Church. Every change in the religious habits of "Covenanters," awakens dissension, and this case forms no exception. One party thinks this change right and acts accordingly, the other thinks it wrong, preferring the original appointment.

For the substitution it is argued, 1st. That it is much more convenient for business men. On the Governor's day they can worship God without loss, and without distraction, while to shut the store on another day, is not only inconvenient but a great loss. 2d. That the practice is common in Ireland, and has been sanctioned by Synod itself. 3d. That we should neither court notoriety, nor provoke reproach by our religious observances when we can just as well avoid them. That in this case the spirit of Synod's decree is carried out, the day of thanksgiving is observed, and all appearance of singularity on our part carefully avoided.

On the other side, it is replied—1st. That while it may be very convenient for the rich and business men generally, it is very inconvenient for some of those who are in the employ of others, many of whom—females—find the Governor's thanksgiving a day of toil and drudging to them in preparing the sumptuous entertainments usual on this occasion. They cannot control their time, by the change they are robbed of the thanksgiving, and they think the strong should bear the infirmities of the weak. 2d. That such changes are made in Ireland, is denied: and even if they were that would be no rule of duty. They know that the congregations of Belfast and Londonderry have been permitted by Synod, when the fast or thanksgiving falls on the market day, to keep it on the day following—viz.: change from Wednesday to Thursday of the same week, not on the principle of serving God with what costs them nothing, but because it was found impossible on the market day to worship without distraction. 3d. They think the practice tends to destroy the unity of the Church. That so far from the "witnessing church" keeping a day holy to the Lord, if this practice gain ground, we will have only congregational thanksgiving: Those in Vermont will keep one day, those in New York another—so of Pennsylvania, Ohio, Illinois, &c. &c., and the thanksgiving service will likely hang upon the contingency of a state appointment. It can hardly be expected that men will be singular enough to bear the inconvenience and the loss of a whole day, merely to give thanks to the source of all good for a whole year's mercies, privileges and enjoyments! 4th. They call it, nullification—a putting the authority of the Governor above the authority of the Lord Jesus Christ. That the power to appoint a public thanksgiving is vested in the Supreme Judicatory—that when the appointment is made it is to them the will of the head of the Church with which they may not interfere. That in this case our Lord Jesus Christ sent them word through the Supreme Judicatory, that it was his sovereign will and pleasure, that they should keep holy to him a certain day in November, to call to remembrance his wonderful goodness. That after his appointment was announced, Governor Young sent them word by public proclamation that it was the will of his excellency, that according to custom they should keep a different day in November as a thanksgiving. They say of the two we will obey the Lord Jesus, we will unite with the witnessing church in this joyous service, and we will bear cheerfully the reproach which may come upon us for so doing.

A great deal more is said on both sides, but I have submitted the substance of the arguments. And I know that many will be glad to know your opinion, or through the magazine, to know the mind of the church on this subject. If it be a matter of no moment whether *or not* the Synod's appointment be respected, then the session of the second congregation, *which always keeps the day appointed by Synod*, should unite with their brethren, and thus prevent agitation, as the majority in this city is now clearly for the Governor's appointment.

A FRIEND TO UNITY.

New York, Dec. 1848.

We do not hesitate to give our judgment in the case presented by our correspondent. We are decidedly against such changes. Cases may possibly occur in which congregations may be *shut up* to the necessity of substituting some other day for the time appointed by Synod. This *may* be so; but we are, in conscience, opposed to changing so as to suit Governors' proclamations. Even in case the government were a Christian government, and distinct appointments were made, by each, and of different days—if such a thing could happen—the only result

would be, if the government day were at all kept, that the members of the church would have the privilege of two days thanksgiving exercises, instead of one. Even in such circumstances, a period deliberately fixed by the Church ought not to be dispensed with. If so, how much more unwarrantable is the substitution of the day appointed by the proclamation of civil authorities, whom we refuse, on account of their rebellion against the law and authority of Christ, to recognize as God's moral ordinance of magistracy? It is in itself, a good thing to call upon a nation to thank God for his mercies: so it was a good thing, in itself, to offer sacrifices, and to observe other rites under the former economy, but does not God say—Isaiah, chap. i., to the “rebellious princes” of Judah, when they appeared in his courts, “who hath required this at *your* hands? *your* new moons and *your* appointed feasts my soul hateth.” And is not the same rule of divine procedure, embodied in the 16th verse of the fiftieth psalm.—“But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in *thy* mouth.” The government of New York makes no acknowledgment of the supreme dominion of Christ, or of the paramount authority of his word; and if the present Governor be a Christian man, he is better than most of his predecessors. What then are we to think of such “feasts?” Can they, observed under the authority of proclamations from *such* a source, be acceptable offerings to the Most High? But whether or not, and perhaps we ought not even to hint a judgment in the case—how can we who believe the authorities to be in open hostility to the sceptre of Immanuel, receive from them calls to religious services? So doing, would we not practically nullify, or stultify our testimony? And still more, how are these days observed? If they are observed elsewhere, as they are in this city, we are constrained to say, that we should be sorry to show them our countenance. Some few spent a part of the day in the sanctuary—to most it was *merely* a holiday. The evening particularly, was devoted, for the larger portion of the population, to the ordinary, or rather to extraordinary amusements. It was an evening of harvest to the theatres, circuses, public shows, and other places of public resort. We feel pretty safe in saying that, all things taken into the account, the day might have been as acceptably spent in pursuing the ordinary occupations of society.

It is a good thing for nations to serve God, but we think we hear God saying to this people “what hast *thou* to do, to take my covenant into *thy* mouth?” at all events, we are well assured that it is not becoming us either as Presbyterians or as witnesses, to abandon the Church's days, and to observe the days appointed by immoral authorities. All argument from convenience, we discard. The witnesses prophesy “in sack-cloth.”

ED. COV.

The following touching lines we find in the columns of the Independent, a New York paper, from which we take the explanatory remarks.

### LAYS OF THE COVENANTERS, NO. VI.

#### THE COVENANTER'S LAMENT.

There's nae covenant now, lassie,

There's nae covenant now,

The solemn league and covenant

Are a' broken through:

There's nae Renwick now, lassie,  
 There's nae gude Cargill,  
 Nor holy Sabbath preaching,  
 Upon the Martyr's hill.

It's naething but a sword, lassie—  
 A bluidy, bluidy ane,  
 Waving owre puir Scotland,  
 For her rebellious sin.  
 Scotland's a' wrang, lassie,  
 Scotland's a' wrang—  
 It's neither to the hill nor glen,  
 Lassie, we daur gang.

The Martyr's hill's forsaken,  
 In Simmer's dusk sae calm;  
 There's nae gathering now, lassie,  
 To sing the e'ening psalm;  
 But the martyr's grave will rise, lassie,  
 Aboon the warrior's cairn,  
 An' the martyr soun' will sleep, lassie,  
 Aneath the waving fern.

On perusing this simple melody, we cannot avoid reverting to those times when, in Scotland, the fury of intolerance caused the ambassadors of the Cross to flee from their homes, and seek safety on the hillside or in the mountain coverts,—when the stake or the gibbet was the sole earthly reward to be expected by such as were true to their vow to “Christ's crown and covenant.” In the twenty-eight years preceding the Rev. Mr. Renwick's death, 498 persons were murdered in cold blood by the military; 302 were executed; 680 fell in battle, or died of wounds received from the soldiers; 2750 suffered imprisonment and other cruelties; 7000 went into exile; and multitudes perished in the mountains from cold, hunger, and fatigue. The sufferers during that short period, are estimated at over 18,000.

The Rev. Donald Cargill, mentioned in the first of the stanzas, was Minister of the Barony Parish in Glasgow, where by faithfully expounding the truths of the gospel, he rendered himself obnoxious to the Prelatists, and was forced to conceal himself from their rage. Fugitive though he was, like many who had preceded him, he lost no opportunity of declaring his Master's message, and protesting against the spiritual corruption that prevailed on all sides. During the last fifteen years of his life, he had to elude the search of the soldiery sent in pursuit of him and others; he made many narrow escapes, but was at length apprehended, subjected to a form of trial, and executed at Edinburgh, at the age of 71 years, on 27th July, 1681. At this time, James Renwick, quite a youth, was a student at Edinburgh University, and a witness of that scene in the tragedy of persecution which deprived Scotland of Cargill, one of her most faithful ministers. Inspired by the calm triumph of the martyr over the power of tyranny, Renwick resolved from thenceforth to cast in his lot with the “persecuted remnant;” and his subsequent life was, as he doubtless expected, a very chequered one. Surrounded by difficulties and dangers, before which men greatly his

seniors had quailed, he labored on for the edification of the afflicted people of God, until, after about eight years of incessant toil, he was apprehended, tried, and executed in Edinburgh, 17th Feb., 1688, at the early age of 26. These are the men whose loss the Covenanter deplored—lamenting that, to all appearance, the solemn League and Covenant were now trodden under foot, and that the services stealthily engaged in on the “Martyr’s Hill,” beside the graves of some of the faithful, were no longer to be enjoyed.

The second stanza evidently refers to a prediction uttered shortly before his death by that remarkable character, the Rev. Alexander Peden, and which is supposed to have been vividly recalled to the mourner’s memory by the martyrdom of Renwick and others. In the introduction to his last sermon, Mr. Peden made use of the following language. “There are four or five things I have to tell you this night:—A bloody sword, a bloody sword, a bloody sword, for thee, O Scotland, that shall pierce the hearts of many. Many miles shall ye travel, and see nothing but desolation and ruinous wastes in thee, O Scotland. The most fertile places in thee shall be as waste as the mountains. \* \* \* \* God sent forth a Welwood, a Kid, a King, a Cameron, a Cargill, and others, to preach to thee; but ere long, God shall preach to thee by fire and a bloody sword. God will let none of these men’s words fall to the ground, that he sent forth with a commission to preach these things in his name.”

The piece first appeared about twenty-five years ago, in R. A. Smith’s *Vocal Melodies of Scotland*; and its existence was quaintly accounted for by the following short paragraph:—“Taken down from the singing or crooning of Janet Gillespie, an old woman residing in the parish of Kilmacalm,” It was consequently received as a veritable relic of Covenanted times, and appreciated as such by all who saw or heard it. It was subsequently ascertained, however, that it had no existence anterior to 1823,—that the words were from the pen of one of Scotland’s talented poets, Robert Allen of Kilbarchan; and the melody composed by Mr. Smith, in whose work it was first printed. We have been informed by a friend, who had favorable opportunity of verifying the statements now made, that Mr. Smith was frequently requested to sing the “Covenanter’s Lament,” principally in private to his friends, and when he did so, there never was a tearless eye in the company. So truthfully does the composition speak the spirit of its supposed period, that the mind is irresistibly carried back over the two centuries that have nearly elapsed. Even Professor Mainzer—whose judgment was not easily misled on such a point—was induced to believe, from the construction of the piece, that it was a fragment of the Covenanter’s music; and by his touching allusion to the sufferings of those who were persecuted for conscience sake, no less than by his exquisite singing, within the last few years he has greatly added to its popularity, by again bringing it before the public of Scotland.—*Independent*.

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#### AFFAIRS ABROAD.

SANDWICH ISLANDS.—The accounts from this most interesting of all the fields occupied by American missionaries, continue to bear testimony to the happy influence of the gospel. The following contains the latest news from this remote region, with the exception of a rumor, which we

hardly credit, that the mania for hunting after gold in California, has seized upon these islands. The missionaries say,

“An unusual interest in religion exists at almost all the stations. The number admitted to the Church on profession during the last two years is two thousand five hundred and fifty-nine. The whole number of communicants in regular standing is twenty-three thousand eight hundred and forty-six. In Christian liberality, the Sandwich Islanders seem to be rapidly advancing; and the contributions for benevolent purposes during the last two years are far in advance of former years. The school for missionary children at Punahou has prospered greatly; quite a number of the children have made a public profession of religion; some are looking forward to the gospel ministry. The cause of temperance seems to be progressing steadily, and the nation might be styled one great temperance country. In the opinion of the missionaries, Papacy is on the decline, though the number of labourers on the island is thirty-one.”

INDIA.—Christianity is making itself felt in India. We are sorry to find, however, that the British government is still slow to employ its power in extirpating the abominable rites of the Hindoo religion. It does not indeed, give them the same direct countenance which it formerly did, nor, as in former times, absolutely discourage Christian efforts—it countenances them. Still it might do *much* more than it does in the way of restraining idolatry and propagating true religion. Mr. Winslow writing from Madras, says,

“India is slowly improving, and symptoms of the progress of truth are visible in many directions, though the number of conversions is doubtless small, and the Christian experience of the native church very defective. Idolatry is still maintained. The swinging festival had recently been celebrated for four or five successive Sabbaths. Efforts had been made to induce the Government to prohibit this disgusting festival, as not required by the Shasters, or openly countenanced by the Brahmins; *but in vain.*”

THE NESTORIANS.—It is long since we noticed this people. The evangelical Christians have been subjected among them, to persecution by the now *late* Patriarch. Last spring, this dignitary took a position of open hostility to the missionaries, and attempted by threats of excommunication and even violence, to deter the new converts. He even went so far as to excommunicate Mar Johanan, the evangelical bishop. He accomplished little, however. Nearly all the ecclesiastics, among the rest the bishops, have taken the side of the mission; and we have just heard that the Patriarch has been deposed. There can be no doubt that a light has been kindled among these mountain tribes, which is penetrating and enlightening their formerly dark recesses. Our readers will remember that they have always been nominally Christians, tracing their ecclesiastical genealogy up to the third or fourth century.

ITALY.—1. *Sicily and Naples.*—The affairs of these countries are still unsettled. They are religiously and morally among the darkest regions of Europe: they grant no toleration, as yet, to Protestantism. 2. *Rome.* Singular and ominous events have just taken place in Rome. The news is as follows. We quote from the papers.

“Sixty thousand Romans went, Nov. 15th, to the Chamber of Deputies, to urge upon them to demand from the Pope a change of Ministry, with a number of other concessions, too many to be here recorded; but all such as concerned popular rights, which the Pope had given them reason to expect, and seemed slow in yielding.—The Pope evaded—the people became dissatisfied—and then the Pope refused to concede anything to intimidation. The Swiss soldiers attempted to disperse the people, they were driven back and disarmed. They retired into the interior, and fired upon the people. This roused indignation; the *generale* was sounded, the people flew to arms, and the people and the civic guards had a regular battle with the Swiss. In the con-

flict, the Pope's Secretary, Palma, lost his life. Six thousand civic guards and troops of the line, with cannon, invested the Quirinal. An ultimatum was sent in to the Pope, requiring an answer within an hour. He conceded the change of ministry, left the other matters to the Chamber of Deputies, dismissed the Swiss, and was, at the former accounts, in close custody in the Quirinal."

The result of this victory has been to reduce the temporal power of the Pope to a mere name. Indeed, the report was current that he had left Rome secretly, and was making the best of his way to France. This may not be true, but, if in Rome, he is a prisoner in his own palace, and for the present, entirely under the control of the populace. The following extracts from the columns of *Il Popolano*—the People's Journal—published in Florence, show how many Italians regard the Pope and the present movements.

"Weep, O Pontiff!—THOU SCETHERED AND LIVING ANTICHRIST (*scettrato e vivente antichristo.*)—In order that Rome might lie tranquil under the double yoke of thine own demoralizing policy and of northern despotism, thou hast, in vain, commended thyself to all thy saints—and so it should be. Hast thou not, in thy delirium of fear, reached to very blasphemy? Has thou not dethroned the Eternal, and placed in his stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not, to these, rather than to HIM, committed the guardianship of Rome, hoping, perhaps, that this Provisional Government in heaven, like Provisional Governments on earth, would be weaker and less watched than that of the God of Vengeance, the terrible God, who stands for the defence of peoples, as thou dost for kings? Weep, weep, Father—no longer 'Holy.' Weep, for Italy will yet be a great and glorious fact, while the *Popedom* becomes a *polluted name*; weep, for while Italy rises more beautiful from the stake to which thou condemnest her, the Popedom will sink into putrefaction and decay, amidst the joyous shout of emancipated nations."

It is, indeed, new and strange times when in Italy, within an hundred miles of the "Eternal City," the Pope is called the "Antichrist." True, these writers are infidels—they care nothing about Christ, still we may, perhaps, read in these events, the speedy fulfilment of the prophesied doom of the Man of Sin. In another way, the late change at Rome is ominous. It was brought about mainly by the refusal of the Pope to proclaim war against Austria, for the maintenance of Italian independence. The present ministry is a war ministry, pledged, so soon at least as circumstances furnish a sufficient pretext, to fight Austria. A remarkable fact connected with these movements in the Papal states, is that there does not appear to be in them, as in most other European kingdoms, any great division of opinion—the people are all—or about all—on one side, and the Pope, with the ecclesiastics, on the other. May we soon hear the joyful cry, "Babylon is fallen, is fallen."

**CENTRAL EUROPE.**—We group under this one caption all those German states and kingdoms, that are now the theatre of events and changes almost incredible. 1. *Austria*. The Emperor has prevailed. Vienna capitulated. Martial law has been proclaimed, and the disengaged armies of the Empire are now in Hungary, attempting, perhaps successfully, to strike down the liberties of that kingdom. Succeeding in this, the effort will probably be made to restore in Austria itself, a large portion of that despotic system, which was overturned in the first insurrection last spring. 2. *Prussia*. In this kingdom, the two great powers—the King and the Diet—are at variance. The latter insists upon a liberal ministry, the King will not yield. He wishes what we would term, a conservative administration, and dissolves the Diet, or rather transfers its sittings to Brandenburg, out of the reach of the mobocratic influence of Berlin. They refuse to obèy, and pass an act forbidding the payment

of taxes. The King sends General Wrangel to disperse them. They submit, but reassemble in another place. So affairs stand at this time, but any day may bring accounts of great—of violent changes. As in Austria, the conservative strength has rallied, and will make desperate efforts before it finally succumbs to the power of the people. An intelligent writer gives the following view of the state of the parties.

“There can be no manner of doubt but that Prussia is hurrying into a crisis, the results of which it is impossible to foresee, whilst its importance and proximity are evident even to the dullest observer. Parties assume a more hostile position from day to day; the factious clamors of the two extreme sides in the Prussian Parliament and their respective partisans out of doors have given up the rhetorical flourishes in which they were wont to indulge; they speak in plain prose now. ‘There is no help for it; the re-actionary party must be hanged to the lamp-posts,’ said a well-dressed member of the Red Republic to one of his friends as they passed me in the street. People assure me that these are not individual sentiments, that they are not confined to the person who thus strongly expressed them; but that all the men who strut about Berlin with white hats and red plumes are very much of the same opinion. The Conservative party, in their turn, are neither less violent in their hates nor less sincere in their resentment, though, on the whole, it is but fair to admit that they are less ferocious than their antagonists. They, too, wish for an outbreak; they long for an opportunity of attacking the Red Republican party; and I can assure you they will be very eager to seize upon that opportunity, whenever it presents itself.”

The Emperor of Russia has sent honorary insignia to Jellachich, and Windischgratz, the conquerors of Vienna, and has promised to assist his brother of Prussia with 500,000 troops to maintain his authority. There are 400,000 Russian soldiers now collected, on the very borders of Prussia, within fourteen miles of the line. Nicholas is evidently panting for the opportunity to pour down his barbarous hordes upon the fair fields of Central and Northern Europe.

In all this, we cannot but discern the hand of a just Providence visiting for sins, properly national, against Christ and his gospel. An intelligent observer thus describes the past and existing state of Germany in reference to the Bible and the Gospel.

“But the most alarming feature connected with the outbreak of the revolutionary spirit in Germany, is to be found in the indications which it furnishes of a general spirit of irreligion. It is not for nothing that the German Neologians have, during the last fifty years, laboured in indoctrinate their countrymen with their abominable speculations—it is not for nothing that a new and more subtle species of infidelity has been allowed to supersede the grossness of Voltaire’s blasphemous contradiction of the Scriptures. Such men as Strauss are, we believe, more formidable, because more subtle, than the old school of French Atheists. The French Atheism of the eighteenth century set in a sea of blood mingled with fire. The German Pantheism of the nineteenth century threatens to usher in that last and most desperate form of irreligion, when false Christs shall arise, to deceive, if it were possible, even the very elect.

“It is this that chiefly alarms us in regard to the state of Europe. If we look to France, we still see the wide spreading desolation produced by the old forms of infidelity, only in some degree mitigated by that spark of life with which it has pleased God to visit the old Protestant Church in France. To this we may add that in the wide diffusion of the Bible, in the teaching of some zealous and faithful Protestant ministers, and in the blessing which has attended the labours of the colporteurs or Scripture readers, we may see some faint evidence that God has not yet abandoned that rebellious nation.

“But when we look to Germany, we find that the Neologians have brought themselves and their disciples into that position in which may be verified that terrific prediction, ‘I will curse your blessings.’ Instead of receiving the Bible as the book of God, it is by common consent almost cast out by the leading divines.”

Is it any wonder that the northern hailstorm is gathering—that a dark

cloud of vengeance hangs over Europe—that God appears about to inflict the double calamity of foreign and civil war? Have they not forsaken the faith of their fathers, denied the Son of God, and substituted a system of refined infidelity for the teachings of God's revelation?

In what all this is to end, we know: but what events are to intervene, we do not know. Kings we abhor, but, in the meantime, we endorse the following views of the present movements.

“There is radical defect in the attempted Reforms here in Europe. Everything is done on a purely selfish scale. One nation seems to have no respect for the rights of another. The same Germans who could fight at home against Monarchy, could only obey a Monarch's orders for *wages*, and march into Italy to fight against those struggling for Freedom. So also the people of Naples, so boisterous about Liberty, can go and fight the Sicilians who are virtually free, and are, by nature, manifestly designed to be so. The fact is, too much of the Revolutionary spirit all over Europe is more the result of starvation, of personal suffering, than of increasing knowledge of human rights or respect for liberal institutions. They feel the keenness of suffering; they see kings and courtiers in affluence and splendor; and they think if they can get up a revolution blessings must come to them; *how*, they never ask. There is, I fear, no *principle*—no fear of God and love of humanity—no lofty and noble aspirations—no acknowledgment of the great doctrine of equal rights, and burning desire for universal happiness and good order. We in America sadly mistake this whole matter, by supposing the people of these countries to be like our ancestors, or like ourselves, acquainted with the great doctrines of Human Rights—when the fact is nine-tenths of the actors are moved by mere personal considerations—I had almost said, animal instincts. Of course, many in France and Germany are to be excepted. I speak of the masses. They want something—to be relieved of their sufferings—to have something to eat and drink—to be comfortable. Beyond that, and some indistinct notions of *glory* flitting across their brains, they care little for Kings and less for Republicanism.”

FRANCE.—1. *Its Political State.*—The constitution prepared by the Assembly has been adopted with great and unexpected unanimity. The great question now is, Who shall be President? The candidates were—for the election took place on Sabbath, the 10th of December—General Cavaignac, Louis Napoleon, and Lamartine. The result will not be known for some time. Should Louis succeed, it will be considered as an indication rather favorable to the legitimists. We have no idea, let the election result as it may, that France will long remain internally quiet, or externally at peace. There will be more civil conflicts, and blood must be shed in the field of foreign warfare. Then, not before, she may settle down into a peaceful and prosperous commonwealth.

2. *The Protestant Church of France.*—Some time has now elapsed since the termination of the sittings of the French Assembly, but we cannot allow its proceedings to pass with a mere cursory notice, especially as they have been followed by the constitution of a Free Church, consisting of only a few members, but among them, and chief, are Frederick Monod, one of the oldest and best of the evangelical ministers, and M. De Gasparin, the most distinguished of the ruling elders on the same side. When the Assembly met, it was found, to the surprise of all parties, that it was nearly equally divided. A latitudinarian, but a moderate one, was elected President by a majority of six only, over the candidate of the evangelical party. The votes were forty-three to thirty-seven. On this subject the correspondent of the Presbyterian, himself one of the Vice-Presidents, says:

“Thus, the first trial of popular election which was made, was so encouraging that it became possible to cherish hope, in existing circumstances. I am led to believe



that, in the next General Assembly, our side will have the majority. This impression is shared by my friends, and I believe it is shared also by our opponents. It was observed, that the oldest and best known representatives, of the latitudinarian side, were without influence, and almost without words; evidently, they were perplexed, irresolute, little agreed, and anxious about the future—those very men, whom, some years ago, I saw in the pastoral conferences of Montauban, zealous and sanguine. Every body is struck at the change.”

The *great* question before the Assembly was, whether they should issue a new and explicit Confession of Faith. The Rochelle Confession has become a dead letter. As this point is interesting and important, and that it may appear how the evangelical party regard this document, we again quote from the Presbyterian.

“We have an old Confession of Faith, known by the name of the Confession of Rochelle. It was drawn up in 1559, by a national Synod, at *Paris*; but the name of Rochelle was given it, because it was revised in this latter city. It is very orthodox and excellent; but being conceived in the spirit of the times in which it was written, it is too Calvinistic for our generation, I shall even say more Calvinistic than the gospel. The outlines of the Christian portrait are too highly finished, the system too perfect, and the language too absolute. The *human* element, moral liberty, and the responsibility of the sinner, do not occupy the place in it which belongs to them. Finally, the right of punishing impious doctrines is assigned in it to the secular arm. For these reasons, the greater part, nearly the totality, of our evangelical men *would not subscribe it*, in whole. Add to this the progressive laxity of doctrine in our churches, especially in the last century; and you will not be surprised to learn that, some rare exceptions apart, the Rochelle Confession of Faith remains without real and positive application, and is tending more and more to fall into desuetude. A man becomes a pastor and a professor without being required to subscribe it, and without being required to defend it, or conform to it. Hence, it may be said with good reason, as Mr. Frederic Monod did: ‘The Rochelle Confession of Faith no longer exists; and it has not been replaced: the Reformed Church of France does not confess her faith.’”

So it seems that no party adheres to the Rochelle Confession. We were not aware of this, and regret exceedingly to learn it. Yet *all*, in some sense, adopt this Confession. This writer proceeds:

“Meanwhile, this same Confession of Faith, and the faith which it proclaims, still in one sense exists, and that in more than one way. It exists *in right*, never having been replaced, or abrogated. It exists *in law*, which speaks of the doctrine of the Reformed Church of France, and which can mean by that, only the doctrines of our ancient documents. I think I have a recollection of our statesmen more than once recognizing it. It exists *in (our) worship*, since it has passed into our liturgies, which are read every Sunday by all the pastors. It exists also *in opinion*; for the popular Protestant instinct, even among Protestants personally infidel, recognizes the very doctrine of the Reformation and of our Church, only there, where Jesus is worshipped as God, and his death received as an expiatory sacrifice. In presence of these facts, we, orthodox children of the Reformed Church of France, have the right to say, that we alone are *at home* in that Church. We are the real children of the family; the heterodox are but intruders there; their presence is a disorder, a disease of the Church. From this point of view, we can say in opposition to the opinion of Mr. Frederic Monod:—‘The Confession of Faith still exists.’”

There is truth in this, and yet we must say, that the rejection of the Rochelle Confession is as real on the one side as on the other. None of them “*would subscribe it.*”

Under these circumstances, what did the evangelical party ask? They asked, we again quote, “not an extended, complete, theological Confession of Faith, for which the times, perhaps, were not ripe, and the seasonableness of which might be questioned, even by real Christians; but a summary and popular declaration of the capital points of faith, like that which the Free Church of the Canton de Vaud has put

at the head of its Constitution, and which occupies no more than one printed page. Only they insisted that this declaration should be acted on (*appliquée*) in good earnest, and that none, without adherence to it, should be empowered to exercise the functions of a pastor or teacher in the Church." In this they failed. The rationalists were the majority, and the other party were not unanimous, so they patched up a compromise, and, leaving the matter of a Confession just where it was, they turned to the business of organization, and contented themselves with addressing unanimously a pastoral letter to the Churches. This letter may be interpreted favorably to evangelical views, but it is certainly latitudinarian. The principal doctrinal section is as follows :

"But thanks to God, we did not rest with a negative peace; we had the happiness to meet one another on 'the only foundation which can be laid,' namely, 'Jesus Christ, and Jesus Christ crucified,' our adorable Redeemer. We found in him, for every believer, as well as for the entire Church, the true source of life, and at the same time, the most perfect of bonds. Without disclaiming the glorious past of our churches, or their eminent doctors, or their pious martyrs, or the venerable monuments of their faith, we were unwilling to diminish the not less glorious liberty of the sons of God, recognized by our fathers, or to proclaim any other authority than that of the eternal word. As for us, Jesus Christ is altogether the safeguard of real liberty, since it is He who sets free and delivers; and the safeguard of faith, since He is 'the author and finisher' of it. We are united, therefore, with true Christians of all ages, who have confessed his name; we acknowledge him with joy and love, as our only Master, our only Saviour, our only hope, in heaven and on earth, where every knee must bow 'before him, and every tongue confess that he is Lord, to the glory of God the Father.' We desire no other Mediator than He, no other rule than his word, no other guide than his Spirit, no other life than that which he communicates to us, no other salvation than that of which he is the author; and we bless God with overflowing heart, for having 'so loved the world, as to give his only Son, that whosoever believeth on him should not perish, but have everlasting life.'"

Besides issuing this address, the Assembly prepared a project of law embracing some highly desirable improvements in relation to the government and discipline of the Church, which it has submitted to the government. Whether it will be adopted is a little doubtful.

This, then, is the condition of the Free Protestant Church, with its six or seven hundred ministers. That true, orthodox, spiritual religion has greatly revived in this Church, we cannot doubt. The friends of the gospel look forward with no little hope to the future, notwithstanding their divisions. We must, however, again express our regret, that instead of returning to the Rochelle Confession, they have been disposed to discard it, and draw up a new one—a mere outline. What effect the late revolution is likely to have upon the interests of true religion, we have no direct means of knowing. Our impression is, that it will turn to the advantage of truth by furnishing greater facilities and openings for the gospel. Popery still exercises, however, no little influence upon French politics. Cavaignac has sent ships and troops to protect, and, if necessary, carry off the Pope from Rome.

ENGLAND. Great interest is taken by the religious public of England, and also by the opponents of all religious establishments, in the question of endowing the Popish Clergy of Ireland. Meetings are held, and resolutions passed. The Popish bishops of Ireland, have also unanimously, declared that such an endowment would not be taken by the Clergy. But notwithstanding all this, we have little doubt, but that the attempts will be made, in some form, during the next sessions of Parliament: the administration have, evidently, set their hearts upon it. We

do not regret this. The British establishment is semi-popish at all events; and the government is, in the main, and has long been composed of irreligious men. By this and other late movements, such as endowing Maynooth, opening diplomatic relations with Rome, &c., the true spirit of the government is exhibited, and the minds of truly Christian men gradually weaned from that undue, and extravagant attachment to it, which has long exercised a most malign influence upon the interest a faithful public testimony against its apostasy, ambition, ungodliness, and tyranny. England, we ought to add, appears to be inclined very much towards the side of conservatism on the continent. So long as the feudal system lasts, England will be adverse to political liberty as embodied in institutions based upon an extended elective franchise: that government is an aristocracy.

IRELAND. All the anticipations of a suffering winter, especially in the south of Ireland, appear to be realized. Grain, is indeed, quite cheap, but what matters it, when there is nothing in the hands of the people to purchase with, and no labour to be done by which to procure even a little money. The potatoes are all gone in the south, and many in the north. We endorse upon the whole, the following, and think it worth reading. It is from the correspondent of the *Anti-slavery Standard*.

“ We have had a few honest enthusiasts who meant what they said, and believed what their followers swore to. But the majority of the politicians and of the people are so corrupted and demoralized by the mendacious, unscrupulous leadership of O’Connell, and by the slave’s lessons they have imbibed from English misrule in former times, that it is a thousand pities such well-intentioned men should have sacrificed themselves to so little purpose. Then it should be recollected that Ireland is a little country, not larger than one of your New England states. The land is open and comparatively destitute of trees. It is thickly intersected with roads, and these roads even in very wild and thinly inhabited parts are as good as the best in the United States. The peasantry—the tillers of the soil—who form a large majority of our population—are generally unarmed, ignorant of military discipline, without disciplined leaders. Military drilling is illegal. They are closely watched by the police who are scattered throughout the whole country, and are picked men, young, well fed, well paid, and attached to the government by the ties of good pay and good bread and butter. In many parts of Ireland you will rarely see as well fed, well clad men except among the police. The people are miserably fed, miserably clothed, hardly able to keep body and soul together. They are ignorant, oppressed by their landlords, besotted by their priests, overwhelmed with wretchedness, ignorance and superstition. Add to all this that Ireland is occupied by two nations—the poor native Irish on one side—and on the other side the native Irish who have property to lose, and 99 out of 100 of the Protestants. When you consider that this latter class comprehends the vast majority of the wealth and intelligence of the country, you will admit that nobody except a crazed enthusiast, an ignoramus or a fool, could for a moment entertain the notion that our miserable peasantry have any chance against fifty thousand troops, and the richest, and most powerful, and most concentrated government the world ever saw. Ireland is a miserably divided country—it is truly ‘a house divided against itself.’ It is hard to hope for improvement in the people, or effectual reform from the government. England as well as Ireland is ruled by an aristocracy who suck the vitals of the people. The enormous taxation is laid on to pay for the past extravagance of the aristocracy, or to defray their present or future exactions. The democratic element in our constitution is completely overborne to the benefit of the peerage or their creatures.”

#### AFFAIRS AT HOME.

*The Acquired Territory.* The territory added to the United States by the treaty with Mexico, embraces an area of more than 500,000

square miles; nearly 340,000,000 of acres. All of this is now free territory. Since 1824, no foot of a slave has pressed upon it. Will it remain so? This is the question that a *free* people are now called upon to answer, Shall this vast territory be sacred to freedom; or shall it be given over to the curse and shame of slavery?

*Domestic Missionary Field, California.*—This territory presents an interesting and important Missionary field. Its former proprietors were papists of the worst kind, and Indians, some of them partially tamed, and nominally christianized, many in their savage state. The mania for gold is carrying off its thousands, most of them young men; to try their fortunes on the Sacramento; and even should this subside, there will still be constant additions made to the population of those regions in the ordinary course of occupation. We are glad to learn that, in view of these circumstances, efforts are making, by the Presbyterian Board, and some others, to send a supply of Missionaries into California. Oregon is also receiving attention.

2. *Wisconsin.* A Presbyterian Missionary thus writes of north-eastern Wisconsin—

“Here is a large tract of country, which differs both physically and morally from the rest of Wisconsin. This whole region is covered by dense forests of timber, unrelieved by any of those prairies and openings, which render the South and West so inviting to the immigrant. Into these vast forests the tide of foreign immigration has been pouring its unabated stream for the last three or four years, until the whole region is dotted with towns and settlements. Probably three-fourths of the population of North-eastern Wisconsin are foreigners, and two-thirds of these are from the north of Europe. Passing through these wild regions is like travelling in a foreign land. I rode one day twenty miles through a thickly settled country, without meeting a single person who could speak English. This must, for a long time to come, be a dark region.”

“Unless great exertions are made, the next generation here will be in a state of deplorable ignorance. Here is as truly a missionary field as can be found any where in India or China. Thousands of immortal souls going down to death, enveloped in the darkness of heathenism and infidelity, without any just apprehensions of Christ, and the way of salvation. But this field, dark as it is, has some bright spots. There are a number of villages scattered through it, where most of the inhabitants are Americans, and which offer a foothold for the missionary.”

Of the north-western part of the same state, he says,

“If you draw a line south from the head of Lake Winnebago fifty miles, and then west to Wisconsin River, you will have, north and west of this line and the lake, including five counties, one of the most beautiful and fertile regions in all this western world. It is a land of prairies, groves, and lakes. Its natural advantages, as a farming country, are very great; all of it is well watered, and it is said to be the best wheat land in Wisconsin, probably the best in America. The whole of it is within a day’s drive of the navigable waters of the Wisconsin, the Fox, or Lake Winnebago. This whole region was almost an unbroken wilderness three year’s since, now it is covered everywhere with a busy, industrious population.”

“*What will be the moral and religious character of this beautiful country?* This is an important, a solemn question; a question yet to be decided. In the five counties mentioned above, there are as yet few ministers, and few organized churches. But it will not be so long. The people having partially recovered from the bustle and confusion attending the settlement of a new country, are just beginning to look around them for society, and the institutions of religious and social life. Being most of them fresh from the churches of the East, they are anxious for the preaching of the Gospel, and the ordinances of the Church. Some kind of preaching, and some kind of churches, they will have soon. Shall they have a pure Gospel? or shall they have a religion of error and false doctrine? The whole land is open, shall we go up and possess it? If at all, we must do so now.”

*The last New York Episcopal Convention.*—This body passed the

following preamble and resolution by a vote of 7 Clergymen and 156 Laymen for, and 36 Clergymen and 38 Laymen against.

“WHEREAS, It is the opinion of this Convention, that the welfare and prosperity of the church require, and it is itself proper and right, that no lay delegates should be sent to this Convention but such as are communicants of this church: therefore,

“Resolved, That the constitution be amended thus: After the words, ‘lay members’ in Art. III, insert the words, ‘who shall be communicants,’ &c.

The effect of this resolution, if carried out, will be to exclude non-professors from exercising legislative power in that diocese: for heretofore, worldly men have been as eligible as any others to seats in their Conventions, as they are still members of vestries: and that not only in New York, but in Pennsylvania, and so far as we are aware, in all other dioceses. We find in the United Presbyterian an abstract of the views of some who were opposed to the change. It is both instructive and amusing.

“Dr. Taylor opposed the proposed change, as “untimely and calculated to divide and distract the church, while their object should be to harmonize, and secure the confidence of the laity. He would not give them the opportunity to say, that the priesthood are grasping for more power—that, not satisfied with the power to admit or reject the applicant for communion, they must have the power to say, We will not admit you to the legislature of the church till we first admit you to the communion, and thus obtain complete control over the legislature of the church.” The Rev. C. Jones opposed it, because, like the law of England, it was making the sacrament a test for office. He wished to make nearer approaches to apostolic example, but this was going in the contrary direction! Dr. Balch contended that baptized non-communicants should not be excluded, for in baptism a man became a member of the church. [On the principle of baptismal regeneration, was not the Doctor right?] Dr. Henry thought the main point was, whether a communicant is a better man than any other, or not; and maintained that not even baptism is a necessary qualification for a layman of the church!”

The United Presbyterian suggests the following pungent interrogatory.

What would the above-named Doctors T., B., and H., do with a pious Presbyterian who should apply to sit as a member in their Convention? Would his belonging to and communing in a Presbyterian church, exclude him? And should he renounce Presbyterianism and carry a prayer-book under his arm, but cease praying in his family, neglect the communion table, and attend balls and theatres, could he be admitted?”

*Congress.*—The question of freedom has made its appearance at this early date, in various forms, on the floor of Congress. In the Senate, a petition was presented by Mr. Benton from the inhabitants of New Mexico, asking for a territorial government, which would exclude slavery. Its reception was objected to by Mr. Calhoun, but, on motion, it was received by a vote of 33 to 14. The debate was very angry. The south thought it very “impudent” in the New Mexicans to ask for free soil. In the House a resolution passed, 107 to 80, directing bills to be brought in, to erect territorial governments in the acquired territory, but excluding slavery. This is considered a test vote. Mr. Giddings presented a resolution in substance, permitting the inhabitants of the District of Columbia to express their views in reference to emancipation. When asked whether he meant to include slaves, he acknowledged he did, that he recognized none of these distinctions! There were 69 votes for his resolution. And finally, a resolution has passed; 98 yeas to 87 nays, instructing a Committee on the District of Columbia to report a bill to abolish all slave-trading in the District.

It is not likely that anything will be done by the present Congress in

the way of settling the question of free soil. The House will pass free soil bills, the Senate *may*—but, even then, the President will veto them. Besides, many democrats are for adjourning this whole question, so as to throw it over upon the Taylor administration. Meanwhile, however, anti-slavery goes on. The northern democracy is enraged at the south for not electing Cass: and some of the leading papers of that party are vehement in their denunciations of southern dictation and treachery. We have good hopes that something will come of all this, that this shame and curse of our country will be, at least, hedged in. If it is, it will soon die, it will eat itself up.

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NOTICES OF BOOKS.

A PASTOR'S INQUIRIES addressed to the Communicants of his Charge, 24mo. pp. 12. *Presbyterian Board of Publication.* Philadelphia.

Short summaries of Christian experience are highly useful. They aid in self-examination; they check that constant tendency to backsliding which afflicts the Christian; they incite to higher attainments. This little tract contains seventy-six inquiries well calculated to answer all these ends. An appendix containing "Marks of True Saints," by Rev. J. A. James, is altogether appropriate, and furnishes some trying tests. We quote two of these "Marks."

12. "When we carry religion with us into the shop, to regulate all our business, and consider ourselves under solemn obligation to let our light shine forth before worldly men in all our transactions; to make the six days of labour, as well as the one day of rest, a time for glorifying God; and to consider ourselves his servants at all times and in all places."

18. "When there is a strong, steady and laborious desire to do good, especially in the way of converting sinners, by personal exertion, by property, by prayer, so that we feel it to be a part of our calling, and one great end of it to aid in saving souls from death; when we are distressed that little is doing in this way; are willing to make sacrifices to do good; are continually devising means for this purpose; and rejoice in what others are doing, even if they belong not to our party or denomination."

POPERY THE PUNISHMENT OF UNBELIEF. A sermon, by Alexander T. McGill, D. D. 24mo. pp. 44. *Presbyterian Board of Publication.* Philadelphia.

The design of this discourse, which was preached before the General Assembly in May, 1848, is to establish the proposition that "Popery is an organized form of God's judicial wrath against the unbelief of men." This proposition, which, as stated, is rather new, Dr. McGill confirms by the titles given to the Papacy and the system, "man of sin," &c.—by the cause of its coming, "because they received not the love of the truth"—by the manner of its coming, "after the working of Satan"—by the manner of its continuance, through lies and bloodshed—by the place of its continuance. Having discussed these, Dr. McGill adds, that proselytes to Popery from Protestant ranks, are mostly reprobate men—that the Popish religion is congenial with the character of reprobate men, and concludes with a reference to the manner of its overthrow. We quote, as specimens of his manner of thought and of his style, some of the illustrations under his second argument,—“the cause of his coming.”

“Popery is born when piety dies. Its acceptable time is *after* the day of salvation; just when it becomes too late, in the process of the heart's induration. It comes in the night; not of ignorance, nor barbarism, nor social disorder; but the night of spiritual death, which followed the primitive preaching of the everlasting gospel. It comes, not to seduce, so much as succeed, a living Christianity; not like a heresy, which taints the food of the soul, or mingles a feverish life with the healthy pulsations

of religion; but, like an art of the catacombs, it comes to embalm the dead, the dead letter of religion, dead symbols, and dead saints, with all the odours of sanctity; and then to seal them up, in a sepulchre for ever."

The conclusion contains some striking truths.

"And here, my brethren, in this happy land of Bibles, and Sabbaths, and pulpits, we are destined, in the light of this subject, to a conflict with Popery in its ultimate and utmost power. Here, re-invigorated by deliberate rejection of the living truth, divested of its lumbering despotism and obsolete enormities, it comes to marshal that terrible *reserve*, which has hitherto been buried from our sight, in the depths of our apostate nature. With all our freeness, there is no country where so many counter-vailing influences resist the power of Divine truth; political excitement, which absorbs the man from boyhood to old age; immoderate pursuit of gain for which we are distinguished among all the nations of the earth; passion for adventure which tears the susceptibility of youth so early away from the influences that would sanctify, to the influences that only harden and corrupt—these are peculiarities of the nation, which all tend to defeat the gospel; and, of course, to enthronate that wicked one, who comes at once, the substitute and the avenger of rejected mercy, "in them that perish."

THE COMMUNICANT'S MANUAL, or a series of Meditations designed to assist Communicants in making preparation for the Holy Supper, by J. J. Janeway, D. D. 24mo. pp. 219. Presbyterian Board of Publication. Philadelphia.

There are many excellent works, large and small, with the same general aim as this before us, but none that we have met with composed on the same principle. Dr. J. has embodied in this little work trains of meditation which he had found useful to himself when looking forward to, when at, and after leaving the communion table. There are, in all, twenty-nine chapters, or "meditations," on subjects like these—"Precious Ordinance," "The Cross of Christ," "The Apostacy of the Human Race," "The Superiority of the Christian Dispensation," "The Glory of God in the Cross," "The Person of our Redeemer," &c. Such works have always been held in estimation by the serious and devout; and this "Manual" will, no doubt, take its place with its excellent predecessors. It supplies a want, for it furnishes aid to that without which there can be little preparation—*devotional reflection*.

#### OBITUARY.

DIED, at her residence in New York, Aug. 29th, 1848, MRS. GRACE MCGAW, in the seventy-first year of her age. She was a member of the Second Reformed Presbyterian congregation, and, in her sphere, practically adorned the gospel. Left in early life a widow, with a large family, she passed through many trials; but in the latter part of her life she had learned to say, "Thy will be done." Indeed, she was remarkable for her confidence in God, and resignation to his will. Her disease being chronic inflammation of the stomach, her illness was lingering and severe; yet no murmur escaped her. In her was exemplified the great truth, that as we live, we die. Her mind was active to the last, and her hopes of acceptance through the Lord Jesus unshaken. Death seemed to be robbed of his terrors, and when the appointed time arrived, she fell asleep. (Communicated.)

To CORRESPONDENTS.—History of South Carolina Congregations; Reformed Presbyterian Catechism; The Valleys of Piedmont, and Notice of "Seventh Vial," in our next. "Terms of Ecclesiastical Communion" in subsequent number. We again ask contributions. We will, in time, find room for all. We are compelled, for want of room, to omit some other Notices of Books.

# THE COVENANTER.

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FEBRUARY, 1849.

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THEOCRACY; or, the Principles of the Jewish Religion and Polity adapted to all Nations and Times. By the Rev. Robert Craig, A. M., Rothesay, 12mo. p. 309. John Johnstone, Edinburgh, 1848.

(Continued from p. 166.)

THERE is one topic to which Mr. Craig recurs very frequently—viz: the singular neglect with which the bible laws and institutions of government, are treated by professed Christians. We do not wonder at this: for, to employ his words,

“There cannot be a greater solecism than for a Christian to believe that the laws of Solon, the Republic of Plato, the politics of Aristotle, the Tables of Numa Pompilius, the Pandects of Justinian, or any mere human system of legislation or government, can be equal, in any respect, to the institutes of law prescribed, and the actual government conducted by, the all wise God: or that a history of the government of any nation can be found so full and correct, or so useful in highest instruction on this subject, as that of the Jews.”—Pp. 139, 140.

We are fully prepared, strange as it may appear in an age when the Old Testament has come to be regarded by multitudes, as little better than a mere obsolete monument of the barbarous past, to endorse the following high commendation of the Bible as a rule for magistrates:

“That book is as full of all principles, rules, and examples of government for *their* benefit, as it is of doctrines, precepts, and examples for the regulation of the faith and life of a private Christian. It provides for them a large amount of most striking precedents to follow or to shun. It records most affecting and appropriate instances of the good and bad effects of the right and wrong action of human governments, and it marks out and defines to them their special departments of duty, by setting before them those things which God committed to the charge of human government among the Jews. The divisions and extent of their powers, the manner in which they should exercise them, the means they should employ, the objects they should contemplate, the institutions they should set up, the way of supporting and applying these institutions, and the consequences that may be expected to follow, may all be easily traced, and ought to be studied, in that great storehouse and model.”—Pp. 133, 139.

If we may be allowed to offer a reason for the “solecism” so aptly presented by Mr. C. in our first quotation, we would ascribe it to the extraordinary and almost incredible method in which the sons of Christian men and women have been trained in the schools—their whole time being occupied, during their most impressible years, in a course of study whose direct influence *must* be and *is*, to magnify Roman and Grecian warriors and statesmen, and legislators, at the expense of those whose acts and enactments are recorded in the Bible. It is no wonder that Solon and Justinian are, *as legislators*, more revered and studied, than Moses—Moses is nearly unknown to the growing youth; or if known, little pains are taken to explain the Mosaic code, to show its immeasurable superiority to *all others* of its own time, and to point out



to the eager mind of the youthful politician, its inherent excellencies. If Moses is referred to at all, it is as the author of some abrogated ceremonies, not as the medium through which the Most High imparted to his "chosen Israel" the most admirable set of laws, all things considered, ever enacted. "He showed his word unto Jacob, his statutes and his judgments unto Israel: he hath not dealt so with any other nation:" Ps. cxlvii. 19, 20.

Mr. C. next enters upon the subject of "Power and Right of Government;" taking as his text, Rom. xiii. 1—7. Our readers do not need to be told that this passage is *locus vexatissimus*—that it was the great stronghold of the abettors of despotic, arbitrary rule in the conflicts in reference to the rights of governors and the governed which followed close after the Reformation. Their interpretation of the phrase, "the powers that be" was, that it meant all existing governments; and, hence, that the resistance so strenuously denounced by the inspired apostle, is any opposition, particularly any forcible opposition, to the laws and acts of such existing governments—and this, independently of any consideration of their moral character. Indeed, all inquiries as to the lawfulness of their rule, were, in the estimation of such interpreters, absolutely unlawful. Of such interpretations, we are not in any danger now. By the unanimous consent of all *freemen*, the injunctions of Rom. xiii. are to be understood as applicable only to *lawful* rulers. But how is that lawfulness to be determined? Is it enough that they are not usurpers—that they do not rule by the sword? or must we, in the examination of this question of the lawfulness of a government, look a little further and measure it by the law of God in which magistracy is instituted? This last is, if we can understand him, the view of Mr. C.\* He says,

"It is not to physical or moral power itself, as existing in human society, but to the distribution and use of it, that human law applies; so that when we speak of lawful authority, we mean, that human law assigns it to the person to whom *God's law* as well as his providence has given it, and that it is used by that person as God directs."—P. 145.

Again, in his exposition of Rom. xiii. he says,

"The greatest princes are as plainly and as firmly bound by this law to submit to the higher powers—the powers of creation and of God, which *are all higher than they*—as the lowest among their subjects. If God places dominion in their hands, it is not that they may use it at their pleasure, or in any other way than according to the rule which he, the highest of all powers, has prescribed for them. The Eternal King, the highest Power, sits enthroned above them. His will is their law; and under him, and for him, must they sway their sceptres. They are bound to know and loyally to own, 'that by Him kings reign, and princes decree justice.'"

"Thus all men, of every rank and condition, rulers and ruled, are put under higher power, and taught to stand in reverential, conscientious, and obedient fear of it; and thus only can the grand and holy order of the divine government and the universal good of the world be either firmly established, or fully enjoyed."—Pp. 148, 149.

And again, in regard to the setting up of governments, he makes some statements which are of no little moment in fixing upon our path in this difficult field of Christian duty.

"But not only is the will of God to be obeyed in the exercise of power on the one hand, and in submitting to it on the other, but that will is to be *consulted ere* the distribution of it is made, and ere the person in whom it shall reside is chosen; that is, no individual is to arrogate any power to himself, or to be by others promoted to it, unless either express revelation or clear providential indicators have pointed him

\* Mr. C. is not a Reformed Presbyterian.

out for this purpose. 'The whole matter, being in its very nature purely moral, must be dealt with by all according to the original laws of morality; and must be so conducted, as that an enlightened conscience, both in the possessor of dominion and in him who is placed under it, shall feel bound to sanction the arrangement. It is thus only that every soul *can be* subject to the higher powers, 'not only for wrath'—that is, for fear of the wrath or punishment of those who have the power—'but also for conscience' sake.'—P. 150.

These paragraphs embrace the seminal principles, at least, of a right interpretation of the passage before us. That the *character* and *origin* of the "powers that be," are to be looked to in determining the question of conscientious submission, is, we repeat, admitted now by all expositors. There has been so much gained by the controversy about the time of the Revolutionary Settlement, with the devotees of "passive obedience and non-resistance" principles. It is now held, in all free countries, that the "powers" meant in this passage must be neither usurpers nor tyrants. But how do we know this? and, provided we admit as a proviso that the existing powers to which we are to be subject, rule by the consent of the people and for their good, why must we stop there, and not go one step further, and ask, whether they come up in other and equally important respects to the divine institution of magistracy? Observe, the passage says nothing about the will or consent of the people. And, hence, the advocates of passive obedience &c. must have triumphed over their opponents, had the latter permitted themselves to be held to the 1st and 2d verses only. They would not be held in any such unreasonable limits. They would and did go further. They looked into the character of the power as described in the text. They compared the passage with other scriptures. They scrutinized the character and acts of the Roman government. Now, all this was right, as we think. But how does it affect the inquiry as to the applicability of the passage to the Roman government? We answer, very materially. For 1st, The Roman government was not a government of the people. The Emperor was elected. But by whom? By the Prætorian cohorts: not by the people. But whatever may have been the case in Rome itself, none can dispute that the government of Rome was, in the provinces, which constituted, perhaps, nineteen-twentieths of the empire, a mere naked, arbitrary, military government. But 2d, The Roman government was, essentially, a despotism, and in Paul's time, the administration was monstrously tyrannical.\* But to return, we assert that, upon the principle on which the passage is now universally interpreted, we are bound to apply not merely one test,—their ruling by the will of the people: but to go further and measure the government by the whole of that description contained in the subsequent part of the passage:—and, still more, that in ascertaining the import of this part of the passage, we are at liberty to avail ourselves of all the teachings of the word of God so far as they throw light upon the institution of magistracy.

Another important topic treated by Mr. C. is the duty of the State to regulate its concerns "conscientiously." He holds that the State can

\* In view of the facts of the case, we are disposed to dispute the right of those who apply this passage to the Roman government, to introduce the provisions to which we have alluded. In other words, if the Roman government be meant, we cannot see how the advocates of passive obedience can be met, as usurpers and tyrants, must have friends by whom they are kept in power, and the people must give at least, a silent consent, and by risking themselves to throw off their power.

and ought to interpret and apply the word of God in all matters which it directs within its sphere. He hits somebody pretty hard on this point in the following paragraph:

“To us it seems monstrous to maintain that the State has no conscience, and cannot know the truth; just because it would unquestionably be monstrous to conceive that God should set up men, his creatures, in an institution, and that for highest ends of law and government, in which he would have neither truth, nor law, nor conscience, to be found possessing any authority or operation, and which, consequently, he would have to treat as entirely irresponsible!”—P. 176.

The common objections against this principle, our author is well aware of.

“If it be alleged that the interpretation of the divine law, and the understanding of divine institutions, are exceedingly various and often contradictory, our answer is,—1. That the Jewish rulers might have made the very same objection in their time, the Old Testament, which was in their hands, being liable to similar varieties of interpretation. 2. It would imply that, after all, the Word of God is no rule, since it may be misunderstood and misinterpreted by every man. This would indeed be to defame and blaspheme it—to put it in a lower place than even the heathen oracles. And,—3. It would set aside the obligation of all laws, divine and human. For what law, human or divine, may not, by indolence or ignorance, prejudice or self-interest, be misunderstood and perverted?”—Pp. 177, 178.

But if these principles be true, will it not follow that Church and State must in some way or other be united? Mr. C. is ready here also. And having paved the way by a very clear statement of the principle that the church is an independent body, he proceeds to vindicate, as an equally important principle, the harmonious operation of both these divine institutions in promoting the glory of God, each in its own defined and appropriate sphere.

“But are these two institutions so different from each other in their elements and ends, have they provinces so remote the one from the other, that they either cannot, or must not, meet and unite? Must they necessarily wage war with each other, or set men at war if the attempt is made? Are they so utterly alien as that they can never dwell, or let society dwell, together in unity? Must they always be seen frowning on each other, or regarding one another with eternal suspicion and dread? Must they always be seeking the subjection and servitude, the one of the other? Is this their nature, or their position, or their necessary mode of acting? What these two institutions, under the management of men, have done in times past is not the question; but the question is, What is their nature? for what has God intended them in this respect? and what, by a right administration, may they be made to effect?”—P. 170.

But we find ourselves obliged to pass on to what was, in some respect, the most important part of Mr. C.'s work: we mean his examination of the Mosaic code. And, here, we are compelled to say that he has rather disappointed us. Not that he has advanced anything really wrong,—though we are not prepared to assent to all his conclusions, but he has not gone far enough. His researches have been too limited. He has made, however, a good introduction. He has opened a path in which he, or some other, may hereafter walk and gather gems and gold more precious than any that lie imbedded in the sands of the Sacramento.

Mr. C. first takes up the general scheme of government—the distribution of powers and of offices. He finds in them, readily enough, the three great departments into which the best modelled governments have been distributed. But he does not find, what we would have found very soon, the complete model of a great representative republic. Having satisfied himself on this point, Mr. C. proceeds to consider, “The

division and tenure of land," a most important topic, and, particularly, in the British Isles just now; where it is becoming a practical and a pressing question whether a few families may, lawfully and rightfully, be the sole proprietors of the soil of an empire, having the mass of the people tributary to them in the form of an annual rent, which is expended mostly in luxury, while the chief burdens of the state are thrown by a course of class legislation upon the already burdened masses. Like every intelligent man in Great Britain at the present time, Mr. C. has looked at the question in this aspect, but he has also looked at it in the light of scripture; and there he finds an arrangement directly the reverse of this.

"God directed that the whole of that country should be divided into as many portions as there were families of the Israelites, the tribe of Levi excepted; and that these portions should be assigned by lot to each particular family, to be its possession by a fixed and unalterable law—thus making the number of landed proprietors in the kingdom, and that throughout all time, equal to the number of families among whom it was first divided. (Numb. xxvi. 22—26, and xxvii. 1—11)."—P. 243.

The benefits of this law, our author thus sums up :

"The direct and necessary effects of this law are very obvious and striking. It kept the nation essentially agricultural; it prevented any great accumulation of landed property in the hands of individuals, and any family from permanently losing its standing in the community; it secured the strongest attachments of the people to their paternal inheritance and to their country; it placed a strong check on the growth of excessive wealth, and secured all classes against the extremes of poverty; it presented but few inducements to over-refinement and luxury, while it afforded the strongest motives to industry, and the improvement of the soil; and the sound of the jubilee trumpet, heard throughout all the land, set every man free at the same moment of time, and on the same day restored him to the possession of his own or his father's inheritance. What a universal thrill of simultaneous joy must have been felt on such an occasion! what a sense of benefits from this law! and what a strength of attachment to their native land, and to its institutions, must it have produced! The very prospect of its periodic return must, on the one hand, have wonderfully sustained the spirits of the poor and oppressed; and, on the other, have restrained the rich and the proud from oppressing their poorer brethren."—P. 244.

In the United States, this is not likely soon or ever to become a practical question. The whole framework, and spirit of the institutions of the country, are adverse to large accumulations of property: and if any great accumulations do accrue, the laws of succession to property in force here, and the operation of causes that are always at work in an active and intelligent community, unless counteracted as in Britain by iniquitous legislation, soon break them up and redistribute them.

Mr. C. proceeds to consider the law of succession to property, the laws for the support of the poor, the law of marriage, the temporal support of religion, and, finally, the administration of judicial law. We have not space to enter upon the examination of each of these. In regard to the support of the poor, the grand principle of the Jewish polity is truly asserted to be,

"That the utmost precaution should be taken to prevent persons from falling into abject poverty; and then to grant to every one who had fallen into that condition a share with his neighbour in the produce of the soil, and in the fruits of the general industry."—P. 255.

Mr. C. might have said, and with great emphasis, that one of the grand and peculiar, and, of course, distinguishing excellences of the Jewish code, was that it aimed, on all points, to prevent evil, in the first place; in this respect differing very widely from most other governments, and maintaining a certain and marked superiority to all, in the

wisdom of its arrangement for the accomplishment of so important an end.

The last chapter on the subject of the judicial law is highly important,\* and is, upon the whole, well treated. The principle of the whole penal system of that code is thus stated.

“When we survey the justice of God, and the penalties for transgression He has prescribed in the Scriptures, we find the principle lying at the foundation of all to be, that an offender against law must either make compensation, by rendering an equivalent for his offence—that is, by replacing what his transgression has taken away, or restoring all things to the state in which they were before he transgressed; or, if that be impossible, that he must forfeit all opportunity of offending in like manner, and be made to suffer the very thing which his conduct was intended to make the innocent suffer.”—Pp. 280, 281.

In regard to the capital punishment of adultery, Mr. C. is thus bold,

“Or, if we take the case of adultery, the history of many nations proves that they regarded and treated it as deserving death. It is also clear, that the unvitiated sense of right and wrong in human nature prescribes the very same punishment; since the jealousy of the husband instantly prompts him to destroy the life of the man whom he finds violating the sanctity of his marriage bed. The same natural sense of justice in the minds of human lawgivers, has led them to hold the husband excused, who has inflicted death on him whom he finds in the guilty act. Of such importance to religion and morals, to peace and happiness, is faithfulness to the marriage relation, that God, both in the law which he has written on the conscience of men, and in the Book of Revelation, has guarded and defended it by the very highest penalty. It is a thousand times more cruel for a man to practise, or for a government to overlook this crime, than to punish it with death; for the taking away of a life cannot, for atrocity, be put in comparison with the destruction of virtue, and peace, and family ties.”—P. 288.

He also touches upon another subject which is by many now numbered with things obsolete—we give his remarks in full.

“By many who have paid no attention to the subject, or who have formed erroneous conceptions of its nature, much ridicule has been cast on the capital offence of *witchcraft*. It ought to be understood, that under the general term of witchcraft, were included all the designs, arts, and practices of magic, charms, fortune-telling, and the like. The punishment of death which has been inflicted even in enlightened Christian States on those who were guilty, or even believed to have been guilty, of this offence, has met with many a sneer, to which the Mosaic law must also be regarded as exposed. It would have been much better if the shafts of ridicule had been spared till men had considered how the case really stood. It matters little, in this question, whether the persons accused of the offence really have or have not a power above the operation of ordinary natural laws. If they *think* they have such power, or employ means to obtain it, or if they wish and endeavour to make others believe that they actually have it, it is obvious, that should they be successful, first of all in producing such a belief in the minds of others, and then in turning it to their own purposes of securing gain, inspiring fear, or inflicting revenge, it is a crime of very great magnitude against God and against society. It is evidently fitted to subvert all faith in the supreme providence of God. It withdraws men from the direction and control of laws, both human and divine. It places society at the mercy of those who practise such arts, and it sets up the dominion of a terror of unseen, invisible, undivine powers, wielded at the pleasure of a fellow-mortal. It therefore cannot fail to prove a constant source of crime and misery. It is, moreover, a practical blasphemy against God, and an outrage on all religion, law, civilization and happiness. We might refer to the wretched state in which great tribes in Africa, for example, are constantly kept by rain-makers, and the like, who resemble so many infernal powers walking among the people, and keeping them tremblingly subject to their horrid will and purposes. No State in which such practices abound, can ever be prosperous or peaceful. The duty of rulers is, therefore, to encourage the spread

\* We would use the epithet “judicial” in a sense more restricted than Mr. C. appears to do. In this case we would say “penal.”

of that light of divine truth which banishes such darkness, and to hold as deserving the punishment of death those who continue obstinately and wickedly to follow such practices. This is a duty they owe to those under them, whose weakness and ignorance expose them to be the easy prey of such malignant or cunning propagators of a belief in such supernatural power."—Pp. 290, 291, 292.

We now pause. The work before us is upon a subject confessedly important; it professes to vindicate the claims of God speaking in his word: it presents principles of the highest moment. As we have already hinted, the work is rather an introduction to a regular examination of the Jewish Polity, and is in its style and arrangement somewhat cumbersome. Still it will amply repay perusal, and will, we hope, be the precursor of other works following in the same track, and illustrating more fully the details of that heaven-born system, under which, so long as they adhered to it, God's ancient people enjoyed an unparalleled amount of social, domestic, and national comfort. Could we banish paganism from the schools, we would have better hopes of recalling the public mind to the almost—in civil matters—forgotten book of God.

[For the Covenanter.]

## A CATECHETICAL EXPOSITION

OF

THE PECULIAR AND MORE PROMINENT PRINCIPLES OF THE REFORMED PRESBYTERIAN CHURCH.\*

(By REV. WM. L. ROBERTS, D. D.)

### Introduction.

*Question.* 1. How many are the peculiar and more prominent principles of the Reformed Presbyterian church?

*Answer.* Eleven.

*Q. 2.* What are these?

*A.* The doctrines of

1. Christ's Mediatorial Dominion in general.
2. His exclusive Headship over the church.
3. The supremacy and ultimate authority of the word of God in the church.

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\* A catechism of Covenanting principles; explaining them, in their details, presenting the arguments by which they are supported, and replying to the leading objections urged against them, and pointing out their bearing in the way of a practical testimony against existing systems, so far as they are adverse in their constitution or administration, has long been a desideratum. Such a work would occupy a place in the training of our youth in reformation principles, similar to that so ably filled by McLeod's Catechism, for example, on the subject of Church government. It would also be found useful to put into the hands of inquirers. Such a work the author of the following article wishes, and will attempt to furnish. The present is the first of a series—each occupying about the same number of pages—illustrating the eleven topics enumerated in the introduction. Should the design meet the approbation of the Church, and the execution correspond to the importance of the subject, these articles will be gathered up, corrected, and published in a form, more permanent, and better adapted to answer the ends of such a compilation. Under these circumstances, and with these ends in view, we are authorized to call the critical attention of the church, and particularly of the ministry, to this series. We may add this, inasmuch as it is merely a compilation, the writer has held himself at liberty to make free use of all existing materials, and without giving the usual literary credit, which indeed, in a subject like this, it is, generally, unnecessary, and even impossible to do.

4. The spiritual independence of the church of Christ.
  5. Civil government a moral ordinance of God.
  6. Christ's headship over the nations.
  7. The subjection of the nations to God and to Christ.
  8. The duty of nations to acknowledge and support the true religion.
  9. The right and duty of dissent from an immoral constitution of civil government.
  10. The duty of social covenanting, and the permanent obligation of religious covenants.
  11. The application of these doctrines in the form of a practical testimony, to the civil governments where Reformed Presbyterians reside.
- Q. 3. What is meant by "peculiar" principles?
- A. Those which distinguish Reformed Presbyterians from other Christian denominations.
- Q. 4. What is meant by "prominent" principles?
- A. Those which, though held by some other denominations, are not made practically a part of their testimony.

#### SECTION 1ST.

##### *On Christ's Mediatorial Dominion in general.*

- Q. 1. What is the import of the title *mediator* given to Jesus Christ?
- A. It is an official title, which exhibits Christ as transacting between God and man for man's salvation; and in the discharge of the functions of this office, he acts in the capacity of the Father's servant. 1 Tim. ii. 5. There is but one mediator between God and man, Jesus Christ. Heb. xii. 24. To Jesus the mediator of the new covenant. Isa. xlii. 1. Behold my servant whom I uphold: applied to Christ, Matt. xii. 18. Isa. liii. 11. "My righteous servant."
- Q. 2. What is the *dominion* of Christ?
- A. The authority, or, unlimited power which he possesses over the creatures.
- Q. 3. What is his *mediatorial dominion*?
- A. Not that which essentially belongs to him as God, but that with which he has been officially invested as the Messiah, by the authoritative act of the Father.
- Q. 4. What is the *essential* dominion of Christ?
- A. It is that which pertains to him as the Son of God, a Person in the Godhead, and is the same with that of the Father and the Holy Ghost, original, inherent, and underived.
- Q. 5. His *mediatorial dominion* is, then, that which was delegated, conferred by gift, bestowed by the Father, in short, "the government" which was "laid upon his shoulders,"—that "power" which was "given him in heaven and in earth"?
- A. Yes. Because, as the Son of God essentially viewed, he cannot be the recipient of a gift, but "is equal in power and glory with the Father."
- Q. 6. Do his *essential* and *mediatorial* kingdom differ in matter or extent?
- A. No. They are really the same, both in matter and extent; the difference consists in this: The kingdom over which he, as the Son of God, rules by inherent and original right, he is, as mediator, authorized to manage and direct, for a new end, namely, the salvation of men, and the best interests of the church.

Q. 7. By whom was Christ appointed to this mediatorial dominion?

A. By the Father. Ps. ii. 6. "Yet have I set my king upon my holy hill of Zion." Luke xxii. 29. "My Father hath appointed unto me a kingdom." See John v. 26, 27.

Q. 8. When was he appointed?

A. From all eternity. Prov. viii. 23. "I was set up from everlasting." See Ps. ii. 6, 7. Mal. v. 2.

Q. 9. In what transaction?

A. In the covenant of grace. Ps. lxxxix. 3, 4. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations."

Q. 10. What is this covenant?

A. It comprises the whole scheme agreed upon by the divine persons for the salvation of fallen man.

Q. 11. In what capacity did the Father make this appointment?

A. As the representative of Deity in the economy of redemption.

Q. 12. Did not this appointment proceed from the Father necessarily and originally by an inherent right?

A. No. This would be at variance with the perfect equality subsisting among the divine persons.

Q. 13. Were the divine persons designated to their respective economical characters and offices by a sovereign act of the divine will, essentially considered?

A. Yes. For this presupposed act preserves inviolate the essential equality of the persons in the Godhead.

Q. 14. Has not all power and authority been by this sovereign act of the divine will, economically vested in the Father?

A. Yes.

Q. 15. Does this appointment of the Son proceed *formally* from this economical authority with which the Father is thus invested?

A. Yes.

Q. 16. Is it not necessary to suppose that the Son was designated to his mediatory office and dominion by the above mentioned sovereign act of the divine will?

A. Yes. For this view of the case preserves inviolate the voluntariness of the Son in the whole transaction, as well as his equality with the Father.

Q. 17. What is the *first* source of proof of the *reality* of Christ's mediatorial dominion?

A. Several interesting *prefigurations* of his royal authority.

Q. 18. Was not Melchisedec one of these instructive types of Christ's dominion?

A. Yes. He was a distinguished type of Christ. Ps. cx. 4. "Thou art a priest for ever after the order of Melchisedec."

Q. 19. How is it evident that he was a type of Christ's royal dominion?

A. In three ways. 1. The import of his name, Heb. vii. 2. "King of righteousness." Beautifully prefiguring Christ as the Sun of righteousness—the sceptre of whose kingdom is a right sceptre. 2. His designation "King of Salem," Heb. vii. 2. That is "King of Peace"—fitly representing *Him* who is designated the Prince of Peace. 3. His combining in his own person the royal and sacerdotal offices. He was a royal priest—a sacerdotal King, and suitable type of Him who, exer-



cising his power upon the footing of his purchase, sits "a priest upon his throne."

Q. 20. Was Moses an eminent type of Christ in his mediatorial dominion?

A. Yes. As "King in Jeshuran." Jeshuran, which signifies "upright," refers to the people of Israel, who were required, and understood, to possess this character. The Jewish legislator thus typified Him, who, being "King in Zion," at once rules among the upright in heart, and governs them in integrity and truth.

Q. 21. Was David another of these royal types?

A. Yes. Particularly in his signal overthrow of Goliath, the vaunting champion of the Philistines, in his valour in war, and wisdom and humanity in peace, in the principles and character of his administration, in which he led his people, according to the integrity of his heart, and guided them by the skilfulness of his hands, and in the covenant of royalty made with him and his seed forever.

Q. 22. Wherein does David's typical character most remarkably appear?

A. 1. In the fact that the Messiah himself is repeatedly spoken of by the prophets under the very name of David. Jer. xxx. 9. "They shall serve the Lord their God, and David their King, whom I will raise up unto them." Hos. iii. 5. "Afterwards shall the children of Israel return, and seek the Lord their God and David their King; and shall fear the Lord and his goodness in the latter days." See also Ezek. xxxiv.

24. 2. In the fact that Christ in his incarnation is described as recovering the throne of David his father, according to the flesh. Luke i. 32, 33.

Q. 23. Was not Solomon the most illustrious type of Christ's mediatorial dominion?

A. Yes. In the wisdom of his administration—the extent of territory over which he reigned—the wealth of his subjects, and the peacefulness of his reign, he was a remarkable type of the Messiah—so much so that in Song iii. 11, Christ is designated by his name, "Go forth ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals; and in the day of the gladness of his heart."

Q. 24. What is the *second* source of proof of the reality of Christ's mediatorial rule?

A. Prophecy is a fruitful source of evidence in favour of his royalty.

Q. 25. Which is the *first* proof from this source?

A. The very first prediction, Gen. iii. 15. "It," the seed of the woman, "shall bruise thy head," is conceived in terms which allude to the ancient mode by which victorious kings expressed their conquests, namely, by placing their feet upon the necks of their vanquished foes.

Q. 26. Which is the *second* proof from prophecy?

A. The language of the patriarch Jacob, Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come," clearly imports that, on Christ, at his coming, shall devolve that judicial and legislative authority which had been previously exercised by others.

Q. 27. Which is the *third* evidence from this source?

A. The prophecy of Balaam, Num. xxiv. 17. "There shall come a star out of Jacob, and a sceptre (the emblem of regal power) shall rise out of Israel."

Q. 28. Which is the *fourth* proof from prophecy?

A. The declaration of David in the second psalm, "Yet have I set my King upon my holy hill of Zion." Applied to Christ, Acts iv. 25, 26.

Q. 29. Which is the *fifth* proof?

A. The forty-fifth psalm, which undoubtedly refers to the Messiah, and in which the royal character is sustained throughout: verses 1, 3, 6. "I speak of the things which I have made touching the King—gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre." Applied to Christ, Heb. i. 8.

Q. 30. Which is the *sixth* proof, among many others which may be adduced from prophecy?

A. The forty-seventh psalm, which undoubtedly refers to the Lord Jesus in his ascension from the mount of Olives, "God is gone up with a shout," and in which also the regal character is sustained throughout: verses 2, 3, 6, 7, 8, &c. "The Lord most high is terrible; he is a great King over all the earth—he shall subdue the people under us, and the nations under our feet; sing praises unto our King, for God is the King of all the earth; God reigneth over the heathen; God sitteth upon the throne of his holiness.

Q. 31. Do not the *titles* given to Christ afford another source of proof in favour of his mediatorial dominion?

A. Yes. They afford ample and conclusive testimony.

Q. 32. Which is the *first* title?

A. He is designated "Lord." Acts, ii. 11, "God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Q. 33. Which is the *second* title?

A. Leader and Commander. Is. lv. 4, "I have given him for a witness to the people; a Leader and Commander to the people."

Q. 34. Which is the *third* title?

A. He is entitled Judge. Is. xxxiii. 22, "The Lord is our Judge."

Q. 35. Which is the *fourth* title?

A. He is denominated a Ruler. Mic. v. 2, "Out of thee, (Bethlehem Ephratah,) shall he come forth unto me that is to be Ruler in Israel."

Q. 36. Which is his *fifth* title?

A. He is called the "Captain of the Hosts of the Lord." Josh. v. 14.

Q. 37. Which is his *sixth* title?

A. "Prince of the kings of the earth;" "King of kings." Rev. i. 5, xvii. 14, xix. 16, "Jesus Christ, the Prince of the kings of the earth,—the Lamb is Lord of lords, and King of kings,—he hath on his vesture and thigh a name written, King of kings, and Lord of lords."

Q. 38. Does not Christ himself claim this dominion?

A. Yes. John, xviii. 37, "Thou sayest, (Pilate,) I am a king. To this end was I born."

Q. 39. Does not the Father acknowledge his claim?

A. Yes. Ps. xxi. 3, Phil. ii. 9, 10, 11, "Thou settest a crown of pure gold on his head." "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Q. 40. Do not angels proclaim his sovereignty?

A. Yes. Luke, i. 31—33, Rev. v. 11, 12. Gabriel thus proclaims his

glory: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." "And I beheld, and I heard the voice of many angels saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Q. 41. Did not the wise men of the east recognize his royalty, and perform an act of homage?

A. Yes. They proclaimed him "King of the Jews," and unfolding their gifts, laid them at his feet. Mat. ii. 2.

Q. 42. Did not Nathaniel witness this good confession?

A. Yes. He confessed he was "the King of Israel." Jno. i. 49.

Q. 43. Does not Paul make the like confession?

A. Yes. He proclaims him "the King eternal." 1 Tim. i. 17.

Q. 44. Do not his enemies proclaim his great dominion?

A. Yes. The Jewish multitude rent the air with their shouts as he entered into Jerusalem, crying, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" The Roman soldiers unwittingly bore their part as they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" And Pontius Pilate inscribed upon his cross the unalterable title, "Jesus of Nazareth, the King of the Jews," Jno. xix. 12,—a title which was, perhaps, the principal means of conveying to the malefactor that knowledge of the Saviour's character which led to his conversion.

Q. 45. Are not royal appendages assigned him?

A. Yes. He has a kingdom, a throne, a radiant crown. He sways a sceptre, the symbol of regal authority, and hath a numerous and glorious retinue. Ps. xlv. 5, 6; cii. 2; ii. 9; xxi. 5; cviii. 18; Rev. iii. 21; Deut. xxxiii. 2; Luke, ii. 13, 14; Ps. lxxviii. 17; Dan. viii. 10; Jude, 14.

Q. 46. What is the extent of Christ's mediatorial dominion?

A. It is universal.

Q. 47. Is it not limited to the church?

A. No. The church is the special kingdom of Christ—the great central province of his empire, around which all other provinces are made to revolve. Therefore the dominion of Christ necessarily extends beyond its hallowed precincts. Eph. i. 22, "And hath put all things under his feet, and gave him to be the head over all things to the church."

Q. 48. Why is it necessary that Christ's mediatorial dominion should extend beyond the limits of the church, or be universal?

A. It is necessary, 1. That he might give a general commission to his ministers to go forth among the hostile nations and preach his gospel. Mat. xxviii. 18, 19, "All power is given unto me in heaven and in earth: go ye, therefore, and teach all nations." 2. That he might gather from among them his elect. Jno. xviii. 2, "Glorify thy Son, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." 3. As a reward of his mediatorial sufferings. Rev. iii. 21, "To him that evercometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne." See also Phil. ii. 8, 9. 4. To subdue all his own and his people's enemies. "He must reign till he hath put all enemies under his feet," 1 Cor. xv. 25.

Q. 49. Is not the gospel call, as it is *general* to all that hear it, founded rather upon Christ's kingly than his priestly office?

A. Yes; for Christ says, Mat. xxviii. 18, 19, "All power is given unto me in heaven and in earth: go ye, therefore, and teach." The commission to teach, or preach, proceeds evidently from his universal dominion.

Q. 50. Does not this view of the matter obviate the objection made to the doctrine of a definite atonement, derived from the fact of the call being general?

A. Yes. Because the ambassadors are not authorized to declare, as the ground of Christ's invitation to those addressed, to believe, that Christ died for them, but that he died for sinners, and, as Lord of all, Christ, by them, commands all men, who hear the voice of the gospel, to believe and repent.

Q. 51. In how many ways can you prove the universality of Christ's mediatorial dominion?

A. Two. 1. From those passages which assert its universality in general terms. 2. From those which describe the various departments or provinces of his dominion.

Q. 52. Which are the passages of the first class?

A. They are, 1. Mat. xi. 27, "All things are delivered unto me of my Father." 2. Mat. xxviii, 18, "All power is given unto me in heaven and in earth." 3. Acts, x. 36, "He is Lord of all." 4. Eph. i. 22, "And hath put all things under his feet." 5. Col. ii. 10, "He is the head of all principality and power." 6. 1 Cor. xv. 27, "He hath put all things under his feet." 7. Heb. ii. 8, "Thou hast put all things in subjection under his feet."

Q. 53. Is it not Christ's essential dominion of which these passages treat?

A. No. It is his mediatorial dominion.

Q. 54. How does this appear?

A. The terms "delivered," "given," "put," designate his mediatory office; because, as the Son essentially considered, he cannot have authority conferred upon him, for as such he is equal with the Father, and all power belongs to him originally and inherently; but as mediator, the Father's servant, he is properly the subject of a gift.

Q. 55. How do these passages prove the universality of his mediatorial dominion?

A. 1. The word *all* occurring so frequently designates this universality. 2. There is but one exception made—the Father, "who put all things under him," which confirms the doctrine, as all beside the Father, (even the Spirit, who is called the Spirit of the Son,) are made subject to Christ for mediatorial purposes.

Q. 56. Is not this subjection of the Spirit in the fullest sense voluntary?

A. Yes. As that of the Son to the Father, it is altogether economical; a part of that covenant arrangement from all everlasting between the Persons in the Godhead. He is still the "free Spirit."

Q. 57. Of how many provinces does Christ's mediatorial dominion consist?

A. It consists of seven. 1. The inanimate creation. Ps. viii. 6, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Mat. viii. 27, "But the men

marvelled, saying, what manner of man is this, that even the winds and sea obey him?" 2. The irrational tribes. Ps. viii. 7, "All sheep and oxen, yea, and the beasts of the field." Heb. ii. 6—8. 3. All good angels. 1 Pet. iii. 22, "Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him." See also Is. vi. 1, 2; Heb. i. 4; Rev. v. 11, 12; Heb. i. 14. 4. The wicked angels. Luke, x. 17, 18, "And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name; and he said unto them, I beheld Satan as lightning fall from heaven." See Mat. viii. 28; Rev. xii. 9, 10; Col. ii. 15. 5. All men. Jno. xvii. 2, "Power over all flesh," (*Flesh*, the human race at large.) Ps. ii. 8, "Ask of me, and I shall give thee the *heathen* (THE NATIONS) for thine inheritance, and the uttermost parts of the earth for thy possession." See ver. 10, 12; xviii. 43. 6. All associations, particularly civil and ecclesiastical. Ps. lxxii. 10, 11, "The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him, and all nations shall serve him." Dan. vii. 14, "And there was given him dominion, glory, and a kingdom that all people, nations, and languages should serve him." Col. i. 18, "He is the head of the body, the church." 7: The kingdom of providence. Rev. v. The sealed book of the divine purposes, respecting the church and the world, is put into the hands of the Lamb, and he rules in their accomplishment.

Q. 58. For what end is Christ invested with this universal dominion?

A. That he should render the whole administration of providence subservient to the erection, progress, and final perfection of his *special* kingdom, the church.

Q. 59. What is the true nature of Christ's mediatorial kingdom?

A. It is a spiritual kingdom.

Q. 60. What is the proper definition of its spirituality?

A. It is a kingdom not designed merely to promote man's corporeal and temporal interests, but chiefly the best interests of his immortal nature.

Q. 61. In what respects is it spiritual?

A. It is spiritual, 1. In its origin. It is not from men by any mode by which men convey authority—but his dominion originates solely from the spiritual grant of the Father from all everlasting in the covenant of grace. 2. In its ends—which are, in substance, To gather his church—to protect it on earth—to sanctify the hearts and lives of her members, and to render subservient all secular things (even civil rule,) to the spiritual and eternal interests of men. Eph. i. 22. And hath put all things under his feet, and gave him to be head over all things to the church. 3. In its administration. As to the ecclesiastical department. Its officers are pastors and teachers, elders and deacons (spiritual officers to administer all the temporalities of the church,) persons endowed with ministerial authority, whose weapons are not carnal but spiritual (instruction, advice, censure and remonstrance)—and as it respects the civil department, those who bear rule according to his ordinance are the ministers of God, and are just, ruling in the fear of the Lord—whilst the rule in both cases is the same—The Law of the Lord.

Q. 62. Is *civil* government a spiritual dominion?

A. Civil government is not strictly spiritual as it is in a good measure occupied about man's temporal interests, but as it is subjected to

Christ, among the all things put under his feet, it is designed to subserve, in his hands, the religious as well as temporal interests of the human race.

Q. 63. Is the mediatorial dominion of Christ in such a sense spiritual that it can have no sort of connection with the world, or with things that are secular?

A. By no means; because, 1. Even a portion of the most spiritual of its subjects, regenerate men, for a time, have their residence on the earth, and are occupied with secular things; and their bodies are earthly and nourished by carnal things. 2. Besides, there are things specified in the grant of dominion, which are strictly and literally worldly and secular, Ps. viii. 6—8. "Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passes through the paths of the sea."

Q. 64. Is not his kingdom deprived of a portion of its spirituality, and secularized by this connection?

A. Not in the least. Because whatever is connected with Christ's kingdom, however carnal in its nature, is, in his infinite wisdom, and by his almighty power, somehow or other, rendered subservient to spiritual objects. Eph. i. 22. "And gave him to be head over all things to the church."

Q. 65. Does not Christ himself in John xviii, 36. ("My kingdom is not of this world,") disclaim all connection between his kingdom and secular things?

A. By no means: Because, 1. His kingdom is *in* this world. Matt. xxviii. 18. "All power *on* earth, is given unto me." His Church, his peculiarly spiritual kingdom, is *in* this world. 2. The world itself, is a part of his kingdom. Eph. i. 20, 21. "Hath set him at his own right hand, far above every name that is named—*in this world.*" 3. In its origin, (as stated above,) it is not of this world. This Christ himself affirms, in the disputed text. "But now is my kingdom, *not from hence.*" (Men do not confer authority upon Him.) 4. It signifies that Christ is not to reign upon earth, seated upon a visible throne as earthly kings, defending his kingdom by armies—"else would my servants fight." 5. Its laws are not of this world. They are from heaven. "Its laws, its powers, are all divine." 6. It is not of this world, as to its benign moral influence upon society. Worldly kingdoms debase and enslave; this is designed to free, to elevate and sanctify the subject, and subordinates all things, to the eternal happiness of men. John viii. 32, 36. "Ye shall know the truth and the truth shall make you free. If the Son therefore, shall make you free, ye shall be free indeed." 2 Cor. iii. 17. "Where the spirit of the Lord is, there is liberty." 7. It is not of this world, as it is designed to overthrow all the kingdoms of this world, and put them under the dominion of his saints, that they may subserve the spiritual interests of men. Dan. ii. 44. "And in the days of those (kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms." vii. 27. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." 8. The doctrine of the absolute spirituality of Christ's kingdom, would deny Christians the right of holding any worldly property—engaging in any secular enterprise—or entering into any political connection whatever; because Christ says of them,

using precisely the same phraseology, "ye are not of this world!" now such an interpretation is manifestly contradictory to scripture and common sense, in this case—it follows that it is equally so in the other.

Q. 66. Do not other religious denominations, besides the Reformed Presbyterian, recognize in their systems the doctrine of Christ's Mediatorial dominion?

A. Yes. A few others hold it in theory—but their theoretic profession is neutralized by a practical denial.—They do not make it a matter of testimony.

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#### FOREIGN CORRESPONDENCE.

*Edinburgh—The Cowgate, Greyfriar's Kirk, Salisbury Craggs, and Arthur's seat, Covenanting Congregation, neighbouring localities, &c.*

At the close of my last, we were in the Grass Market, on the north-eastern corner, and at that circle in the pavement, making the very spot where from 1661 to 1688, scores of faithful martyrs—from Argyle the first, to James Renwick, the last, nobly died rather than compromise the rights and prerogatives of Jesus Christ, as King in Zion and Prince of the kings of the earth.\* It is a memorable spot, and in the happy future, when Scotland's covenants will be raised from the deep graves to which an unfaithful and apostate nation and church have consigned them, it will not be, now and then, a passing stranger, but thousands will come to view, with the liveliest interest the scene of so many martyrdoms—a spot hallowed by the blood of so many of Christ's witnesses.

Leaving the Grass Market, you take a south-easterly direction, and find yourself in a few moments in the Cowgate.† This street, as I have already said, runs along the bottom of the valley between the middle and south hills, once occupied by the South Loch. It is from a quarter to half a mile in length, some twenty feet, from house to house, in width, winds with the turns of the valley, and terminates in a street called the south back of the Canongate, which proceeds on to the palace of Holyrood. This Cowgate, which I explored with some difficulty owing to its offensive filthiness, in company with the Rev. Mr. Anderson, Reformed Presbyterian Minister of Loanhead, was once the fashionable quarter of Edinburgh! And at this present time, notwithstanding some innovations—for the hand of improvement has ventured even into the Cowgate—the greater part of the houses in the street, and the adjoining closes‡ are the very dwellings once occupied by the nobles, bishops, and gentry; and in many instances it would be no difficult task to ascertain the very families to whom these dwellings belonged—for, to this day, their escutcheons remain carved in wood or stone, in bold relief, upon some part of the building.

Proceeding down this street, the first object of interest is a small, but quite ancient Church, upon the right hand not far from the Grass

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\* Nearly one hundred martyrs suffered in Edinburgh, during the persecuting period. Most of them on this spot.

† In the last No. page 170, line 10th, for "Cowgate," read "Canongate."

‡ A close is a square, or rather an enclosure. The closes about Edinburgh, are generally approached by arched ways, widening within to a square surrounded by buildings.

Market. In this Church, the first General Assembly of the Church of Scotland was held, and into it, on the day of his execution, the dead body of the Marquis of Argyle was carried by his sorrowing friends, and laid upon a spot which tradition still points out. As I was curious to see the former abode of the gentry of Scotland, we passed into some of the closes, entering by arched passages, varying from eight to ten feet in width, about five feet in height, and thirty or forty feet in length, according to the depth of the building through which they pass. Within, we found small enclosures, surrounded by buildings, many of them far gone in decay, some unoccupied, some used as stables and cow-houses! but some in quite good repair, and inhabited, but altogether by the poorer classes—it is long since the Cowgate ceased to be the chosen abode of the luxurious and the powerful. Upon entering some of the better kept of these edifices, we were struck with the manifest evidences of their former high destination: externally they were always plain, and unadorned; within are found wide staircases winding up four or five stories, guarded by mahogany hand-rails of the finest workmanship, and leading to apartments sufficiently high and spacious, and finished in some instances in an elaborate style, with mouldings and carvings, of no little elegance. In these closes once congregated the beauty and fashion and power of Scotland—and in these same closes many a hunted servant of Christ found a secure refuge from the bloody minions of blood-thirsty tyrants.

As you proceed downwards, small streets or wynds pass off, some to the left to the Canongate, some to the right, up the less abrupt face of the south hill. These are all crowded with buildings of the same description, and are nearly all, with the Cowgate itself, indescribably, almost incredibly filthy. The Cowgate is crossed by two bridges, both some fifty or sixty feet above it, which form the main passages from the middle to the south hill. The principal of them is near the Tron Church, in the Canongate, not far from Knox's house. It is a singular and impressive sight to stand below and gaze upon the moving mass, much of it of wealth and respectability, as it constantly flows along the arch high overhead—and still more impressive is the view from above, as you stand upon the bridge and scan the Cowgate east and west with its *peculiar* current far beneath you, and as if belonging to another people. Not far below this bridge is pointed out the dwelling—the palace, of Cardinal Beaton: a low three story, wooden edifice, painted yellow, about seventy feet square, in pretty good condition, and now occupied below by shops for the sale of small wares of various kinds. How great the change since in these saloons and chambers were assembled the potent enemies of the Reformation—the Cardinal, then the Regent of Scotland, with his popish council devising their plots to crush the dreaded “heresy!”

We have passed through the Cowgate: let us return throughout its whole length and once more begin our explorations with the south-eastern corner of the Grass Market. We proceed again towards the south, but now, instead of turning into the Cowgate, we will incline to the south, taking a narrow and somewhat winding street which turns gradually towards the right, and with considerable inclination up the south hill. This is Candlemaker's row, and here James Renwick was apprehended, Feb. 1st, 1688. The night before, he had slept at a friend's house on Castle hill, but, unfortunately, his hiding place was



known to some of those execrable blood-hounds employed to track the faithful in those perilous times. The house was attacked, and Mr. Renwick, having with difficulty broken through, fled down the Castle wynd, closely pursued, but having received some hurt in breaking out of the house, and having fallen a number of times, and lost his hat, his flight was hindered, and, in this street, he was overtaken and seized. The result has long been before the world; the 17th day after, he was executed in the Grass Market with these words upon his lips, "Into thy hands I commit my spirit, for thou hast redeemed me, O God of truth."

Passing up this "Row," you have upon the right hand, but separated from the street by a row of small buildings, Greyfriar's Church-yard. Near the top of the hill, making a short turn to the right, we entered, of course from the east, this celebrated resting-place of Scotland's martyred and unmartyred dead. Just before you, looking west, is the Greyfriar's Church, a very large edifice, built like the Glasgow and Stirling Cathedrals, with a tower in the centre, from which the naves extend, each perhaps one hundred and fifty feet, and some seventy of eighty in width.\* It is a low building, and, as a work of art, nothing remarkable. But how many associations cluster around it! In this Church the National Covenant of Scotland was sworn, March 1st. 1638, by the representatives of the church and kingdom of Scotland—here Henderson prayed and Loudon reasoned, and the people wept, and, then, all swore with their mouths and subscribed with their hands that solemn engagement to be the Lord's. Thousands were there that day—thousands of intelligent, zealous, faithful covenanters. There were far more than the church would hold, and, hence, after being signed within, the covenant was brought out and many more signatures affixed on a tomb-stone in the church yard.†

This yard is large. It probably contains some two or three acres of ground. But large as it is, it was found necessary to enlarge it, and, a few years ago an additional plot was taken in on the west end. However the old wall remains, and like many other walls of similar enclosures in the old world, is covered with memorials of the dead, most of whom, as may be seen by the costly structure of their tombs, and the skill displayed in the ornaments about them, were among the wealthy, and, perhaps, the distinguished of their day. Now, they are forgotten, and while their monuments remain, the inscriptions are, to a large extent, illegible—and even where legible, few trouble themselves to read them, and of those who do pause to read, few, very few, take any further interest than merely to utter a passing remark upon the vanity of all such attempts to perpetuate a name. *All* these memorials are not so passed by. The tomb of Alexander Henderson, the greatest of the leaders in the 2d Reformation, was first pointed out to me. It is a plain monument on the west side of the grounds, about ten feet in height, with appropriate inscriptions. As we looked upon this simple and unadorned memorial of one so eminent in every virtue, and one to whom Scotland stands so highly indebted, we could not help contrasting it with the magnificent monument erected to the memory of one, much of

\* These numbers are conjectural, I took no measurement, and have no documents which furnish them. The east nave was burnt some years ago, and has not been repaired—the west is still used as a place of worship.

† This stone cannot be pointed out.

whose strength was expended in vilifying that very class of Reformers, to which Henderson belonged. I mean, Sir Walter Scott: and then, arose this further reflection, how much more ready are men to honour those who amuse, than those who profit them, especially if they amuse them by casting reproach and ridicule upon the godly. Not far from the tomb of Henderson are some martyrs' graves: but passing these, let us turn to the north-eastern corner. There we shall find, standing against the wall, a large upright stone, some eight feet in height, and from four to six in breadth, a dark stone covered with inscriptions. Before the stone is a vacant plat, some ten feet in width, and extending some twenty feet from the wall. It looks like a waste and neglected spot. There was, when I saw it, no grass growing there. The surface was a little inclined, and about the foot of the stone there was a collection of sticks and weeds, probably deposited there by the last showers. This is another memorable spot, for here lies the dust of nearly a hundred martyrs, noblemen, ministers, and others, who suffered in Edinburgh during the twenty-eight years' persecution, and that stone is the memorial erected to mark the spot. For other reasons it could not well be forgotten. We do not mean that it would have been remembered as *their* resting place; it was long, and until lately, the place where all executed criminals were buried. So that here lie, undistinguishable by any human eye, the ashes of faithful martyrs, and the dust of thieves and murderers. They lie together, but they are not one. And His eye distinguishes them; and one day His hand will separate them, and from this despised and outcast corner will rise a blessed company of the redeemed, to live and reign with Christ for evermore.

Upon the stone is cut the form of an open Bible, and underneath are quoted in full, Rev. vi. 9—11, and Rev. vii. 14, and below, the following rude but true and expressive lines.

Halt Passenger, take heed what you do see,  
 This Tomb doth show, for what some men did die  
 Here lies interr'd the dust of those who stood  
 'Gainst Perjury, resisting unto blood;  
 Adhering to the covenants and laws,  
 Establishing the same; which was the cause  
 Their Lives were sacrific'd unto Lust  
 Of Prelatists abjur'd. Tho' here their Dust  
 Lies mixt with murderers, and other Crew,  
 Whom Justice did justly to death pursue;  
 But as for this, no cause in them was found  
 Worthy of Death, but only they were found,  
 Constant and stedfast, zealous, witnessing,  
 For the prerogatives of Christ their King.  
 Which truths were seal'd by famous Guthry's head,  
 And all along to Mr. Renwick's blood,  
 They did endure the wrath of Enemies,  
 Reproaches, Torments, Deaths and Injuries,  
 But yet, they're these who from such troubles came,  
 And now triumph in Glory with the Lamb.

Beneath, is the statement respecting the number of the martyrs, which we have already made, and upon the foot of the stone is a crown with the inscription, "Be thou faithful unto death, and I will give thee a crown of life."

Leaving Greyfriar's, and pursuing an eastern course, you arrive, in the course of a few minutes' walk, at the great street which intersects

the northern valley, High street, the Bridge, and the South hill. And at this spot stands the celebrated University of Edinburgh, a large quadrangle, extending some four hundred feet east and west, and from two hundred and fifty to three hundred from north to south. The present pile of buildings is modern. Not more than fifty years ago, this distinguished school of learning could boast of thatch-covered buildings among its occupied premises. The Library room is remarkably fine. The *coup de œil* is very striking. This college was founded in 1582, by James VI., and occupies the site of an old religious establishment called the "Kirk of Field," in one of the houses attached to which the miserable Darnley, husband of Mary Queen of Scots, was blown up, Feb. 10th, 1567.

There are other objects in this ancient city, still of interest to the antiquarian and the *savant*. These I omit. But I cannot leave Auld Reekie without at least an attempt to introduce my readers to the magnificent prospects commanded from the remarkable hills in and around it. I have already touched upon this topic when speaking of the Castle hill. I shall never forget the short visit of Mr. Muir and myself to the hills in the south-east of the city, the very day I arrived in Edinburgh. We left his hospitable dwelling early in the afternoon, and striking down the declivity of the South hill, we passed out of a narrow street into the plain beneath. The sight that met my eye as we emerged from the compact lines of buildings, can no where be equalled. Directly in front, a few hundred feet distant, lay a hill or mountain, semicircular in form, rising with a regular but steep ascent for some five hundred feet, and, then, crowned on the summit with a ledge of rocks, standing like the battlements of a castle, not merely perpendicular, rather overhanging, and not less than a hundred feet high. The rocks were dark, the rest of the hill, a beautiful green. These are the Salisbury Craggs. Turning to the right we soon came to the Queen's road, which we followed around the base of the Craggs, for half a mile, when passing the gap between them and Arthur's seat, on the south, we wound up the latter, still following the road, until on the S. E. side, we turned off to the left to climb its summit, eight hundred feet high. The road continues on, encompassing both hills. Its whole length is nearly three miles.

As we ascended around the western side of Arthur's seat, we paused to enjoy the almost fairy scenes which lay beneath us. But from the summit, what a prospect! Edinburgh with her three hills, in the north and west. Beyond it, Leith, the Forth and the kingdom of Fife. To the west lies a beautiful champaign country, embracing some of the finest farms in Scotland. In the same direction, are the Links of Forth, and in the far distance, you can dimly discern the top of Ben Ledi—"the mountain of God." In the south, the view extends to the Lammermuir hills, nigh at hand are the Pentlands, a noble range; and everywhere a rich and highly cultivated country. A few miles off, you see Craigmillar Castle, once a residence of Mary, now mostly a ruin: farther off is Dalkeith, and in its neighbourhood the princely residence of the Duke of Buccleugh. In the south-east lies the field of Preston Pans, ten miles distant, but distinctly visible. In the east, are the towns of Muzzelburgh and Portobello, and the Frith of Forth, with its singular Bass Rock, so often the prison of the faithful in persecuting times. The panorama from Arthur's seat is even superior to that from Stirling Castle. I have never seen anything equal to it. Nor is it merely the beauty of

the scenery which renders it so attractive. Wherever you cast your eye it falls upon some place or object of historical interest. Indeed, from Arthur's seat you overlook nearly the entire historical district of Scotland. It was with regret I turned from such a scene.

As to the religious and literary character of Edinburgh, it is not necessary that I should say anything, they are before the world. This city suffers, in common with others, from the existence of some of the evils, at least, to which I have before alluded. In the Cowgate, the Sabbath is dreadfully profaned. In the rest of the city, I was told, the Sabbath is well observed. The Free Church is strong here. They are building a college, which I saw. The edifice will be beautiful and commodious. There is here a congregation of Reformed Presbyterians, of which Rev. Wm. H. Goold is pastor. He was ordained some six years ago as successor to his father, the late Mr. Goold, who long laboured in the ministry in the same congregation. The house of worship is on the south hill, a little further west than Greyfriar's. The congregation numbers about 300. Mr. Goold ranks high for talents, attainments, assiduity and public spirit. For want of time, I could see but few of his members. From such as I did see, I met with every attention. My next visit was to the battle-field of Rullion Green.

J. M. W.

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### THE PAGAN CLASSICS.

However, to leave those to judge of this subject who may understand it better than I do, I hesitate not to say, that I have no doubt but that the prevalence of classical and heathen imagery among the more refined of our continental neighbours, is one grand source of their corruption, one great cause of their darkness with respect to religion, and that which has upheld the influence of popery, where otherwise it must have fallen from its own inherent absurdity. Of this prevalence none can have an idea who have not travelled into some of the surrounding countries: nor am I able to understand how this circumstance can have been so long overlooked by the many excellent men who have visited our continental neighbours, unless perhaps that they are deluded with the opinion so commonly enforced among us, that the ancient heathenism of Greece and Rome is an enemy so entirely overthrown, so utterly mortified and subdued, as to be no longer an object of fear; while the papal, though in a declining state, is waiting only a fair opportunity to rise again and obtain fresh triumphs.—*Miss Sherwood.*

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(For the Covenanter.)

### NULLIFICATION MOVEMENTS.

MR. EDITOR:—Present movements in the Reformed Presbyterian Church, in this city, possess more than a local interest. "Coming events cast their shadows before," and the influence of these movements will probably be felt by every congregation under the care of synod. There is a vast amount of both good and evil in New York. Its influence upon the country in commerce, politics and religion, has never been fairly estimated. Politicians say it governs the politics of the Republic, viz.: It influences the politics of the state, and the vote of the state usually decides the political complexion of the national administration.

In ecclesiastical matters it occupies a commanding position. Nearly one-sixth of all moneys collected by the General Assembly (old school) for missionary and benevolent purposes, is obtained in New York. And so of other denominations. It has exercised both a salutary and an evil influence upon the Reformed Presbyterian Church. Here the covenanted testimony has been most eloquently exhibited and powerfully vindicated. Here the claims of Prince Messiah to universal dominion have been demonstrated both in the pulpit and by the press. Here also civil and religious liberty have been eloquently explained, and ably defended, and the voice lifted up like a trumpet in behalf of the dumb, down-trodden, degraded and enslaved African, when in the whole Republic there seemed no eye to pity him, and no hand to offer him relief. Here also has been the hotbed of every error, schism and faction which have crippled and distressed the Church. Whether we refer to the New Light exfoliation, or to the Gailey schism, or to schisms and factions of an earlier or later date, we find them to have been conceived, and brought forth, and tenderly nourished in this city, till they were supposed to be strong enough to take care of themselves, and then they were introduced to the acquaintance and friendship of the church and of society. Such being the case, any movement of the church in New York, novel in character or schismatical in tendency, will be viewed with deep interest by the brethren.

On the 19th of last month the members of the first Reformed Presbyterian Congregation took the necessary steps to become incorporated under the general law of the State of New York respecting religious incorporations; the notice required by the statute having been read from the pulpit by the pastor on several Sabbaths preceding. This statute was carefully examined by the supreme judicatory at its last meeting, and unanimously condemned as *oppressive* and *immoral*, and a faithful warning tendered to all congregations under synod's care to avoid all connexion with it. It has therefore greatly disturbed the minds of many that the pastor should, by reading these "legal" notices on the Lord's day, encourage his people to despise this warning of synod, treat its authority with contempt, and form that very connexion which it had prohibited.

Some members of the congregation responded to the call, and the meeting having been organized, it was ascertained that out of two hundred communicants, more or less, in the congregation, twenty-eight, neither more nor less, were found willing and ready and determined to vote for trustees. These twenty-eight elected nine of themselves, (three of them being ruling elders,) a Board of Trustees to take charge of *all* the temporalities, and manage them as in manner and form prescribed by the statute. A large number of communicants are opposed to the whole transaction. Thirty-seven, in good and regular standing, presented a respectful protest, but it was utterly disregarded. The protesters were in full membership as recognized by the session; but it is the will of the Head of the church that they should be destitute of some of the qualifications prescribed by the new term of communion, *the charter*, consequently their membership could not be recognized by "the charter party." The whole matter will come before the superior courts, and the next meeting of synod will probably decide whether this new term of communion shall be added, or whether those already adopted, and due subordination to the Reformed Presbyterian Synod in North America shall be enforced.

On the same 19th of December, the members of the third congregation assembled in the church according to legal notice previously given on the Lord's day, and proceeded likewise to incorporate themselves under the same "immoral law." Many of those now composing the third congregation had, while they were part of the second, struggled hard to set the authority of synod at defiance and maintain the sinful connexion with the state. But whether because they were acquainted with the ugly features of the charter, or that they disliked its oppressive power, or had some respect for Presbyterian government and the decision of synod, only fifteen communicants voted for the marriage between the congregation and the state. These fifteen proceeded as if they had been the whole congregation, and elected six of themselves a Board of Trustees, "to manage all temporalities, sue and be sued," &c. It was fondly hoped that after the severe struggle of the second congregation to carry out the will of the Head of the church, as expressed by synod in breaking the connexion with this "immoral law," and the great loss of property "for conscience sake" which they had sustained, none who had witnessed the practical workings of this instrument of "sacrilegious oppression" would have assisted in bringing it again into operation. In this hope we have been disappointed; and should the attempt now made to revolutionize the church be successful, the whole order will be entirely changed. Neither the Bible nor the subordinate standards, nor the being a member in full communion, will ever be taken into account in congregational matters. The charter does not recognize the membership of females, nor of males till they be "of full age,"—then it appends a property qualification, alike unknown to the Bible and the Reformed Presbyterian Church; and demands a year's residence before full membership can be granted. It clothes the clerk of the board of trustees with full powers to judge of the qualifications of electors for officers in the congregation, and gives all *male* persons of full age, having the property qualification, irrespective of their moral character, or their shade of religious belief, the right to vote in all elections, and renders them eligible to the office of trustee at the will of said electors, and binds the trustees or their treasurer at certain times to report under oath the state of affairs to the chancellor or other state officer. Indeed a little management and a few dollars will enable any man possessing a tolerable out door acquaintance to carry any election in the congregation, and do it according to the statute too.

From the statements made in these writings by "the charter party," and the contempt manifested when synod, or its decision, was named, it would seem that they confidently expect synod to connive at these proceedings, or if not, that a party of ministers and elders will secede, sufficiently numerous to organize a new sect which will adopt this new form of government, and also declare the traffic in ardent spirits for luxurious purposes and as a beverage, an employment practically adorning the gospel. It may be in anticipation of this that both rum-shops and charters are increasing, and the success with which the authority of synod has for seven years been resisted in the case of the traffic, has no doubt emboldened them to attempt the same thing in the charter.

Still, I think they will be disappointed. This movement will awaken the church. The moral ugliness of the trustee system will be discovered. It will be compared with the lovely order which Christ has established, and the result is not doubtful. The descendants of Cameron, Renwick,

and Cargill, will not submit quietly to see their wives, their sons and their daughters despoiled of their inalienable rights, and strangers devouring the inheritance of their fathers. There will be an effort made to overawe the synod, and there may be considerable agitation. But the end will be that rum-selling will be left to take care of itself; few will risk either their reputation or their standing in the church to preserve its existence, and few will be found willing to ride out of the church on the immoral law of the State of New York respecting religious incorporations. There is no just cause of disquietude. Our Redeemer reigns. He has a deep interest in the church. All things work together for her good, and our eyes will soon behold her a peaceable habitation.

ANTI SCHISM.

*New York, Jan. 1849.*

MISSIONARY INTELLIGENCE.—HAYTI.

The following account of the condition and prospects of the Mission School was received just as our last No. went to press. Our readers will be pleased to learn that Mr. M. and family continue to enjoy excellent health, and that the school promises so well.—Ed. Cov.

*Port Au-Prince, Dec. 9th, 1848.*

“DEAR BROTHER:—As Capt. Harper expects to sail this evening, I want to send you a short letter, though I am very busy making arrangements for the examination of our school, which is to take place next Wednesday, in presence of ‘La Commission Centrale de l’Instruction Publique.’ Our first public examination will take place (Deo volente) on the anniversary of our landing on this island. Our number of scholars is at present sixteen, one or two having fallen off within a month or six weeks, and one having joined us lately. I think we have the confidence of all the parents, and have no doubt but we will commence after the Christmas holidays with at least twenty scholars. I have adopted a plan somewhat different from that generally adopted by most teachers here, in regard to the very numerous festivals that take place in all Catholic countries. I do not observe them at all, though I intend to leave off school about two weeks, about Christmas and new year’s day. This gives us more labor than the other teachers have; for sometimes there are two or three of those festivals in a week. But I am persuaded that the parents generally like it better, as their children must make a great deal more progress in the same time. Yesterday was ‘La fete de la Vierge,’ and the children all thought there ought to be no school, of course; but I told them to come; that we were not accustomed to their fetes in our country. The larger part of them came and staid all day, though the female scholars went to mass, I suppose, with their mothers. By the way, the general impression here is that religion is very necessary to the well being of females, but not at all required by the other sex. I have concluded, moreover, never to miss a day from school without excepting it from the month, so that no one can complain of having to pay for instruction not received. It is truly encouraging to witness the steady progress of the pupils in learning the Shorter Catechism. I hope that four of them will repeat, with entire accuracy, the first thirty answers at our examination; and besides, three of them

have committed to memory the ten commandments; nine of our scholars read regularly in the New Testament, and four of them are studying grammar: they have also commenced chemistry.”

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## NOTICES OF CONGREGATIONS.

### THE CONGREGATIONS OF SOUTH CAROLINA.

We are not informed when, or by whom, Reformed Presbyterianism was first introduced into the south. However, it is highly probable that the foundation of the original congregation in South Carolina was laid by persons of British ancestry—Reformed Presbyterians, who had emigrated at different times to the vicinity of Rocky Creek, in the northern part of the state.

About the year 1773 they enjoyed the faithful preaching of the Rev. Wm. Martin; who had lately come over from Ireland to the United States. For some time he laboured with much acceptance among them, as their pastor. But at length, (owing to the too customary practice of using intoxicating drinks as a beverage,) he formed a habit of drinking, which grew with his age and consequent infirmities; till, on several occasions, he was incapable of self-government. There being no judicatory of the Church, on this side of the Atlantic, competent to call him to account for these irregularities, he continued to minister to those who adhered to him. He frequently supplied a society in Long Cane, Abbeville district, in the western part of the state. He was at length, however, suspended from the exercise of the ministry for a time. Thus was this infant church, again left without a shepherd for some time.

About the year 1790, Rev. Jas. Reid visited this portion of the United States; and after a stay of some months, returned again to Europe. In the year 1791, Mr. McGarrah was ordained, and sent over to the church in Carolina, by the Reformed Presbytery of Ireland. The following year Rev. Wm. King came over, from the Reformed Presbytery of Scotland, with instructions to join Mr. McGarrah, and form a committee of that body; that they might be in a capacity to attend judicially to the concerns of the church under their inspection.

Mr. Martin was restored, by the Committee, to the exercise of the ministry.

There were now three ministers residing in Chester district, who professed covenanting principles: and who laboured among the people connected with the church throughout the southern states. Whether they acted as missionaries, or as settled pastors, we have no means of knowing. On account of some irregularities, Rev. Jas. McGarrah was, by the committee, suspended from the exercise of the ministry in all its parts, on the 24th of June, 1795, for the space of three months; and at the end of that time, from various new occurrences, his suspension was continued by the court. The Committee of Presbytery was soon after dissolved by Mr. Martin's withdrawing himself from the court without just cause, and while there was abroad against him a violent *fama clamosa* on the score of drunkenness. Upon the death of Mr. King, (which event took place on the 24th Aug. 1798,) the church was again without a pastor, or any one to break the bread of life to them. In the winter and spring of 1801, this portion of the church was visited by a Committee of the Reformed Presbytery of North America, con-



sisting of Rev. Jas. McKinney, and Rev. S. B. Wylie. They were empowered to settle the affairs of the church in the south. The committee met, and constituted on the 28th Jan., at a church near to the house of Wm. Edgar, (since called Brick Church.) S. B. Wylie was chosen Moderator, and Thos. Donnelly Clerk, J. Kell and D. Stormont, ruling Elders. A petition from the congregation in the vicinity of Rocky creek, was laid before the Committee, craving that the proper steps be taken towards the settlement of Mr. Donnelly as their pastor—also, that they would ordain some Elders among them; as five of their former ones were dead, viz. Samuel Loughridge, Adam Edgar, John Wi—t,\* Thos. Morton and Jas. M'Quiston, and others through age and infirmity, were become almost unfit for the exercise of that office; further, that the case of the Rev. McGarrah be taken into consideration, and that the Rev. Wm. Martin be cited to the bar of Presbytery, for his disgraceful and immoral conduct. The Committee in due time proceeded to ordain Mr. Donnelly. The following persons were nominated, and afterwards ordained (with a single substitution) as elders, viz. Jas. Harbeson, Alex. Martin, Hugh M'Quiston, John Cunningham, David Smith, John McNinch, John Cooper, Wm. Edgar, Jas. Montgomery and Robert Black. Mr. McGarrah's case was disposed of by the following resolution: "to continue the former suspension for some time longer, to try what evidence may appear of firmness and regularity in his moral deportment; with a stipulation that should any instance of inattention take place, on the above quarter, it will probably tie up the committee's hands from exercising their favourable designs; to which they at present are strongly determined." Mr. Martin admitted the truth of the following charges brought against him, viz. his unpresbyterially withdrawing from the Committee of Presbytery; his being intoxicated at three several times and places; that he had sold a negro, who was in his possession, and that, after the court to which he belonged had marked African enslavement with the strongest degree of abhorrence; lastly, his disorderly administration of church discipline, in a certain specified case. The court, after solemn consideration on the subject, unanimously resolved, that the Rev. Wm. Martin should be deposed from the office of the holy ministry in all its parts; which was accordingly done, in the name of the Head of the church.

The court, after discussing the subject of slaveholding in the church, unanimously agreed, "that enslaving these our African brethren, is an evil of enormous magnitude; and that none who continue in so gross a departure from humanity, and the dictates of our benevolent religion, can have any just title to communion in this church." To those members of the church implicated in the sin of slaveholding, they ordered a note to be sent; it is as follows, "Sir: you are hereby informed, that none can have communion in this church who hold slaves. You must therefore immediately have it registered legally, that your slaves are freed, before the ensuing sacrament. If any difficulty arises to you, in the manner of doing it: then you are desired to apply to the Committee of Presbytery, who will give direction in any circumstances of a doubtful nature, in which you may be involved, in carrying this injunction into execution." In most cases the above requisition could not be complied with at so early a day, from ignorance of the legal formali-

\* Wiatt we think—the minutes being partly illegible.

ties to be attended to in the matter. Whereupon, the Committee of Presbytery appointed a sub-committee, consisting of Rev. Thos. Donnelly, Robt. Hemphill and John McNinch, to take penal bonds requiring all those members who hold slaves to emancipate them, as soon as information could be obtained how it was to be accomplished, that "the intentions of the Reformed Presbytery in purging out the accursed thing from among them, may be carried into the most speedy effect." Thus, was the church in the south in a short time finally rid of this sinful connexion. At that time, the state of South Carolina had placed no barrier in the way of persons wishing to emancipate their slaves. All that was requisite for legal liberation then, was for the owner to appear before some competent civil officer, and have it recorded that he had liberated such slave. But now, they can only be freed by an act of the legislature, or by emigration to the free states.

The Committee of Presbytery finally adjourned, on the 12th of March, having attended to all the concerns of the church in the south, requiring Presbyterian interference. Notwithstanding the decision of the superior judicatories concerning slaveholders, the church in the south rapidly increased. There were, besides a large congregation about Rocky creek: at least two societies in York district, one in Waxaw, in Lancaster district; while Fairfield, Newberry and Abbeville districts, each contained one or two societies. Some Covenanters residing in the state of Georgia also required occasional supplies. The Rev. James McKinney was called to take part of this ministry; but he had scarcely entered on this field of labour before death terminated his useful life, on the 16th Sept. 1802, in the 45th year of his age. For nearly ten years, Rev. Thos. Donnelly continued almost alone, in the work of the ministry in the south. His labours were greatly blessed for building up this portion of the church, on her own scriptural basis. Mr. John Reily was ordained by the Middle Presbytery, and sent as a missionary to the Southern states, about the latter part of 1812. Soon after his arrival in South Carolina, a call was moderated for him by Mr. Donnelly, in a part of his charge, since known by the designation of the Lower congregation. He accepted this call, and was on the 23d Feb. 1813, regularly installed as pastor to that people. The Southern Presbytery, after examining into the standing of Mr. McGarrah, found him in the enjoyment of *private* membership. It was however thought best to continue his suspension from ministerial functions, for some time longer. From Mr. Reily's settlement in South Carolina we date the rise of a second congregation. His stated places of preaching were Beaverdam, Little Rocky creek, and Winnsborough. Mr. Donnelly stately ministered to the Brick Church congregation; and occasionally supplied some of the distant societies under Presbyterian care. At length, however, mutual jealousies and prejudices arose betwixt some of his charge and him. Therefore, he sought, and obtained a disjunction from the Brick Church congregation, still continuing however to supply them with ordinances, when required. There were several societies which adhered to their former pastor, whom he regularly supplied with gospel ordinances, at two churches in Chester district, and which, with a number of families residing near Newberry C. H., formed a respectable congregation. The Rev. John Reily laboured with great acceptance among the people of his charge, till the Great Shepherd of the church was pleased to translate him from the church militant, to the church

triumphant, on the 25th Aug. 1820, in the 50th year of his age. Mr. C. Madden, a licentiate from Ireland, visited South Carolina about this time. Whereupon, the Lower congregation gave him a call; which he accepted. Mr. Hugh McMillan received a call from the Brick Church congregation; and both were ordained to their respective charges in the spring of 1822, by a Committee of Synod, then in the south.

The Reformation cause, (in S. C.) continued to flourish for some time, under the able and faithful ministry of these several pastors. On sacramental occasions, when the ministers with their several charges met together, their largest churches were inadequate to accommodate the assembly. But on the death of Rev. C. Madden, (which took place in the year 1828 or '29,) and the more recent removal of Rev. Hugh McMillan to Xenia, O., the church began to decline. From various motives, the members began to emigrate to the free states of the west, Ohio, Indiana, and Illinois. Among these incitives to emigration—attachment to a former pastor, and the existence of slavery with all its attendant evils, in the south, were perhaps the most prominent. Mr. Donnelly remained in Carolina, and till about a year before his death continued to minister to those who had not yet been able or willing to remove to the west, as his old age and consequent infirmities permitted. During the trying times, which rent asunder the Reformed Presbyterian churches generally in the United States, these few Covenanters (with one or two exceptions) continued to abide steadfast to the principles of the church, as they were explained and understood in 1806.

At present, there are not more than six or eight families scattered over the region lately occupied by Covenanters, who are entitled to church privileges; and but one, or at most two ruling elders. It will no doubt be thought strange, that in the brief space of twenty years, the covenanted cause has nearly become extinct in the south. Several causes, in the hand of the Church's Head, have contributed to produce this result. The judicatories of the church, on the one hand, have failed to give efficient aid in cultivating this portion of the Master's vineyard: and the apathy of the southern people, on the other, (consequent on the prevailing opinion that Reformed Presbyterianism could never thrive in a community where slavery existed,) have no doubt been the main procuring causes. Though the church has nearly ceased to exist, yet still, we have matter for exultation, that there have been so few defections from Reformation attainments. But the time is awfully portentous, when God in his providence is removing the true gospel lamp from a community; and by a still, small, though powerful voice, is saying to his people, come out from among them, and be ye separate. We trust however the way is preparing, for the lengthening of the cords, and the strengthening of the stakes of Zion: and that the day may not be far distant, when He will return and build again these wastes, the place of our fathers' sepulchres.

T. D.

*December 4th, 1848.*

## THE VALLEYS OF PIEDMONT.

The Piedmontese, when driven from their homes by the cruel sword of their persecutors, often met for social and public worship in the open air, among the valleys of their native mountains.

If thou would'st hear immortal tales,  
By the wind's deep whispering told,  
Hark! a sound from the pastoral vales  
Of those Alpine mountains old,  
Hast listened?

Go, if thou lovest the soil to tread,  
Where man hath nobly striven,  
And life, like incense, hath been shed,  
An offering unto heaven.  
There tread.

The nurture of the peasant's vines  
Hath been the martyr's blood;  
For o'er the snows and o'er the pines  
Hath swept a noble flood,  
God's offering.

A spirit stronger than the sword,  
And loftier than despair,  
Through all the heroic region poured,  
Breathes in the generous air,  
Thanksgiving.

A memory clings to every steep,  
Of long enduring faith;  
And the sounding streams glad record keep  
Of courage unto death  
Found faithful.

Ask of the peasant where his sires  
For truth and freedom bled?  
Ask where were lit the torturing fires?  
Where lay the holy dead?  
The spirits immortal?

And he will tell thee, all around,  
On fount, and turf, and stone,  
Far as the chamois' foot can bound,  
Their ashes have been sown.  
'Tis hallowed ground!

Aye! thou may'st call it holy ground,  
The soil where then they trod;  
They have left unstained, what there they found,  
Freedom to worship God.  
O, joyful sound!

Go! when the Sabbath bell is heard  
Up through the wilds to float,  
When the dark old woods and caves are stirred,  
To gladness by the note  
Of churchbel's' chime.

When forth, along their thousand rills,  
The mountain people come;  
Join thou their worship on those hills  
Of glorious martyrdom,  
In olden time.

And while the song of praise ascends,  
 And while the torrent's voice,  
 Like the swell of many an organ blends,  
 Then let thy soul rejoice,  
 And anthems raise.

Rejoice, that human heart through scorn,  
 Through shame, through death made strong,  
 Before the rocks and heavens hath borne  
 Witness of God so long.  
 His great name praise.

CLEF.

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### AFFAIRS ABROAD.

*Russia and Circassia.*—It is reported that Russia has made peace with the indomitable mountaineers, between the Black and the Caspian seas, with whom she has been waging war for the last forty years. By this peace, large armies of highly disciplined and veteran troops are set free to be employed elsewhere—in western and northern Europe undoubtedly. Nothing short of the expectation of being called upon to interfere in repressing the revolutionary movements on his western border, could have induced the Autocrat to pause in the long cherished and prosecuted purpose of the Russia Cabinet, to force a passage through the mountains of Caucasus and Georgia, into Persia and northern Asia.

*Prussia.*—The expected collision between the royal and the popular parties, in Prussia, has been arrested by a compromise—the king retains his ministry, but has given a liberal constitution. The moderate republicans appear to have assented, for the time at least, to this arrangement—favourable addresses have been sent in from nearly all parts of the kingdom. On the other hand, the Emperor of Russia, who stands ready with 500,000 men to strike a heavy blow for the divine right of kings, has intimated to his brother of Prussia that his aid cannot now be looked for, if needed. The constitution is too liberal for him. Dissatisfaction is not altogether allayed, and the conclusion may, possibly, be in that kingdom as it has been in Austria: the king will gain strength by his concessions, and when the opportunity occurs, that strength will be employed in crushing the thoroughgoing republicans. Of the church we hear nothing. The stir of political events absorbs every thing.

*Austria and Hungary.*—These two powers are regularly at war. The latter refuses to recognize the resignation of the former emperor or the authority of his nephew, who now occupies the throne; and are besides determined to fight for their liberties, which have been gradually abridged by their Austrian rulers, until they were almost lost. Large Austrian armies, under Windischgratz and Jellachich, are now in Hungary;—battles have been fought, in which the Austrians have generally been successful. Should the Hungarians be subdued, the whole strength of the conquering armies will be poured down upon Italy to recover its lost provinces, and perhaps to aid in restoring the Pope, with plenary authority, to his seat in the Vatican. In this point of view, these remote movements have a direct and pressing interest.

*Rome.*—The "Eternal City" is in no little perplexity. The Pope, whose authority had been practically nullified, made his escape, in the disguise of a servant, (!) and by the assistance of the foreign ambassadors, from his palace of the Quirinal, on the evening of the 24th of last Nov., and took refuge in Gaeta, a town in the Neapolitan territories.

The Roman assembly made some ineffectual attempts to come to an understanding with his Holiness, and at the last accounts he still remained at Gaeta, surrounded by thirty-six cardinals, twenty-six ambassadors, and receiving every attention from the despotic king of Naples. It is rumoured that he intends to proceed to France, unless soon restored. In the meantime, the popular government at Rome is endeavouring, and thus far with success, to restore order, and introduce a settled and permanent administration. They would receive the Pope as Bishop of Rome, but not as a temporal prince. Is this the end of the temporal power of the Popes? or will the great powers, France, Austria and Russia, interfere? and, if so, will they be permitted to reinstate him for a little season? That some of them will make the attempt, if no accommodation is arrived at, we have little doubt: with what result, we do not pretend to foretel. Italy is, in its whole extent, greatly disturbed. It will soon become again the great battle-field of Europe. In the meantime, we commend these events to the careful study of all those who imagine Popery to be changed—that it or the Pope has become the friend of liberty and of progress. It is remarkable that the destruction of the Pope's temporal power in the year 1848 was foretold by Fleming more than one hundred and fifty years ago.

*France.*—Of religious affairs in France we only learn that a Free Church has been formed, and is receiving a few accessions. As to the politics of the kingdom, the world has been astounded by the almost unanimous election of Louis Napoleon Bonaparte as the first President of the new republic—out of something more than 7,000,000 of votes, he received more than five and a half millions! He was quietly inaugurated, Dec. 20th. His cabinet is made up of men of all classes, except the red republicans. Odillon Barrot, who was in favor of the accession of the Count of Paris, the grandson of Louis Philippe, and, with him, of a limited monarchy, is prime minister. Louis is, so far *apparently*, on good terms with General Cavaignac, and, in his inaugural address, professes to be an ardent republican, to desire order at home and peace abroad. The future is in darkness. That the leading men among Louis Philippe's friends have made up their minds to support the republic, if possible, we are pretty well assured, but whether they will be able to preserve the *juste milieu* or not, is the question. In the meantime, the zealous Protestants avail themselves of the many opportunities for the spread of the gospel, and, with all the interest taken in political matters, and changes, the word of the Lord still makes itself heard, and is not unfruitful.

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#### NOTICES OF BOOKS.

THE MEDIATOR, or the character and triumph of Messiah the Prince. By J. M. M'Donald, 12mo. pp. 24, Cincinnati, 1848.

This pamphlet, published by the Reformed Presbyterian Tract Society of Cincinnati, embraces an accurate, well arranged and well-written summary of the subjects mentioned in the title. We are particularly pleased with the practical bearing of the whole essay. The following is a good specimen of Mr. M'Donald's style.

“What mean the present revolutionary movements in the kingdoms of Europe? Their language is the Lamb shall overcome them. The rulers of those kingdoms took counsel together against the Lord and against his anointed. They endeavoured to break asunder their bonds and cast away their cords. They gave their power to the beast. The beast carried the Mother of Harlots. And now what is the result?

The Mediator is lopping their boughs with terror. He is shaking terribly their nations and pouring contempt on their princes. Why are their Emperors quailing, kings and their queens fleeing? Why are these long established dynasties crashing, crashing? Why do they experience the confusion and calamities of war and see garments rolled in blood? Why—but hold. Is not the answer written as with a sunbeam? They cast off the authority of the Son of God, gave their support to the man of sin, and the Mediator has now appeared in their midst, having put on the garments of vengeance for his clothing, and ere long, if we believe the sure word of prophecy, the ponderous wheels of his judgments will roll in desolating fury over the nations of the earth, crushing ungodly blood-stained thrones and sweeping the abomination of desolation from the earth. Then must fall the man of sin and son of perdition. Even now amid the crash of falling Empires we hear Babylon's loud wail. The smoke of her torment is beginning to ascend, and it will ascend forever."

OLD ANTHONY'S HINTS TO YOUNG PEOPLE, to make them both cheerful and wise, embellished with six engravings, 24mo. pp. 162. *Presbyterian Board of Publication, Philadelphia.*

This volume consists of imaginary incidents and conversations, and short addresses by Old Anthony. It follows no regular plan, but, very wisely considering for whom it is intended, turns to a great variety of topics—such as "The Sheepfold," "The Orleans Plum," "The Turkey Carpet," "The Whirlpool," and all, of course, being made to have a religious bearing, mingling the useful with the pleasant.

A NEW TOKEN, for children. Compiled for the Presbyterian Board of Publication. 24mo. p. 210, Phila.

This is a book of biographies—the biographies of deceased pious children. The plan is not novel—there have been many children's biographies, but we know of no volume in which so many instances of youthful piety, have been collected together, and presented in a style calculated to be attractive to youth. We have been struck, however, in perusing its pages, with the very frequent quotations from hymns and other uninspired lays. The very fact that metrical compositions take so strong a hold of the mind and heart, is with us an argument against the use of any but the inspired Psalms: they become a kind of Bible. With this exception, this Token promises no little usefulness. It and the preceding might find an appropriate place among the many tokens of love and friendship which youth are receiving at this season of the year, from the hands of parents and Christian friends.

LE CATECHISM ABREGE, &c.—Traduit par J. W. Morton, 36mo. pp. 46. Jh. Courtois, Port-au-Prince, Haiti, 1848.

This Shorter Catechism we have received from Mr. Morton. It is designed for use in the Mission Schools, and so far as we can judge, we are not capable of being very critical, it is an excellent translation of that admirable summary.

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## OBITUARY.

DIED, about Dec. 10th, at Ballylaggan, near Coleraine, Ireland, Mrs. Cameron, wife of Rev. Simon Cameron, and daughter of the late Rev. William Stavelly.

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☞ Seventh vial omitted, and "Affairs" abridged for want of room.

THE  
COVENANTER.

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MARCH, 1849.

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TERMS OF ECCLESIASTICAL COMMUNION.

(BY REV. J. B. JOHNSTON.)

Certain questions have recently been raised from a phrase or two found in our "Terms of Communion," and in the "Formula of Queries" put to all officers in the church at their ordination. These phrases have become familiar and endeared to all Covenanters from their long-established and sanctioned use in connexion with the administration of sealing ordinances. These phrases are, "*as received by the Church of Scotland,*" and, "*For substance.*" It is presumed no child is ever baptized, but the parents are bound to the Westminster formularies "as they were received by the church of Scotland;" and that the Lord's supper is always dispensed on the ground of the same publicly expressed terms. In this the Reformed Presbyterian Church prides herself, as being thereby distinguished from all other branches of the Presbyterian family, who, without exception, bind to these symbols of faith as received (and modified) by their respective churches in these United States.

We talk—our church has talked and written much of the period between 1638 and 1649—of acts of assemblies passed betwixt those years, and of the compilations of doctrine and order adopted during the same memorable period of the church's glorious covenanted attainments. We should know what we mean.

It is asked, Does the phrase "*as received by the Church of Scotland,*" refer *us now*, in our sacramental vows, to the *acts* of the Church of Scotland *adopting* each part of the Westminster creed, as the Confession of Faith, the Catechisms, the Form of Church Government and Directory for Worship?—Or, does it refer to the *practice*, since 1649, of the present covenanted churches in Scotland, Ireland, and America? From the fact that this question is made *now* to have practical bearing, it assumes a grave aspect, and is worthy of grave consideration. In looking at it, it appears strange that such could arise among Covenanters—because, *first*, they have told the world, in their Testimony, p. 76, that "the protestant churches have, since the middle of the seventeenth century, been declining in purity." Strange, indeed, that the sons of Knox, Melville, Henderson, Cargill, Cameron, Renwick, M'Millan, Thorburn—should take a declining period and declining practice for the standard rule of the interpretation of their creed! A rule ever varying with the varying fashions and changes of a changing age! A rule which will ever make it impossible that the church can know how her creed binds her, till she establish a practice; whether that be under



the influence of reformation—of holding fast attainments, or of declining from them, it alters not the case: enactments in ecclesiastical legislation committed to the enduring page of her authentic records—oaths sworn again and again, to the contrary notwithstanding. *Second*, We identify ourselves with the Church of Scotland, as she stood in her organization, Confession of Faith, covenant obligations and acts of assemblies, between those years, and no otherwise. This is *the* distinctive feature—the “distinctive principle” of the Reformed Presbyterian Church. And farther—that identity cannot be preserved but on the continued occupancy of the ground occupied by the Church of Scotland, settled and bounded by the acts adopting the Westminster formularies. Are not the following, denominational truisms with every Covenanter?—That he is bound to the Confession of Faith as the Church of Scotland was?—That the Church of Scotland having *formally* adopted the Confession, our church has never made any other *formal* adoption of it?—That in all the subsequent legislation of the covenanted church, she has said on this subject only, “as received by the Church of Scotland?”—That in all this she sends us to the deed of the church by which she first made the Westminster Confession her own? In short, that *we are the* Reformed Presbyterian Covenanted Church of Scotland, which swore the Solemn League, and adopted the Westminster formularies between 1643 and 1648? These distinguish us as a church, from all other Presbyterians in America. And whenever we recede from them we are ready for a union with “Protestant Reformed Churches.”

Will the reader follow us patiently while we endeavour to trace the landmarks defining the boundaries of our covenanted inheritance—while we trace the line of our sworn obligations to “all the attainments of the Reformation?” Perhaps, before setting out, we may gain a little by settling a small incidental matter, namely, the *object or objects* of the Church of Scotland in her co-operation with the Assembly at Westminster, which resulted in the production and adoption of the time-honoured documents under consideration. These objects will embrace the following:—1. The preservation, unimpaired, of her own reformed religion, in doctrine, worship, discipline and government, as then (1643) established. 2. The reformation of the Church of England. 3. A union with the Church of England on the basis of the Solemn League and Covenant, when she should become reformed according to the best model, which was, confessedly, the Church of Scotland. The evidence will appear in the following:—

“We—for the preservation of our religion—with our hands lifted up to the Most High God, do swear, 1. That we shall sincerely, really and *constantly*, through the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government—the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and shall endeavour to bring the churches of God in the three kingdoms, to the nearest conjunction and uniformity in religion.”\*

Two days after, the Assembly passed the following:—

“The General Assembly—to the effect underwritten; therefore gives full power—to propose, &c.—in all matters which may farther the *union* of this island in one Form of Kirk-government,” &c.†

\* Solemn League and Covenant, passed and sworn by the General Assembly, Aug. 17, 1643.

† Conf., p. 17, edit. of 1838.

The object, in the incipient state of this great enterprise, is distinctly stated—the “preservation” of the doctrine, and discipline, and government of the Church of Scotland. No intimation of “*receding* from a more clear and particular testimony to a more general and evasive one,” which would have been *defection*, not a *reformation*.\* “On the contrary, our reformers,” to use the language of the Scottish Testimony, p. 138, “in *all* the different renovations of the covenants, included *all that was formerly attained* to, binding themselves in strict adherence to all the articles *priorly* in the oath.” To guard against any, even the least, declining from the position attained, they secure the stakes by giving them all the stability to be derived from the oath of God—they swore the Solemn League before conventional co-operation with England. And let it be well remembered, in that oath they bind themselves to all, and every part of the attainments of the reformation, and to yield or alter nothing. They thought of no change; but to the *very opposite* did they covenant with God and one another. With this cord upon their souls, their commissioners were sent down to London to treat of “union,” and labour for “covenanted uniformity.” Can any intelligent man mistake the spirit and design of the Solemn League and Covenant? If so, let him only refer to the fact, that when the Church of Scotland found the least item in the Form of Government differing from the government sworn to in the Covenant, she would not adopt it. The Westminster document asserts the power of the Doctor in the administration of the sacraments. The standards of the church sworn to, denied the power. She, *consequently*, would not adopt †—for, pursuant to the oath of her Covenant, she had said, one week before the adoption of the Westminster formularies,—

“Provided, that this shall be no prejudice to the order and practice of this Kirk, in such particulars as are appointed by the Books of Discipline.”—Conf. p. 523.

Thus showing, that she kept steadily before her *the object* of her League, in the adoption of every part of the Westminster Confession—the “preservation” of her *then* established doctrine, discipline and government.

What does the phrase “as received by the Church of Scotland,” mean? In 1645, Feb. 3, Sess. 10, in the adoption of the Directory for Public Worship, the first part of the Westminster platform adopted, it meant, “that this shall be no prejudice to the order and practice of this Kirk.” In Feb. 10, 1645, Sess. 16, in the adoption of the “Form,” it meant, that “The General Assembly being most desirous and solicitous not only of the establishment and preservation of the Form of Kirk government in this kingdom according to the word of God, Books of Discipline, acts of General Assembly and National Covenant, but also of a uniformity,” &c. To what form of government “in *that* kingdom,” did she bind herself “*according* to the word of God, Books of Discipline,” &c., “without prejudice” to either? And in *so* binding herself to that “Form,” did she *mean* the *repeal* of the reforming acts of General Assemblies—the *repeal* of her National Covenant—the *repeal* of her Book of Discipline, or the *repeal* of (!) the word of God? These are all in the same category. Or did she mean the repeal of the Book of Discipline only, by adopting the “Form of Government” in its place? If she meant so, she really expressed that meaning most

\* Ref. Prin., 129—130.

† Nor is this the only instance. See especially chap. 23 and 31, Conf.

strangely, in the first article of her oath in the Solemn League and Covenant, and in her adopting Acts. Were her adopting Acts and her Solemn League written in cypher, not to be decyphered till under the blaze of the nineteenth century?

August 27, 1647, eighteen months after the adoption of the "Form," the Assembly, in adopting the Confession, was careful to maintain the position occupied in 1643. See adopting Act, p. 20.

"And the said Confession being, upon due examination thereof, found by the Assembly to be—in nothing contrary to the received doctrine, worship, discipline and government of this Kirk,"

Now, we ask, Why refer at all here to the *discipline* and *government* of the Kirk, as in former adopting acts, if the second Book of Discipline was exchanged for the "Directory and Form," in 1645? Why, if they do not mean the same thing, do they use still the same adopting language used in reference to the "Discipline and Government" sworn to in the Solemn League, in 1643? *But they do* refer in *all* the adopting acts to the *same* "Discipline and Government" referred to in the Solemn League; and *did* in Aug. 27, 1647, renew their solemn pledge to the *very* "doctrine, worship, discipline and government," in the League and Covenant made before the existence of any of the Westminster documents.

By passing on some ten months to the time of adopting the Larger Catechism, we find the church still careful to secure her attainments, and to throw around herself and *posterity*, another cord binding to the discipline and government sworn to, and in so many forms recognised as her *constitutional* law. In her adopting Act, July 2, 1648, she said,

"That the said Catechism—is in nothing contrary to the received doctrine, worship, discipline and government of this Kirk—and therefore the Assembly—so approve."

Can we conceive why the Assembly gave *agreement* with one document the *formal reason* of adopting another, if the *former* is *thereby* to be *repealed*, and no longer to be received and reputed as a public and binding standard equally with the latter? Such seems not to be the usual way of repealing old law. A new enactment made expressly in accordance with long-established law—law *constitutional*, long sanctioned by uniform practice, *a repeal!* *This*, in the age of the Solemn League and Alex. Henderson, is unaccountable! Hear this Assembly once more on the subject of *repeal*. Twenty-six days after, on the 28th July, 1648, adopting the Shorter Catechism, they say,—

"The Assembly do find the said Catechism *in nothing contrary* to the received doctrine, worship, discipline and government of this Kirk: and therefore approve."

In these five adopting Acts, and in the Solemn League, we see how the Church of Scotland received the Westminster standards. *So we receive them*. As applied to these can the following be a sound view of the covenant obligations of the Reformed Church, professing, in her terms of communion, to receive them "*as they were received by the Church of Scotland?*"

"By the adoption of them, all others were virtually relinquished—by constituting them the law of the house, all others were virtually repealed. And this act of repeal is sufficient. All that was so relinquished ceased to have any place in the acknowledged and distinctive testimony of the church—all that was so repealed ceased to have any farther, even if it had before, the obligation of law.—They want, and as long as they occupy the place in which they have been left, they must continue to want, official and legal obligation and authority. The documents named in the terms

of ecclesiastical communion, are the legitimate records to which appeal can be made—the others can never; for such ends they are unknown, as though they had never existed.”

We rather think that, so long as this *index* (F) “as they were received by the Church of Scotland,” meets the eye of the traveller where *two ways* meet, it will call to mind, and direct in the plain old way, to things known, and among things that *are*.

Neither in 1638 to 1649, nor when adopting the Scottish Testimony—the American Testimony—Terms of Communion, was the design to revise or repeal the code of laws in the Covenanted Church, nor to annul her old constitution and frame a new one. Our church never was a revolution church—a secession church—a schism or a receding church, unless in practice and in her individual members. And it is of her public profession *only*, as on the face of her adopted standards, we are speaking. Thus far the truth is irresistible. It is not—That, “by the adoption of the Westminster forms all others were formally relinquished,—by constituting them the law of the house, all others were virtually repealed.” *It is not*—That “They were to be esteemed thereafter works of reference or examination, for individual or social improvement.” But the truth *is*, That by the Solemn League and adopting Acts of the Church of Scotland, she has placed in “official and legal obligation and authority,” her Discipline *next* to the Bible, and *before* the subsequently adopted “Form.”\* Indeed, the truth is, the Church of Scotland never designed to repudiate her discipline in receiving the Westminster “Form,” or to give it an inferior place; but *next* to the Bible, to make it the *rule ruling* the more recent document. Such is, unequivocally, the plain, common-sense acceptance of her adopting language throughout. Men could never have said otherwise, but to frame a plea for their unbelief of the government and *discipline* of the Covenanted Church of Scotland, as sworn to and practised between 1638 and 1649: judging from the Book of Discipline, her Covenants, her Acts of Assemblies, and authentic history of those times.

[To be continued.]

### Foreign Correspondence.

#### Loanhead—Rullion Green—Roslin Chapel, &c.

Rullion Green is that part of the Pentland Hills where the Covenanters, under Col. Wallace, were defeated, November 28th, 1666, by the royal army, under Gen. Dalziel. It lies south-west of Edinburgh, distant, by the most direct route, about seven miles. I went by Loanhead, a village five miles south of Edinburgh, that I might form the acquaintance, and enjoy the society and guidance of Rev. Mr. Anderson, pastor of the Reformed Presbyterian congregation of that place and vicinity.

I left Edinburgh, Sept. 20th, taking, not the direct road, by omnibus, which passes, as I afterwards found, through a very beautiful, and mostly level district, but the more circuitous one, by railway, to Dalkeith—nine miles south-east of the metropolis, and then, by omnibus, to Loanhead, across the elevated ground in the neighbourhood of the Esk, and through Lasswade, a thriving little town upon the banks of that river; I had thus an opportunity of seeing a portion of one of the

\* See Act adopting “Form of Government.” Conf., p. 561.

most flourishing and best cultivated districts of Scotland, with the lively towns of Porto Bello and Musselsburgh, lying both of them upon the Frith of Forth, which was also in sight, upon our left, for the most of the way to Dalkeith. Near this latter town is the princely and beautiful residence of the Duke of Buccleugh, in politics a leading tory, one of the richest peers in Britain, and as a landlord, sufficiently notorious, of late years, as one of the most determined in his refusal to grant sites for some of the Free Church congregations on his estates. His palace is reckoned among the finest buildings of its class. His estates are worth, probably, £250,000 (\$1,250,000,) per annum. It is but justice to add, that, except in this site business, the Duke is considered a good landlord, residing upon his estates, and liberal in his expenditures for their improvement.\*

On reaching Loanhead, I met with a very cordial reception from Mr. Anderson and his lady: and soon we were on the way—Mr. A. and myself—to the interesting localities in the direction, and in the neighbourhood of the Pentlands. We took the road almost north, through the village of Old Pentland, where Rev. John Thorburn, one of the best divines and most acute reasoners of his time, long ministered, and near to which lie his remains.† The identical building in which he, and before and with him, others of the earlier covenanting ministers of Scotland, met and ministered to the witnessing remnant in this vicinity, is still pointed out. It is a long, low house, with four stacks of chimneys; in fact, constructed according to the very pattern of the private dwellings about it. It is now, if I do not mistake, employed as a school house—their house of worship being now, and for a long time past, in the village of Loanhead. Indeed, we were now in the very midst of a district which, a century ago, was one of the most prominent Covenanting localities in Scotland. Here were Presbyteries held, and sacraments dispensed to which multitudes of the faithful would flock from other, and often remote districts. Nor have their labours been without their fruit—a congregation still remains in the vicinity, and Covenanting principles are still faithfully exhibited and ably defended by its intelligent and esteemed pastor.

A short ride brought us to the Pentland Hills, at Hale's Quarry, where they terminate, in a very striking, abrupt promontory. Their whole length is some fifteen or twenty miles. They are, in fact, an offshoot from the mountainous region lying in the centre of southern Scotland. Their highest points are probably a thousand or twelve hundred feet above the surface of the sea. They are a beautiful range, stretching far out toward the north-east, through a district highly populous and agricultural. At Hale's Quarry, we turned short round to the west, and following the road, which skirts along the southern flank of the mountain, we soon reached the battle-ground of Rullion Green. This road, notwithstanding its proximity to the hills, passes through many fine farms; and, from some of the most elevated points, fine views are obtained, in favourable states of the atmosphere, of the rich

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\* I saw the Duke in the House of Lords, and heard him make a short speech. His appearance is by no means striking or prepossessing; and, as to his speaking, it hardly deserves the name. He could scarcely find words, and when found, they were very wretchedly spoken. He is about forty years of age.

† Mr. Thorburn is well known as the author of "Vindiciæ Magistratus;" one of the ablest arguments ever penned, in defence of Covenanting principles.

valley of the Esk, to the south and east, and even of the Frith of Forth, and the Bass Rock. All this I was obliged to take for granted, upon the testimony of my friend, inasmuch as during most of our ride, the rain fell in torrents, while, in the intervals, heavy mists obscured every remote object.

About two miles from Hale's quarry, we passed the opening of a valley, or rather, cleft, which passes entirely through the mountain, affording an easy transit from its northern to its southern side. Passing by this cleft, Dalziel and his dragoons had gained rapidly upon the Covenanters, who had passed around the extremity of the mountain, and marched—a feeble, weary handful—along the very road which we had just travelled.\*

Before coming to this valley—indeed, from Loanhead, we had got a view of the battle-ground, lying, as it does, upon the crown and eastern face of a long ridge, which stretches out northwards, for nearly or quite half a mile from the side of the great range. Where it joins the mountain, it is some hundreds of feet in height—about half the height of the mountain—from this it descends with a gentle slope, in every direction, until it becomes lost in the plains below.† Just as we passed the mouth of the cleft of which I have spoken, we began the ascent of this ridge, following the high road for a few hundred yards, when we turned off through a gate, and made the rest of our way by a farm road, and through the fields, along the surface of the ridge, inclining upwards towards the summit. We rode to the very battle-field, which is now very distinctly marked, even at a distance, by a “planting,” which runs along the face of the ridge *exactly* on the line where the two armies met. Below the “planting,” is a mossy field, extending, at that time, with various inclinations and occasional levels, to the foot of the hill. On one of these levels, or slightly inclined surfaces, Dalziel drew up his army. Above the planting, the ascent continues for some hundreds of yards, passing off in the north, through a sort of break in the mountain, and westwardly, as it reaches the summit turning downwards, of course, towards the western plains. Here the Covenanters were posted, in a well-selected position. A position secured on the rear and on the flank, and affording a safe and easy passage to the rear, in case of defeat.

The history of this conflict is brief and sad. The year in which it took place—1666—was distinguished above all the preceding, however much it fell short of some that followed, by the atrocities committed against the faithful, particularly in the west of Scotland. A reckless and bloody soldiery had been let loose upon the western shires, and by their lawless and atrocious deeds, had roused the utmost indignation both against themselves, the guilty agents, and their still more guilty employers. Still, no concerted plan was formed, for ridding themselves of either the one or the other. However, an event occurred—the rescue of a poor old man from the hands of a brutal soldiery—which resulted in this partial rising, which was so soon and so lamentably put down at Rullion Green. Finding themselves committed by what they

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\* Of course, it was then in a very different state from that in which we found it. Now, it is in excellent condition. Then it was almost in a state of nature. At that particular time, it was deep in mud.

† Occasionally there is a steep shoulder.

had done, they determined to go farther, and make, at least, a desperate effort for their liberties and rights. They proclaimed a muster—friends joined them—they marched to Lanark, twenty-eight miles from Glasgow, on the Clyde; there—three thousand strong—they renewed the Covenant. They then marched to Calder, a few miles west of Edinburgh: but now, instead of an increasing, they were a rapidly decreasing band. Disappointed in the aid they had expected in Edinburgh, and the east, pursued by Dalziel, with his disciplined dragoons, they set out, November 27th, along the base of the Pentlands, by the line, very nearly, of the present road, intending to make their way again to the more friendly west. They got no farther than this ridge. Here, a feeble company—they had been reduced in the march, to nine hundred, and these weary with marching and watching, and drenched with the incessant rains of the previous day—they are arranged in order of battle upon its summit and face—their line looking eastward. In the south was M'Clellan of Barscob, with a small troop of cavalry—in the centre, the foot, commanded by Col. Wallace himself—and on the left, the main body of the horse, under Major Learmont. Coming up, Dalziel sends out some dragoons to attack the left wing—Captain Arnot meets him with an equal number. They meet in combat, and the dragoons fly. In this skirmish, two ministers, Rev. John Crookshanks and Rev. Andrew M'Cormack, were killed. On this, Dalziel withdrew a little, until his forces all came up: when he made three successive attacks upon the left wing—Col. Learmont's—of the Covenanters, which, however, retained its ground, defeating the two first, and, at least, beating off the last. Failing in his attacks upon this wing, Dalziel brings all his force to bear upon the other extremity of Wallace's line. The few horse stationed here gave way, and Dalziel pursuing his advantage, the Covenanters broke—one company after another—until they were thus irretrievably defeated. In all, more than fifty Covenanters were killed in this battle—some were taken prisoners—the greater part escaped. Of these, however, some were driven into exile, as the brave Wallace, who returned to Holland, where he long lived, a useful and honoured life; while others, as Captain Arnot, were apprehended, condemned, and executed as rebels. Of such as escaped with their lives, many were harassed in their estates, and in other forms, for years after.

A stone has been set up, in the middle of the planting, on the very spot, or near it, where the first conflict took place, in memory of those who fell in the battle—particularly the two ministers. On one side of this stone, which is nothing more than a common headstone,\* about three feet high and two feet wide, is the following inscription:

“HERE, and near to this place, lies the Rev. John Cruikshanks, and Mr. Andrew M'Cormack, ministers of the gospel, and about fifty other true Covenanted Presbyterians, who were killed in this place, in their own innocent self-defence, and defence of the covenanted work of reformation, by Thomas Dalziel, of Binns, upon the 28th of November, 1666. Rev. xii. 11. “And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.” Erected September 28th, 1738.”

\* This stone stands just alongside of a cow-path through the planting, and unless means be used to protect it, it will soon be destroyed. It is to be hoped that a more suitable monument may soon be erected on this spot.

On the other side, are the following lines :

A CLOUD of witnesses lye here,  
 Who for Christ's interest did appear,  
 For to restore true liberty,  
 O'returned then by tyranny;  
 And by proud Prelates who did rage  
 Against the Lord's own heritage;  
 They sacrificed were for the laws  
 Of Christ their King, his noble cause.  
 There heroes fought with great renown,  
 But falling, got the martyr's crown.

Thus terminated a short and distressing campaign. In their day, the actors in it were regarded as misguided fanatics. A better judgment has succeeded. Posterity begins to do them justice—to award them the meed of praise, as honest, intelligent, God-fearing patriots. As to their persecutors, the same tribunal has long since, notwithstanding repeated attempts to defend them, awarded the name and character of bloody, despotic tyrants, and savage persecutors.

On our return, we went a little out of our way to get a view of Roslin chapel and castle, and notwithstanding the first of these is about four hundred years old, it is to this day nearly as perfect in every part as the day the architects ceased to work upon it. It is the work of foreign artists, and although it was never finished, it is considered, as a work of art, inferior only to Henry the Seventh's chapel in Westminster Abbey. It is certainly a most elegant edifice, of consummate proportions, and adorned interiorly with remarkable ingenuity and skill. Within lie twenty of the Barons of Roslin, from William St. Clair, by whom it was erected, who lies beneath a stone upon a level with the floor, upon which his effigy is deeply traced. To the tasteful in architecture, a sight of Roslin chapel must ever be a rich treat.

Near at hand, upon a promontory formed by a turn of the Esk, are the frowning ruins of Roslin Castle—long, and until not very long ago, the residence of the Barons of Roslin. Its remaining walls are fast crumbling down, an emblem of the equally rapid, but not quite so noiseless removal of that old feudal system of which these ancient fortresses were so important an appendage in the days of its unquestioned power. In the days of battering-rams and long bows, Roslin Castle must have been nearly impregnable.

From this, we turned down the Esk, towards Hawthorn-den, through a lonely, deep glen—shut in by rocks, often a hundred feet perpendicular, and above them high hills, with only space generally for a foot-way between, along the border of the stream. The hills and even the rocks in most places partly hidden by a luxuriant vegetation. This glen is justly considered one of the most romantic in Scotland.

We passed through this, and after viewing the very remarkable suite of rooms hewn out of the rock on which the ancient castle of Hawthorn-den was erected, and said to have been often used as a hiding-place by Robert Bruce, we returned to the residence of Mr. Anderson, fatigued, indeed, but greatly gratified with the many objects of interest which we had at least glanced at, during our short excursion.

My next visit was to the neighbourhood of Lanark, and the Douglass Water.

J. M. W.



[For the Covenanter.]

## CAUSES OF FASTING FOR THE THEOLOGICAL SEMINARY.

MR. EDITOR:—A day of fasting and humiliation is invariably observed at the opening of each session of the Reformed Presbyterian Theological Seminary. At the commencement of the present session, the fourth Thursday of November was set apart for that purpose, and Messrs. L. B. Purvis, J. M. M'Donald, J. Hamilton, and B. M'Cullough, were appointed a committee to prepare causes of fasting for the occasion. They reported the following, which, with a slight emendation, were adopted. J. M. M'Donald, J. Hunter and J. R. Thompson were appointed a committee to prepare them for the press. We therefore request a place for the following document in your magazine. Yours, &c.

J. M. M'DONALD, }  
 J. HUNTER, } Committee.  
 J. R. THOMPSON, }

That God has a controversy with us, is evident from his dealing with us, not only as members of the great Christian family, but also as being intimately connected with the school of the prophets. HE is calling upon us to put on sackcloth and bow before him in deep humiliation. And we have the assurance that if we confess and forsake our sins, God is faithful and just to forgive them. In engaging in this duty we look to God for direction, that we may be enabled to make a close examination of our hearts and lives. In order to the better discharge of this important duty, the fourth Thursday of November has been set apart as a day of fasting, humiliation, and prayer.

For the following causes, then, we fast and mourn before God.

1. *Innate corruption.* Through Adam, our federal head, we inherit a loathsome disease. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water!" This depravity is total—extending to all the faculties of the soul, and to every member of the body. Our physical, mental and moral powers are depraved. Hence we can say with the apostle, "In us there dwelleth no good thing;" and with the prophet, "The heart is deceitful above all things and desperately wicked, who can know it?" Our carnal minds are enmity against God, our wills refuse to obey his law, our memories are forgetful of God and divine things, and our affections are alienated from the Lord. Our minds, instead of treasuring up divine truth, are filled with vanity and lies. By our conduct to one another—our unholy ambition and emulation, we give evidence that we are corrupt—that our hearts are full of wickedness and deceit. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies." "These are the things which defile a man." The corruption of our hearts we make a cause of sore and bitter lamentation before God.

2. *Attachment to the world.* This is a prevailing sin of this generation. All are eager to obtain honour and wealth. We banish from our minds the conviction that "the earth is the Lord's and the fulness thereof." We are not contented with the portion of God's bounty which he, in his goodness, bestows. We are covetous. Instead of crucifying the flesh, with the affections and lusts, we set our hearts on wealth, when our gain increases. If we acquire reputation, it fires ambition; if we acquire wealth, it feeds our pride and avarice. This sin is

dishonourable to God and injurious to our own souls, therefore we cry mightily to God, for in him is found pardon, and with him is plenteous redemption.

3. *Lukewarmness.* This is most offensive to God. He hates indifference in his cause. "So, then, because thou art neither cold nor hot, I will spue thee out of my mouth." We must acknowledge that we have been indifferent in the cause of religion. We have not been zealous in exhibiting Christ as the Saviour of sinners. We have not been earnest in displaying the testimony of the witnesses of Jesus against the errors and corruptions of both church and state. Formality is a predominant feature of our religious services. There is a great want of earnestness in our devotional exercises. Hence the power of the gospel is impaired, and the means of grace, in a great measure, rendered ineffectual. We do not sufficiently consider the loathsomeness of this sin in the sight of God. We do not feel the obligations which we are under to advance the interests of the Redeemer's kingdom. We occupy important stations in the house of God, but, alas! how little zeal for the cause of Christ.

4. *Spiritual pride.* Of this sin we are all guilty in a greater or less degree. We claim to have made greater attainments in the profession of divine truth than any other religious denomination. Although this be true, we, nevertheless, sin greatly in suffering it to be the cause of the uplifting of our hearts. "Every one that is proud of heart is an abomination to the Lord." We trust too much in our profession, and in our acquirements of religious knowledge. We regard with contempt the ignorant and those that are out of the way. Instead of exhibiting to them the truth as it is in Jesus, we say, "Stand back, for I am holier than thou." We are a great people, shall not wisdom die with us? "These are a smoke in my nose—a fire that burneth all the day."

5. *Want of brotherly love.* The Christian's first and most important duty is to love the Lord; the next is to love the brethren. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Love to the brethren is that which distinguishes the true Christian from the nominal professor. "By this shall all men know that ye are my disciples, if ye love one another." Alas! that we do not "love one another with a pure heart fervently." We are not fervently joined together in the same mind and in the same judgment. We are carnal and walk as men.

6. *The corruptions of the Church.* The corruptions introduced into the church have caused all the divisions that exist among the followers of the Redeemer. Were it not for this, professed Christians would soon see eye to eye. It is because of error in doctrine, worship, government and discipline, that the church is rent and torn into fragments. The department of Zion to which we belong is not without her troubles. Having recovered from a long fight of affliction with our New Light brethren, we are again alarmed from another quarter. The government of the Lord's house has been assailed by those who, in opposition to "our covenanted uniformity," and the decision of the supreme judicatory of the church, would expel the divinely-appointed deacon, and substitute in his place the unscriptural and anti-scriptural trustee. The discipline of the church is, in many congregations, but

laxly administered. Transgressors are not duly dealt with for their crimes. Even those who are engaged in that God-dishonouring, soul-destroying sin, trafficking in ardent spirits, pass with impunity. In nearly all the churches around, divine truth is opposed in some form. Human psalmody is introduced into the worship of God. Choirs are employed, and even musical instruments are adopted as the means of celebrating God's praise. Family worship is abandoned in many, perhaps most, of their households. The wicked and profane are admitted to communion. The hedge is taken away and the wall broken down. The gospel is withheld from millions of our brethren, because the sun has looked upon them, and they are black. The sanctuary is defiled with the blood of the oppressed. "For the divisions of Reuben there should be great searching of heart," and for the corruptions of the different departments of professors, we should mourn before our God.

7. *The corruptions of the Commonwealth.* That the government of this land is void of the spirit of genuine Christianity needs no proof. God is not acknowledged in the federal constitution, nor his law made the supreme standard of legislation. Fearers of God are not chosen to fill places of power and trust. The magistrates, chief and inferior, are often the servants of Belial. Millions of our fellow-men are held in merciless bondage, under a solemn constitutional guarantee. The Sabbath is violated with governmental sanction. The name of God is openly blasphemed, even by the civil rulers of the land. But have we been faithful in testifying against these evils? Nay, truly; we have come far short of discharging our duty in this matter. For the prevailing wickedness, then, of this land, and for our guilt in not faithfully reproofing them, we do humble ourselves before God, entreating that he would pardon and reform, speedily, this great nation.

For these sins, by which we have offended our God, and rendered ourselves subject to the chastisement of his rod, we fast and humble ourselves; trusting that, for the sake of our Lord Jesus Christ, God will pardon our sins, revive us, and strengthen our hopes of eternal life, through the redemption that is in Jesus. "I acknowledge my sin unto thee, and mine iniquities have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

L. B. PURVIS,	} Committee.
J. M. M'DONALD,	
J. HAMILTON,	
B. M'CULLOUGH,	

(Continued from p. 208.)

## REFORMED PRESBYTERIAN CATECHISM.

### SECTION SECOND.

#### *Christ's exclusive Headship over the Church.*

Q. 1. What is the radical idea of the term *Church*?

A. It is derived from the Hebrew word  $\text{קָהָל}$  and the Greek word  $\text{ἐκκλησία}$ , the roots of which signify *to call*; and denotes any assembly convened by invitation or appointment.

Q. 2. How is it used in the scriptures?

A. It is variously employed in the scriptures, and imports, 1. The whole body of the elect, Eph. v. 23, "Christ loved the church, and gave himself for it." 2. A small worshipping society of private Christians; Col. iv. 15, "Salute Nymphas, and the *church* which is in

his house." 3. Regularly organized congregations; Rev. ii. 1, "Unto the angel of the church of Ephesus write." 4. The whole visible catholic society, consisting of all who, in every age in every place, make a public and credible profession of the true religion, together with their children; Acts vii. 38, "This is he that was in *the church* in the wilderness;" Acts ii. 47, "The Lord added to *the church* daily such as should be saved;" Acts viii. 3, "Saul made havoc of *the church*."

Q. 3. In what sense are the epithets *visible* and *invisible* applied to the church?

A. The catholic or universal church, which is *invisible*, consists of the whole number of the *elect*, that have been, are, or shall be, gathered into one under Christ the head thereof. 2. The *visible* church, which is also catholic or universal, under the gospel, (not confined to one nation, as before, under the law,) consists of all those throughout the world, that profess the true religion, together with their children. Eph. i. 22, 23; ch. v. 27; Acts ii. 38, 39, 41, 47; Matt. xix. 14.

Q. 4. Are both of these views comprehended in the one church of which Christ is the Head, and over which he exercises mediatorial rule?

A. Yes; but it is the *visible* organic church of which we now principally treat.

Q. 5. What are the marks by which the visible church catholic, as an organic body, may be known?

A. 1. They are not those to which the Roman apostacy pretends, "antiquity," "universality," "continued succession," "power of working miracles," and the like, because these are not exclusive properties. 2. But the characteristics of the visible church catholic, are what belong to it, and to it *alone*. They are—soundness in doctrine—a lawful and regular ministry—and the due administration of gospel ordinances. Acts ii. 43; xiv. 23; Matt. xxviii. 19, 20; Acts xx. 7; 1 Cor. xi. 2.

Q. 6. Is the Lord Jesus Christ the *exclusive* Head of this visible catholic, ecclesiastical society?

A. Yes; He alone is Head of his body the church, and governs her with an absolute supremacy.

Q. 7. In what is his title to exclusive dominion over the church founded?

A. His title is founded, 1. In the appointment of the Father, Ps. ii. 6, "Yet have I set my King upon my holy hill of Zion." 2. In the gift of the church to him, John xvii. 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." 3. In his incorporating it by covenant. It is a covenant society; not founded in the covenant of grace, merely, but Christ hath made with it an express ecclesiastical covenant, as illustrated by the transaction with Abraham, Gen. xvii. 1—14, "I will be a God unto thee, and to thy seed after thee,"—which evidently has a respect to an ecclesiastical relation—hence Abraham is entitled the "Father of many nations,"—Gentiles as well as Jews.\* 4. It is

\* This ecclesiastical arrangement with Abraham was not annulled by the introduction of the Levitical dispensation. Gal. iii. 17, "This I say, therefore, that the covenant which was confirmed before of God in Christ, *the law*, which was four

founded on the *purchase* of the church with his own blood; Acts xx. 15, "Feed the church of God which he hath purchased with his own blood." 5. This right is founded in the circumstance that he is the maker and builder of the church. Heb. iii. 3—6, "For this man was accounted worthy of more glory than Moses, inasmuch as he who hath builded the house is worthy of more honour than the house—and Moses, verily, was faithful in all his house as a servant—but Christ as a son over his own house." Also, 1 Pet. ii. 4, 5; Eph. ii. 22.

Q. 5. By what passages of Scripture can it be established that the Lord Jesus Christ is the exclusive Head of the church?

A. 1. By Ps. ii. 6, "Yet have I set my king upon my holy hill of Zion." 2. Ps. cxlix. 2, "Let the children of Zion be joyful in their King." 3. Is. ix. 6, "Unto us a child is born, unto us a Son is given—and the government shall be upon his shoulders—and he shall sit upon the throne of David, and upon his kingdom, to order it and to establish it." 4. Is. xxiv. 23, "The Lord of hosts shall reign on Mount Zion." 5. Zech. ix. 9, "Rejoice, O daughter of Zion—behold thy King cometh unto thee." 6. Zech. vi. 13, "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne." 7. Luke i. 33, "He shall reign over the house of Jacob for ever." 8. Acts v. 31, "Him hath God exalted a Prince—to give repentance to Israel." 9. Rev. xv. 3, "Just and true are thy ways, thou KING OF SAINTS." 10. Eph. iv. 18, "Who is the *Head*, even Christ." 11. Eph. v. 23, 24, "Christ is Head of the church"—"The church is subject unto Christ." 12. Col. i. 18, "And he is the Head of the body, the church."

Q. 9. Does not the Pope of Rome claim to be head of the visible church?

A. Yes; this is his blasphemous claim. 1. In the Creed of Pope Pius the Fourth, he claims to be "Successor of St. Peter, prince of the apostles, and vicar of Jesus Christ." 2. The Council of Florence, A. D. 1438, decreed, "That the Roman Pontiff is head of the whole church, and to him, in St. Peter, was delegated, by our Lord Jesus Christ, full power to feed, rule and *govern* the universal church."

Q. 10. Is there any foundation in Scripture for this supremacy of Peter and his alleged successors?

A. Not the least; on the contrary, every aspiration after supremacy was decidedly rebuked and forbidden by our Lord, and the strictest fraternal parity enforced. 1. Matt. xx. 25—27, "And Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be

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hundred and thirty years after, cannot *disannul*, that it should make the promise of none effect." Nor was it annulled by the introduction of the New Testament economy, when the ceremonial ritual was abolished. For the apostle expressly argues the calling of the Gentiles from the existence and terms of the Abrahamic covenant; "That the blessing of Abraham might come upon the Gentiles through Jesus Christ," he maintains that "to Abraham and to his seed were the promises, not to *seeds*, as of many, but as of one (and thy seed) which is Christ;" whence he draws the consoling and legitimate inference, "Ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." The church is manifestly, therefore, a covenant society, in its visible, organic character, and Christ having thus incorporated it by covenant, has a right to the sole government of the corporate society, which has received its charter from him.

great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." 2. Matt. xxiii. 8, "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father, (Pope\*) upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your master, even Christ. But he that is greatest among you shall be your servant." 3. Mark ix. 3, "And He sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all and servant of all."

Q. 11. Are there not numerous arguments confuting this blasphemous claim?

A. Yes; many. 1. Paul rebuked Peter, and reckoned himself his equal. Gal. ii. 11, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Also, verse 14. 2. If the dignity of the person left any authority with the city where he resided, then *Antioch* had equal claims with Rome; and *Jerusalem*, where Christ suffered, was to be preferred to all the world, for it was really the *mother church*. 3. Peter had a *limited province*—the *circumcision*, as Paul the *uncircumcision*; the latter being of the greatest extent. And hence, Peter was not considered the universal pastor. 4. This claim was denied by the primitive church writers. CYPRIAN and other bishops, wrote to the bishop of Rome, as to their "fellow-bishop," "colleague," and "brother;" they were opposed to appeals to Rome; and asserted that *all* bishops were equal in power, as the apostles had been. 5. When the emperor Mauritius gave the title, "Universal Bishop," to the Patriarch of Constantinople, Gregory the Great, bishop of Rome, complained of the ambition of that title, which he calls "equal to the pride of Lucifer!" 6. It was not till the year 606, that Boniface the Third received, from the brutal usurper PHOCAS, the title of "Universal Bishop." 7. This power was not, for centuries after, acknowledged in Germany, Scotland, England, &c., and even several sees, as Ravenna, Milan and Aquileia, plead exemption from the papal authority. From all this it is manifest, that the Pope's power is a usurpation; and the Pope is the "Man of Sin,"—"the Antichrist,"—"the son of perdition—who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 4.†

Q. 12. Do not civil rulers claim a supremacy over the church?

A. Yes; They have often usurped this prerogative of Jesus Christ, and exercised a despotic authority over his church.

Q. 13. Is there any foundation in the scriptures for this claim?

A. Not the least. The scriptures exhibit civil rule as having for its

\* The Italian word Papa—the Pope's designation—signifies Father.

† Christ said to Peter, "Upon this rock will I build my church." The ancients understood the *rock* either the confession Peter had made, or, which is the same thing, CHRIST HIMSELF: and though it were to be understood of Peter, all the rest of the apostles are also called *foundations*, Eph. ii. 20, "Built upon the foundation of the apostles." The passage "Tell the Church," was, by many *Doctors of the Church of Rome*, turned against the Pope, in favour of a *general council*. The other privileges ascribed to Peter were either only a precedence of *order*, or were *occasioned by his fall*, such as "Feed my sheep," which was a formal restoration of Peter to the apostolic office which he had forfeited by his denial of Christ.

object things external, relating immediately to the outer man, in subserviency to the religious interests of society, and as having no power *over* things ecclesiastical.

**Q. 14.** Do not the scriptures substantially prohibit civil rulers from exercising ecclesiastical power?

**A.** They do. 2 Chron. xxvi. 16—20, “It appertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, who are consecrated to burn incense; go out of the sanctuary.” Yea, the Lord punished his presumption, and “smote him with leprosy, and they thrust him out of the temple.” This instance clearly proves that civil rulers have no ecclesiastical power. Their whole authority is civil, and all they do in relation to the church is in their capacity of civil rulers. They have no authority (as will be seen in another section,) *in* or *over* the church.

**Q. 15.** What are some of the claims of our Lord Jesus Christ in relation to the church, as its exclusive and sovereign Head?

**A.** He claims the exclusive right to appoint to the church, 1. Her doctrine; Gal. i. 11, “But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of men, neither was I taught it but by the revelation of Jesus Christ;” also, verses 8, 9, and 2 John 10. 2. All her officers; Eph. iv. 2, “And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers—for the work of the ministry, for the edifying of the body of Christ.” Phil. i. 1, “To all the saints that are at Philippi, with the bishops and deacons.” 3. All her institutions of worship; Matt. xv. 9, “But in vain they do worship me, teaching for doctrine the commandments of men.” 4. All her laws; Is. xxxiii. 22, “The Lord is our lawgiver.” Isa. ii. 3, “And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

**Q. 16.** What are the officers which Christ as her head, has appointed in the church?

**A.** They are, 1. Extraordinary; Eph. iv. 11, “apostles,” “prophets,” “evangelists.” 2. Ordinary; pastors and teachers, ruling elders and deacons. Eph. iv. 6, “Some pastors and teachers.” 1 Tim. v. 17, “Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine.” 1 Tim. ii. 8, “Likewise, must the deacons be grave.”

**Q. 17.** What are the respective functions of these officers?

**A.** 1. The functions of the pastors are, to instruct and rule the church; Matt. xxviii. 19, 20, “Go ye, therefore, and teach all nations—teaching them to observe all things whatsoever I have commanded you.” Acts xx. 28, “Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers—to feed the church of God.” Heb. xiii. 17, “Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account.” 2. The function of the ruling elders, is simply to rule; 1 Tim. v. 17, “Let the elders that rule well be counted worthy of double honour.” 3. The functions of the deacons are, to receive and disburse the ecclesiastical funds, and exercise

a care over all other temporalities of the church—giving a special attention to the poor; Acts vi. 1—6, “And in those days,” &c.\*

Q. 18. Are the ministers of the church clothed with a despotic and discretionary power?

A. No; their power is simply stewardly and ministerial.

Q. 19. Is it not rebellion against Christ as the Head of his church, to reject any one of the officers of his appointment, or to deny any officer the exercise of any one of the functions of his office?

A. Undoubtedly; because Christ is jealous of his own authority in Zion, and will not give “His glory to another.”

Q. 20. Has Christ instituted in his church, ordinances of divine worship and Christian fellowship?

A. Yes; Christ has sanctioned, either by express institution, or by his administrative example, 1. Public prayer. 2. Praise. 3. Reading of the scriptures. 4. Preaching the word. 5. Baptism and the Lord’s supper. In the presence of his disciples he lifted his eyes to heaven, in solemn supplication to the Father. He sung with them a hymn before going out to the Mount of Olives. When he went into the synagogue on the Sabbath day, he “stood up for to read.” “Go ye into all nations and preach the gospel to every creature,” was among his last directions to the apostles and their successors. He commanded them also to “Baptize in the name of the Father, and of the Son, and of the Holy Ghost.” In reference to the ordinance of the supper, he said, “Do this in remembrance of me.” And, as for that portion of time which is consecrated to the peculiar observance of all these institutions, it is written, “The Son of Man is the Lord of the Sabbath.” There is not an institution of divine worship by which the devotional feelings of the church are expressed, or the edification of the body promoted, which bears not the stamp of the Saviour’s authority; and in observing them all, the true saint has the satisfaction to know, that he is “serving the Lord Christ.”

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\* This passage contains the history of the appointment of the first deacons in the New Testament Church. That we may have a complete view of the whole of this transaction, we must go back a little, and ascertain what was “*the daily ministration*,” of verse 1, “*the serving of tables*,” of verse 2, and “*this business*,” of verse 3. This we learn from chap. ii. 44, 45, “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need;” and ch. iv. 32—37, “And the multitude of them that believed were of one heart, and of one mind; neither said any of them that ought of the things which he possessed was his own, but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet; and distribution was made unto every man according as he had need.” From these passages, it is plain that the “*daily ministration*,” was the management, for public purposes, of a common stock, created by the contributions of the disciples: that from this stock all the ecclesiastical expenses were defrayed. The apostles and other ministers were supported from this fund, and the other charges attendant upon the dispensation of the Lord’s supper, and other ordinances, were, unquestionably, defrayed out of it, *for there was no other source whence they could be drawn*. Hence it appears, according to Henry, that “the proper functions of the deacons were, to take care of the church’s stock; they must review, and pay, and keep accounts; must buy those things which they had need of against the feast, (John xiii. 29,) and attend to all those things which are necessary, “*in ordine ad spiritualia*,” in order to spiritual exercises, that every thing might be done decently and in order, and no person or thing neglected.”



**Q. 21.** Is it not daring presumption and an act of rebellion, to worship by an observance of our own invention?

**A.** Yes; for Christ, 1. rebukes it. "In vain do they worship me, teaching for doctrines the commandments of men." 2. He gives us two alarming examples of his jealousy in this respect. The cases of Nadab and Abihu; who, for offering "strange fire," were consumed by "a vehement flame," from the presence of the Lord—and the worshippers of the "golden calf," who were miserably slain.

**Q. 22.** Does not the efficacy of ordinances depend upon the dominion of Christ in his church?

**A.** Yes; Christ, upon his ascension to the right hand of the throne of God, "received gifts for men, even for the rebellious—that the Lord might dwell among them:" among which gifts was the Holy Spirit, whom he sends forth as the Spirit of truth, to lead men into the knowledge of the truth; and it is by the word of Christ rendered "quick and powerful," by the energy of the Spirit that men are convinced of sin, enlightened in the knowledge of Christ, and their wills renewed—and are thus enabled to embrace the Saviour, as he is offered in the gospel.

#### BAPTISM FOR THE DEAD.\*

Ἐπει τί ποιήσουσι οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν.

*What shall they do who are baptized for the dead?—1 COR. xv. 29.*

This passage is acknowledged by Schleusner himself, to be "*locus vexatissimus*," while Mr. Locke, with his characteristic candour, says, "What this baptizing for the dead was, I confess *I know not*." And this, perhaps, after all, I must say too, and, in such company, may say without shame. My present object is, in truth, not so much to bring forward any new conjecture, as concisely to exhibit the import, and ascertain the value, of those already made. And I shall attempt this, not by noticing successively the various and almost endless hypotheses, but by instituting an examination of the terms themselves, in the course of which these hypotheses will sufficiently come under review.

The first expression to be noticed is one, not, indeed, difficult, but unhappily translated, *What shall they do?* *τι ποιήσουσι*, much more properly rendered in this connexion, *What shall they GAIN; or be benefited?* See Schleusner, *ποιεω*. It is not so easy, however, to determine the import of the term that follows. Of what does the apostle speak under the name of *baptism*? The rite so denominated? or, some sufferings, figuratively so called? Names of considerable weight are on both sides of this question. In support of the latter idea, it is urged that the early Christians were called to great trials for their religious profession; that by profane writers the word *βαπτίζω* is used in this sense; and that the same word is particularly appropriated to this use by our Lord. Luke xii. 50, and Matt. xx. 22. It is a canon of criticism, however, that the figurative use of a word is never to be assumed without reason; and as the Christian rite is most simply, and certainly, in this case, most naturally denoted, we are bound to inquire whether it is not adequate to the import of the whole passage.

\* There have been many interpretations put upon this passage. We offer the one contained in this article, from an English Magazine, as at least, very ingenious.—ED.

It is farther to be observed, that in all the instances adduced of the metaphorical application of the word βαπτίζω there is something plainly suggesting, and even fixing, that meaning; see particularly the two passages quoted by Schleusner. And the case of our Lord is of the same character, since there was no other imaginable baptism to which his language could be referred. There are positive reasons, also, for understanding the passage in connexion with the rite of baptism. In this ordinance it was that the faith and hope of the gospel were openly professed: it was thus, therefore, that the believers of that age effectually and voluntarily exposed themselves to the bitter consequences of their actual change. I apprehend, also, that the idea of such a voluntary exposure will be found best to agree with the design of the apostle in the passage itself, and the strain of argument which immediately succeeds. It requires to be noticed, in passing, that the phraseology of this verse does not appear to include *all* baptized persons. The apostle asks not what shall be gained by the professed disciples of Christ generally, but by a particular class of them, namely, those who were *baptized for the dead*; doubtless selecting these, not particularly as gaining either more or less than others, but as making their profession in the circumstances which alone constituted the force of the appeal.

We must now advert to the preposition *νεπε*, upon which much depends. Its radical meaning, when construed with the genitive, may perhaps, be expressed by the phrase, *on account of*, allowing, certainly, of kindred modifications, and among these, of that which has been much insisted on, *in the place of*. It is particularly shown by Schleusner, however, (and, indeed, placed first in his enumeration,) that it has often a reference to the final cause, the end to which a thing tends, and to this I shall again refer in the sequel.

It remains to inquire, Who are intended by the dead? *οἱ νεκροί*. The words seem naturally to denote the dead generally, though this affords no suitable meaning to the passage. Some, therefore, would understand them as referring to dead Christians, in place of whom others were baptized; and this idea has been supported by a supposed allusion to the ancient custom of baptizing one person with the name, or at the grave, of another. Calvin, however, is quite indignant at such a thought, and Dr. Doddridge calmly observes, that the custom more probably arose from a misinterpretation of the text. But, independently of this, it is hardly discoverable how the baptism of living persons in place of the dead, could afford any argument in favour of the resurrection. Dr. Macknight, in his spirited manner, proposes to supply the words *της αναταρασης*: so that the passage should read thus, "*What shall they do who are sufferers for THE RESURRECTION of the dead?*" But, to say nothing of the figurative meaning here given to βαπτίζω, the liberty taken with the sacred text is wholly unwarrantable.\* It is an observation of Schleusner, supported by several instances, that the form of expression here used is sometimes put generally for death. See *νεκρός*. This agrees with the general aspect of the phrase in the text, and is the view which appears to me most eligible.

\* No countenance, of course, can be given to the conjectural amendment of *τε νεκρο* for *των νεκρων*, nor would it at all help the argument.

Gathering up the fragments, then, I should read the passage as follows—"What shall they be benefited who are baptized for [or unto] death?" who, by being baptized in manifest and imminent danger of death, do, as it were, by that very act, surrender themselves up to it. The question most likely to be started in reference to this reading, is one respecting the preposition *ὕνεκ*. I have already observed, however, that Schleusner ascribes to it a prominent bearing on the final cause. See the passages quoted by him *in loco*. If this be admitted, the rendering is justifiable: and if justifiable, perhaps not ineligible. It agrees with the limited import of the phraseology, since all the disciples were not, at the time of their baptism, in circumstances equally perilous. It supplies a topic exactly suited to the arguments in hand, and in entire unison with its progress. It was the apostle's object to persuade professing Christians to hold fast the doctrine of the resurrection, and he attempts it, in conjunction with other methods, by showing them that, on any other ground, the conduct of Christian professors was utterly inconsistent. Christianity professes to confer illustrious benefits; but what benefits does it confer on those whose baptism is their death—*if the dead rise not?* And why (the apostle proceeds) are *we* in jeopardy every hour? Let us eat and drink, for to-morrow we die!—*English Magazine*.

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#### THE COVENANT SECURE.

This, then, is a very peculiar distinction and glory of the "better Covenant," that in it God is pledged to accomplish, by his Spirit, in the hearts of his people, all that is necessary for their enjoyment of its blessings. There can be no forfeiture of them from the folly and waywardness of the creature; for this covenant takes up the sinner as it finds him, in his sin and ruin; freely "*justifies the ungodly;*" (Rom. iv. 5,) and then, for the rest, it consists of full and absolute promises to fulfil in him all that can make him well-pleasing to God.—*Goode's Bet. Cov.*

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#### CHRISTIANITY—WHY INEFFICIENT?

Even in our own happy country, Christianity seems scarcely to comprehend the true nature of the work it is called on to perform. Or, to speak more correctly, those who profess it, in instances not a few, seem to lose sight, most deplorably, of the fields of its proper triumphs. Just see how many churches are built in our large cities, (and even our considerable villages,) for the rich, not for the poor! A few opulent men combine to build a church: it must be in a fashionable part of the city, central to the "upper ten thousand;" it must be a splendid edifice, and elegantly furnished in the interior,—the whole costing \$50,000, \$80,000, perhaps \$100,000. There must be a popular minister, with a princely salary; a costly organ and a well-paid choir, etc. The pews must be sold to the highest bidder. The annual expenses will necessarily be so great, that the seats must be assessed at enormous rates. Perhaps the most inconvenient pew in the gallery must pay ten dollars. The consequence is, the poor cannot come there. And the case is not improved by setting apart pews as "free," for the use of the poor, as it is of no manner of avail, and can be of none in this country. How can the blessings of the Saviour, who, when upon earth, preferred the

society of the poor, and chose his apostles from them, descend upon their services? How can men dare to expect spiritual prosperity for such a church? For my part, I have long ceased to wonder that so little good is done in our large and fashionable churches. The Spirit of Christ is not in them. A plain, convenient, comfortable church, where the rich and the poor can "meet together," in the service of Him who is the Maker of them all, where worldly display and supercilious pride may find as little room as possible, and where there may be as little as possible that is calculated to call away the attention from the serious duties of the occasion,—is what is needed. Many of our churches are too large, and there seems to be too great a reliance on the services held in them. Much as I value the preaching of the gospel in the church on the Sabbath, I like the services held in smaller places, in private houses in the evenings of the week, for the benefit of those who cannot be induced at first to go to the church. There is not enough of such simple and familiar services in our large cities. Our religion is too much one of form and ceremony: it is too much an affair of the church, of the public assembly, and does not sufficiently affect the heart, the conversation, the social relations, the daily business of life. We may depend upon it there is a great deal that is wrong among us in the religious economy, if I may so speak, of our cities and large towns, or Christianity would be more effective than it is in them.—*Cor. Journ. of Com.*

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#### OUR CHRISTIANITY—ITS REPROACH.

The following is from the pen of Frederick Douglass; it is part of a wise and able address to "his own people," and, to the disgrace of our Christian (?) country, and multitudes of Christian (?) people, it is every word true. Yes: even in the church, and in God's presence—in the presence of Him who is "no respecter of persons," a Christian people express their contempt for this persecuted race! When will our Christianity be redeemed from the just reproaches of despising the poor and the oppressed? Hear Douglass.—Ed. Cov.

"Though in the broad sight of a righteous God, we stand upon a common level of brotherhood with the rest of mankind, and are naturally and self-evidently entitled to all the rights, privileges, and immunities common to every member of that family, we are, nevertheless, regarded and treated not only as distinct from, but as inferior to all others. In our case, vice and virtue are often treated with equal disfavour by our oppressors; and, in some cases, a premium is paid to vice, and virtue is placed under the ban of malignant proscription. In many of the Northern States of the Union, a low, idle, vicious white man stands higher in the social and political scale of society than the most refined and virtuous coloured man can do. In the States of Ohio, Indiana, and the whole south, the word of any white villain will be taken as evidence against us, while that of the most respectable and upright coloured man would be rejected, if in our own favour. Wherever we go, and in whichever direction we turn, we find that we are regarded as a doomed and distinct people, and unsuited to the society and friendship of our white fellow-countrymen. Let us approach the halls of science and learning—we are spurned; advance towards the proud temple dedicated to the worship of our Father, Almighty God, and we are proscribed—essay to travel by sea or land, lake or river, and in what part of this slavery-cursed land do we find our manhood admitted or respected?"

## LAYS OF THE COVENANTERS.—NO. VII.

*Lines supposed to have been written on the walls of a Prison by a Scotch Covenanter.*

## THE COVENANTER'S PRISON HYMN.

My last sun has risen, It is far on its way; My soul quits its prison Ere the close of the day.	A bright ray is glowing O'er the river of death; I fear not its flowing, With that light for my path.
Farewell, hours of sorrow, I shall know you no more; Ere day dawns to-morrow Our union is o'er.	Blest beam of his tracing, O'er the gloom of that river, Who, its horrors embracing, Has calmed it for ever.

*Dublin Mag.*

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AFFAIRS ABROAD.

*Sandwich Islands.*—Late accounts from the missionaries in these islands state, that,

“Times of refreshing have recently been enjoyed—sinners have been converted; the backsliders redeemed, and sinners at ease in Zion have been aroused. And while many fall out by the way, many tried in every furnace, develop the symmetry of their Christian manliness, and prove the crown and the joy of the toil-worn soldier of the cross. And every year increases the evidence that God has done a great work among that people. Great efforts are made to plant Romanism here; but for the last ten years, the letter says they have decreased in strength and influence. All the churches are formed on strictly temperance principles—independent of this, the cause of temperance is gaining ground by the promotion of general temperance societies, and a healthy public sentiment is forming on all sides.”

In the same communication they thus reply to some unfavourable representations of the state of things there, made by the late United States' commissioner to these islands:

“Sixteen years ago schools were almost unknown, and few could read; now, rarely a child can be found, over ten years of age, who cannot read. And the government has taken the expense of common-school education upon itself.—In 1820 there was no written language, and no books; now, behold the change. Then, no regard was had to dress—men and women bathed promiscuously and unclothed, and to the place of bathing would walk naked through the town; and no child was clothed at all till nine or ten years old; now, the entire population is clothed, and a man or woman in the ancient costume is rarely seen. Then the people were a nation of drunkards, and every vice that attends it was committed openly. Each man had as many wives as he could feed, and could send them adrift when he pleased; property was insecure, public prostitution was common—men sold their wives, and parents their daughters. There were no books, no schools, no prayers, no service open to the Christian's God; now, they are a sober people, as much so as can be found under the whole heavens—their domestic relations are sacred, property and life are secure—books and schools, a written language, churches and thousands of converts are found, where such darkness and death reigned so short a time since. They practise the arts, and work at most of the mechanical pursuits of life; protection is given to all, and the wilderness has blossomed as the rose.”

The correspondent of the New York Tribune makes the following statement. It will be seen that France—and Popery is, of course, at the bottom of it—is endeavouring to get her hand in there, as she has so fatally in the Society islands. His conjectures as to the future character of these islands may go for what they are worth.

“This part of the world is coming up nobly. Notwithstanding the natives, as a distinct race, may pass from the stage, the labours of the American missionaries and the philanthropy of the American public will not have been lost. The influence and example of the missionaries have already curbed the loose rein formerly given to passion—raised public sentiment to its proper standard, and laid the foundation of civilizing and Christianizing institutions. If the government can steer clear of the wiles

which surround it, these islands will be to all intents an American settlement. Not that they will be annexed, or even become republican, immediately, but they will, from the influence of American settlers and American commerce, partake of the character of America. The French Consul has lately made a demand that liquors from French whale-ships, to the amount of \$200, be permitted to land free of duty, on the ground that that amount of goods is allowed to be landed free of duty from American whale-ships. The government is desirous to protect the people from intoxicating drinks, and has imposed a high duty on liquors; but this representative of a great Christian nation claims the right to land, from French whale-ships, the same amount in value, of poison, that the American ships are allowed to land in goods calculated to benefit rather than injure, the people."

*China.*—The reports from the Chinese missions become more encouraging. Millions are easily accessible when the language is once learned. The conversions are not yet numerous, but seed is sowing, and some fruit has already been reaped. It is sought to raise up native labourers, as peculiarly necessary in this field, particularly on account of the difficulty experienced by foreigners in learning the language so as to express ideas accurately. In regard to the demand and the opportunity of ministerial and missionary labour, Mr. Bridgman says:

"Hundreds of preachers of the gospel are needed in the city, and hundreds more in neighbouring places. This statement will admit of no modification; the need is absolute. The population accessible, according to consular regulations, or, which may be reached by missionaries without being absent more than twenty-four hours, is not less than three millions! The Roman Catholics have four extensive sites in Shanghai and its suburbs, and many others in the vicinity. Close to our house, they are now building a cathedral, two hundred feet by one hundred and twenty. They have also a college in a neighbouring village."

Respecting their religious state, another missionary gives the following deplorable account:

"The Chinese have temples and gods without number. But the great mass of the people have very little veneration for their deities. I suppose the sentiment of love to the gods is unknown among them. Their religious feelings would seem rather to consist in superstitious fears. If they neglect the accustomed rites, the gods may, in some way, bring ill luck upon them. But if they observe these rites, they may be prosperous." . . . "Their respect for ancestors is very great; so much so that the species of idolatry which has by far the strongest hold upon their minds, is ancestral worship. This is the strong hold by which Satan maintains his supremacy over the minds of this people, and this, we may expect, will be the last to give way to the power of the gospel of Christ. One may hold up their gods to ridicule, and they will laugh at his remarks; but they do not love to hear the worship of their ancestors spoken against. This worship, after the period of mourning is over, consists chiefly in offering, at stated times, various articles of food to the manes of the deceased; and in burning various kinds of paper, as a substitute for money, by which these spirits are supplied with that most convenient article." . . . "For the present life they can think of no higher happiness than success in acquiring wealth; and the highest happiness, after death, consists in having sons to supply the wants of their manes. These are the two objects which embrace the highest aspirations of a Chinaman."

As to their morals, it is enough to say, that the crime of infanticide *abounds*. The more is known of this singular people, it appears the more evident that they are no exception to the truth that without the gospel mankind become "vain in their imaginations," and dissolute in their lives.

*Turkey.*—Great changes are evidently going on in the Turkish empire—hitherto, and until of late, so averse to every thing of the kind. Some striking fruits and evidences of this growing disposition to change, we have formerly seen, in the laws emancipating Jews and Christians from most of their disabilities, and raising them to the position of citizens. Another, still more striking, has just occurred. A Christian can, by a late enactment, be elevated even to the highest offices—may be

Vizier or Pacha. Facts like these indicate the breaking up of the Mahomedan system—or, perhaps, we should say, that it has almost lost its *peculiar* characteristic. The missions seem to thrive. Mr. Goodell states, that—

“The evangelical Armenians, who were formerly settled in Pera, are now scattering. Formerly, the missionaries could meet the people in no other place, and persecution drove them to Pera; but now they can meet and worship any where, and the people are separated both from the mission and from each other. Hence it is now almost an impossibility for them to come together, even on sacramental occasions. The consequence is, that many are denied the privilege of hearing the gospel preached stately; that some of the poor widows are almost necessarily neglected in the ministration of charity; and from their present peculiar circumstances, there is danger of mistrust and clashing interests. The providence of God, therefore, seems to be forcing us all to the full impression that we must have immediately more churches and more pastors. One of these churches will, doubtless, be in Hass Koy, where more than twenty members of the church, with their families, already reside, and where there is a great waking up of a spirit of inquiry among their neighbours. Another will, of course, be in Constantinople, proper. . . . Instead of regretting these changes, we are the rather to rejoice in them, and hope that we may soon have a dozen evangelical churches and pastors in this great city, even though the more they be multiplied, the less our services should be needed.”

*The Jews.*—The condition of the Jews has been variously affected by, and during, the present revolutions in Europe. In Rome, they enjoy far more liberty. The Ghetto has been abolished. In Austria, an oppressive and odious tax has been remitted. In Prussia they have been admitted to the enjoyment of civil privileges. In Russia, they have lately had permission granted them to visit, but with certain pretty onerous restrictions, St. Petersburg, Moscow, and the central provinces. In short, they have become more free in law, but, on the other hand, they have suffered no little from the people, in Switzerland, Hungary and Prussian Poland. Respecting their condition in the latter country, the “Orient,” a Jewish periodical, makes the following statements:

“The sanguinary contests of the past months, in which we had to mourn the loss of many Jewish lives, have been followed by a state of things which presses heavily on the Jewish community. The large portion of the Jews who live among and by the Poles, are now sufferers from the deep-rooted hate which the latter continue to nourish. The Pole refuses to employ a Jew, either in country or town, and it is not surprising that, in consequence, great poverty prevails in many congregations. In addition to this, many places, as, for example, Xions, Schrim, Wreschen, Buk, etc. have been scenes of devastation, by sword and fire, and can receive but little succour by public appeals and circulars to the Jewish congregations of other countries. The inactivity of our Rabbi prevents our availing ourselves of the only prospect which seems to offer, namely, the establishment of Jewish agricultural colonies, which now is not prevented by obstacles from without. Many have, therefore, already emigrated to America; and others are scattered over different Prussian provinces, where they endeavour to settle.”

*Italy.*—The Pope is still an exile, and is likely to remain so, unless the great powers interfere on his behalf. He has not been altogether idle—he has proclaimed his anathemas against his late subjects, who are so reckless as to despise his curses, apparently regarding him as little in his ecclesiastical character, as they do in his temporal authority. He has issued an appeal to the people of the Roman States, in which he recounts his late good deeds, but expressly avows his determination to abandon none of his prerogatives, and reiterates, what he had made plain enough before, that the National Assembly was not designed to be a legislative, but merely an advisory body. And, finally, he has called upon Austria, and, probably, upon other powers, to replace him on his temporal throne.

In the mean time, the Assembly continues its sessions, and the Provisional Government, led by Lucien Bonaparte, a staunch democrat, nephew of the emperor, being the son of his elder brother, Lucien, is doing all it can to consolidate the new institutions; and, among other measures, have declared any member of the government a traitor, who, in obedience to the Pope's appeal, refuses to act. There *seems* to be great unanimity at Rome, but it can scarcely be so, really. How is it possible that the thousands of ecclesiastics who are still at Rome, can be satisfied with a revolution that deprives them so largely of influence? And, besides, without the Pope, Rome would be almost nothing—many must wish him back as a mere matter of dollars and cents. Indeed, all this is more than hinted in some quarters, and has even been inferred from the exceeding anxiety of the existing authorities to prevent the Pope's protest from having any influence.

As to the probability of any interference by the popish powers, all is yet uncertain. Armaments have been preparing in the French ports, supposed, for Italy; but these have been discontinued. If any interference takes place, it will likely be by Austria, Naples, and Spain—one, or all. In the mean time, the enemies of the pope are not idle in Italy. In Florence, a controversy is going on between an active writer, Montazio, and the archbishop. Montazio thus concludes an article:

“The Pope is dead; the Pope stood completely invested by these symbols; and these symbols are now in the hands of the people, who will not be slow to destroy them, if they do not wish that, like the teeth of Cadmus, new warriors should spring from them out of the bowels of hell, and fight to re-establish prince and pontiff; which would be the extermination of every free citizen. These symbols will be destroyed, because they have become unserviceable, from the long, bad use that has been made of them. The prince is no longer possible, the pontiff is impracticable: the Pope is dead; and they who shall attempt to resuscitate his body, will only cause men the better to see that it is already mortified, and fast dissolving into dust. The Pope is dead; dead by the works of Pius IX.—the last of pontifical princes. From his ashes will arise, not another prince, not a pontiff; but a proper Father among Christians, a true servant of servants, to give example to the world of meekness, humility, self-denial and love. The Pope is dead; and with him must die the vanity of the church, its profane pomp, its corrupt and debasing ceremonies, its material idolatries, the cruel travesty of the true faith, the robberies of the goods of the poor and honest, under the name of masses, prebends, and benefices.”

Not satisfied with this, he has argued the subject deliberately, quoting and commenting upon 2 Thess. ii.; 1 Tim. iv.; and Rev. xvii., applying them to the Pope! And all this in Italy! The writer from whom we take these facts, also states, that Fleming's prediction of the Pope's fall in 1848, has awakened no little attention in Italy.

In this connexion, we cannot withhold the following from the Freeman's Journal—the organ of Bishop Hughes. It was drawn out by the suggestion that the exiled Pope might take refuge in the United States.

“This is all very well, as a poetic hypothesis: as a proposition, however, it makes our blood thrill with horror. No! Sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one-half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic land, would gape at him with their hats on, or sit in his presence with their heels up in the air,—we would exclaim, with the “Cercle Catholique,” of France, “Rather, we will go to you; our arms, our wealth, our lives are at your service; yes, we love you far more than we love our country or our homes; we are ready, at a sign



from you, to chase out those robbers from the patrimony of St. Peter, and re-establish your throne in the Vatican;—but, Holy Father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of Christian civilization to know how to receive you becomingly!”

Think of that! “Gape at him with their hats on!!” Terrible, indeed! But, seriously, is not an article of this kind enough to open the eyes of the blind, and *make* them see that *real* popery will stick to the pope, no matter what becomes of every thing else. It is, also, characteristic—although rather ludicrous—to find the “*Freeman’s Journal*,” which was so full of sympathy for Ireland last summer, *now* boiling with indignation against the Italians, and calling them all manner of hard names—just as if they were not “civilized,”—for ridding themselves of a government far worse than the British!

*Germany.* 1. *Prussia.*—This kingdom has been tranquil since the publication of the new constitution. The elections are going on for the new National Assembly, and, so far, the results are favourable to the court. New commotions will, unquestionably, arise, when the Assembly meets. These assemblies, resting, as they do, upon an enlarged elective franchise, *will* curb the royal power. 2. *Austria and Hungary.*—The Austrian arms prevail. The Hungarians have been constantly defeated. Some of their leaders have been executed. The conquerors seem determined to mete out very severe measure to the conquered. Legitimacy is rising in its hopes and demands. 3. *The Union of the Germanic States.*—Our readers are aware that an Assembly of deputies from all the German States has been, for months, in session, in Frankfort on the Maine—that they have formed a constitution for the revived German Empire, and that the Archduke John was chosen as the administrator of the confederacy. In consequence of some attempts to control her in her domestic affairs, Austria has withdrawn from the union, and the Archduke John has resigned. The king of Prussia is likely to be the successful candidate for the difficult and responsible position of Emperor of Germany. The Frankfort Assembly has decreed the abolition of titles of nobility. The real design of this attempt to concentrate the German States into one single confederacy, is to put an impenetrable barrier in the way of Russia, which is, in the language of the papers, “deeply plunged in intrigues, with a view to the extension of her power south.” Whether the object can be at all accomplished, particularly since the defection of Austria, is very questionable. The “hail-storm” cannot be beaten back; it must discharge its mission upon central and southern Europe. 4. *The Church.*—We hear little of the church: the only statement we have lately seen is, that at Halle, a great revival—in a good sense—has begun among the students, through the instrumentality of Tholuck, the evangelical professor of theology, and that this revival is extending to the German universities. All accounts augur that Rationalism is on the wane still, as it has been for some years past.

*France.* 1. *Its political state.*—Darkness is again gathering over the political heavens in France. Louis is losing his popularity. The Assembly, which was favourable to the election of Cavaignac, refuses to dissolve itself, as Louis wished and expected. The red republicans are again preparing for a conflict. The clubs are active, and some of them have been forcibly closed by the government. At Lyons, the red republicans are casting musket-balls and providing gunpowder. The Times says :

"The violence manifested by the extreme republicans in the National Assembly has produced a feeling of dissatisfaction and uneasiness. It is felt that a crisis, of some kind, is approaching, and it is only as to its nature that opinions are divided. The efforts made in the Assembly to prevent public opinion from being heard, show that the intention of the extreme party is to resist to the last. All moderate men are disgusted. Business is paralyzed, and discouragement prevails in all classes."

Great preparations were making, a short time ago, at the principal naval stations, for some expedition—it was generally thought to aid the Pope. On this subject, however, the London Globe says:

"Public opinion seems to have undergone a great change about the Italian question. Some of the influential men who, three or four months since, were clamorous for an intervention in Italian affairs, in order, as they said, to redeem the honour of France, have taken alarm at the state of the finances, and do not hesitate to say, that they cannot see why France should lose all chance of ameliorating her condition by rushing into war for the freedom of a people who have no courage to fight for themselves. As for the question of the Pope, the opinion here is, that the French should abstain from any actual intervention for or against him, but throw no obstacle in the way of either Spain or Naples, if one or the other should offer money or men to the Pope. It is said that on this condition Austria would consent to stand aloof."

The conclusion from all this is, that France has not yet settled down into any fixed course of policy, either home or foreign, and that more scenes of blood await her before she does. Louis is an abandoned profligate, and frequents the theatres, &c., seeking, to use his own language, "amorous adventures." 2. *The Church*.—The Free Church has issued an address to the members of the Reformed Church. It is an elaborate paper, maintaining the principle that the church is bound to have and to teach a system of scriptural doctrines—that this is not now done by the Church of France—that that church, by the doings of her Assembly, has refused to do this, and, hence, that the faithful ought to break off from her communion, and reorganize on a scriptural basis. This is the outline of the paper, which contains, however, some views upon the subject of confessions of faith by far too loose. Thus far, the Free Church appears to be on friendly terms with those evangelical men who still adhere to the national church. In the mean time, Protestantism is unquestionably, notwithstanding the revival of popery, making considerable progress. New stations are being established, and accessions are making to those heretofore existing. Bibles and tracts are diligently circulated; and, so far as we can discover, from the communications which meet our eye, there is little interruption experienced in these efforts. We must remember, however, that true Christians are only as a "little leaven," in the great lump of society in that godless republic.

*Holland*.—We hear little of this or of the other northern kingdoms of Europe. Holland has, however, received a new constitution, and some of the consequences of the change are thus stated by the Christian Intelligencer, the organ of the Dutch Reformed Church in this country:

"The new Constitution of Holland fully recognises the principle of religious liberty. In consequence, the Synod of the Reformed Churches of Holland has drawn up a new ecclesiastical constitution. This assembly, which held its meetings during the month of August last, has not yet published the result of its deliberations, but the plan it has prepared will be sent to all the churches in the country, in time enough for them to communicate their opinion upon it to the Synod, before the 1st of May, 1849. A meeting of persons holding evangelical sentiments was held at Amsterdam, on the 18th of August, for the purpose of addressing to the Synod a memorial expressive of their wishes. Thirty-three pastors and two hundred and eighty-eight laymen were present. A declaration of principles, drawn up by M. Groen Van Prinsterer, and communicated beforehand to some of the members, was adopted, after some mo-

difications. This declaration insists on the submission of the church to Jesus Christ, its head, and deduces therefrom the following principles: "The maintenance of the doctrines of the Reformed Church in the Netherlands, the independence of the church with regard to the state, and the internal liberty of each community, in consequence of the abolition of the former aristocratic and oligarchic government. This document was sent to the Synod, together with an address relative to its proposed work of re-organization. The Assembly also sent an address to the king, praying that the government should respect the liberties of the church."

It will be remembered that the Established Church of Holland is protestant, and still retains the original standards; but has, during the past, degenerated into a lifeless mass, mostly Neological.

*England.* 1. *Denominations in England.* The following estimate of dissenters is probably correct, or nearly so, and will be of use for reference:

|                                                                  |         |
|------------------------------------------------------------------|---------|
| Independent Chapels,                                             | 1,920   |
| Baptist,                                                         | 1,450   |
| Wesleyan Connexion, about,                                       | 3,000   |
| New Connexion,                                                   | 273     |
| Primitive Methodist,                                             | 1,421   |
| Wesleyan Association,                                            | 320     |
| Bible Christians,                                                | 390     |
| Independent Methodist,                                           | 25      |
| Lady Huntingdon's,                                               | 30      |
| Old English Presbyterian,                                        | 150     |
| Presbyterian Church, England,                                    | 77      |
| United Presbyterian Synod,                                       | 30      |
| Unitarian,                                                       | 277     |
| Roman Catholic,                                                  | 534     |
| Friends,                                                         | 360     |
| United Brethren, Moravian,                                       | 22      |
| Various Sects; Plymouth Brethren,<br>Swedenborgians, &c., about, | 500     |
| — Total,                                                         | 10,729. |

As to the established church, it appears,—

"The diocesan returns, printed by order of Parliament, report the total number of resident clergy in England and Wales, to be 7445; non-resident and exempt, 1,635; total number of benefices, 11,386. It appears, also, that the number of Episcopal churches and chapels in England is, 11,825; but more than one-half of the congregations in the parish churches are extremely small, not being equal to the number who attend the *preaching stations* of the dissenters."

2. *Public Affairs.*—The principal subject, in regard to civil matters, is the contemplated reduction of the public expenditures. Agitation on this subject has but just commenced, with the object of effecting a reduction in the army and navy expenditures of \$50,000,000 (!) per annum. Government, it is said, will yield, in part. This is a right step, but it is a symptom of national decay, as it is an evidence of popular influence. The English people will not bear much longer the burden of an oppressive and useless aristocracy. If they keep the Queen, it will be with diminished revenues. The following, from a foreign correspondent of a leading journal, in the main, accords with and confirms the views we have now and heretofore presented, of the condition of England. We still think, however, that blood must flow.

"The recent revolutions and counter-revolutions in Europe, were only the first acts of the great drama; the last acts are yet to come. The whole of Europe will see yet greater changes. Great Britain, too, will be revolutionized. She will not, perhaps, be washed with blood: but her whole social system will undergo a change, such as she has not seen for centuries. All the *materiel* is now ready, and the government are aware of it. Ministers themselves are disposed to make concessions to the phalanx of reformers, but the ministerial party and the aristocracy of the land wish to go on in the same old path of extravagance and ruin. They are far behind the age; they

cannot see that the same causes which overturned the thrones of France, Austria, Prussia, Germany, Italy, will soon overturn their own unpopular government. It may be accomplished without violence, for the eloquence of the master-minds of this great nation will dictate peaceful means to bring about changes in the government of the kingdom. The enormous taxation—the wasteful and extravagant expenditure of the public money—the abuses of church and state—the general depression of the trade of the country—the unparalleled condition of the merchant, manufacturer and farmer—the poverty amongst the operative classes—and the misery amongst the millions of hardy men who can find no employment—will all tend to sweep away the present old and worn-out system of government. In its place a new, economical, and vigorous one will spring into life.”

The same writer adds, respecting Europe :

“ While this important change will take place in Great Britain, a still more remarkable one will take place in Europe. From mysterious Russia, shut out from the rest of the world by her language and laws, down to her long-watched prey, Turkey in Asia, wars and rumours of wars will be the constant theme. That nearly all Europe will be involved in a general war very soon, politicians who watch narrowly the signs of the times firmly believe. However terrible may be the battles—however great the loss of life—however detrimental to the course of trade, better systems of government will, in the end, spring into existence, and every nation will probably gain by the change. The people will no longer pay homage to that bauble called a crown, but they will respect and esteem, for his real worth, the man who is at the head of the nation. Laws will be enacted for the benefit of all classes, and all will enjoy them.”

3. *The Hon. and Rev. Baptist Noel.*—This distinguished clergyman has left the establishment, because he is opposed to all establishments. His work, written in his own vindication, has had an unprecedented sale. We do not anticipate any very great results from this secession. Mr. Noel will just become an evangelical dissenter, and, so far as this event is concerned, the establishment will move on as before. It will, however, produce some effect. It is one in a chain of causes, many of them far more potent, which is hastening on the overthrow of this corrupt establishment.

*Ireland.*—The following communication, from an intelligent friend in Ireland, was unexpectedly crowded out of our last No. Our readers will be pleased to learn that affairs are not in so bad a state in Ulster as was apprehended. In the south, they are even worse.

“ The state of matters in the northern parts of this kingdom, has not so gloomy an appearance as it had when you left us. There are more potatoes in the country than was expected—and the grain crops, with the exception of wheat, were abundant. Provisions are now very low in price, and manufacturers are more active than they were some time ago. The class of small and second-rate farmers are likely to suffer much—as they cannot afford to pay high rents, at the low prices of farm produce. A large number of pigs, however, are reared this year, in comparison with the number of the two former years, and this will help them. The worst is—the landlords seem to have no notion of accommodating themselves to the altered circumstances of the country.

“ In the south and west, particularly about Skibbereen, in County Cork, and in parts of Connaught, the people are suffering severely. The workhouses are overcrowded—the rates are enormously heavy—and yet the people are starving, in numbers. It is stated the other day, that at Skibbereen, nearly 6,000 people are destitute of food and clothing—many of them have no cabin to live in, and lodge in caves and holes in the rocks; and potato and turnip fields have been digged two or three times by some of them, to procure for food the refuse of small potatoes and turnips. This is a sad state of things—and neither landlords nor the government appear to be willing or able to meet it. You will have heard that the cholera has been spreading throughout Scotland of late. In Edinburgh, Glasgow, Loanhead, &c., it has attacked—not very many—but hardly one-half of those who have been attacked have recovered. At Dumfries, the mortality has been very great. The first case of cholera in Belfast, happened in the Union Workhouse, about a fortnight ago. It was that of a poor person who had come from Enniscorthy before—and was fatal.

Within the last week, there have been seven or eight cases, all in the workhouse, and all fatal. It seems not unlikely that this fearful visitation may spread among us, and that it is destined to sweep away great numbers. Would that we were roused from our sad security—and that we were induced, by the solemn displays of Divine judgments, to flee to our Hiding-Place.

“Our licentiate, Robert Stewart, who has, for the last seven or eight months, been labouring on the Irish mission, in County Mayo, meets with encouragement. We must strengthen the mission—send more labourers into the field—and expend more resources and prayers in such efforts for the salvation of our perishing countrymen. There is evidence, in some quarters, that some of them are ripe for a change. In the Dingle Workhouse, a large number of the inmates have avowed Protestantism of late—and that without any foreign influence being employed. The government, it is said of late, have given up the idea of endowing the priests, at least for the next year. The depressed state of Ireland, and the result of some late elections in England, it is said, are the chief reasons that have led them to this course. Perhaps the Pope’s condition, too, may have had some influence. If this report is true—and the priests are left to their own resources, the minds of the people may be still farther alienated from them. At any rate, our duty is clear—and if the churches were to arouse themselves to thoroughly sustained and powerful exertions for the conversion of the Romanists, we might see the most salutary effects. Certain it is, that God is shaking the walls of Babylon—may we be stirred up to fervent prayer that God’s people may be brought out of her—and may those who love the truth labour with all their might to spread the Redeemer’s renowned fame.”

#### AFFAIRS AT HOME

*Slavery.*—This is still *the* political question. The movements respecting it have been somewhat diversified. In *Congress*, the *anti-slavery* side of the question rather recedes. The claim of a thousand dollars for a slave sent out of Florida, across the Mississippi, by a United States’ officer, has been allowed; thus sanctioning the right of property in man. Gott’s resolution, in reference to slavery in the District, mentioned in our January No. as having passed, has been reconsidered, and is quietly laid upon the shelf. In all this is seen, 1. The uncertainty of the Whigs as to the policy of the incoming administration. They are not sure, many of them, whether to be severe upon slavery or not. Then appears, 2. The influence of a southern caucus, got up by Mr. Calhoun, for the purpose of intimidating the North. The movement was not, indeed, very successful—only forty-eight out of some one hundred and twenty southern members of Congress having signed the Address issued by the caucus;—it may even have been, as some say, a failure—still it had the effect, in the mean time, of hurting the nerves of a few timid people. In the *Slave States*, the movements have been rather unfavourable to freedom. Delaware, which was expected to emancipate this winter, has determined to stand still. In Kentucky, anti-emancipation resolutions have passed the house, unanimously; and, in Iowa, free soil resolutions have been defeated.

This is one side of the question. On the other hand, a new resolution has been introduced in Congress, and will likely pass, to abolish the slave-traffic in the District; more of the free States have acted in favour of the Wilmot proviso—as Wisconsin, Illinois, Indiana, Ohio, and New York; the latter state is about passing resolutions prohibiting the citizens of the state to aid in arresting fugitive slaves, unless called upon by a United States’ officer. And, finally, no bill is likely to pass congress respecting the new territories that does not embody this proviso. We still hope that this congress will adjourn without taking any pro-slavery action, to make way for a better one.

## GENEVA HALL.

This college was founded by the Presbytery of the Lakes, April, 1848, and located in sight of the church of the Miami congregation, Logan county, Ohio. The site is high, commanding an extensive view of the surrounding beautiful and undulating country—especially up and down the Miami valley. The location is healthy; and in the neighbourhood of medicinal sulphur springs, one of which is destined to be a place of resort for health and pleasure. The society surrounding is religious and moral, industrious and enterprising—essentially Presbyterian, composed of the different denominations bearing that name—the Associate, the Associate Reformed, General Assembly, of Old and New Schools, and a large body of Reformed Presbyterians. It is within thirty minutes' walk of the Mad River and Lake Erie rail-road, connecting Cincinnati, on the Ohio river, and Sandusky City, on Lake Erie; and, by the lakes, affording the shortest and cheapest route from the north-eastern States and the city of New York. The Columbus and Indianapolis rail-road, connecting with the Philadelphia and Pittsburgh, and with the Baltimore and Ohio rail-roads, crossing at Bellefontaine, near Geneva Hall, will afford facilities for ready conveyance from every part of the United States.

Boarding can be obtained as cheap as in any other part of the union—being *in Ohio*, in the great *Miami valley*, teeming with luxuries and staple provisions, surpassed, perhaps, by no other portion of the globe. The medium and usual price is, one dollar per week. Lower to those who take rooms, which will be given gratis, in the college buildings. Tuition, eight dollars per session, or half year, in college—less in the preparatory school.

A separate apartment for the recitations of the female department.

As the institution is what it professes to be—*Christian*, and not *pagan*, the Bible will be the principal class-book, with a selection of the best Christian authors in the learned languages. The Latin course will embrace Beza's Latin Testament, Grotius De Veritate, Buchanan's Psalms of David, in Latin verse, Witsii de Œconomia, Calvini Institutio Religionis, and Institutio Theologia Elenctica Francisco Turretino. The latter is the text-book in the Theological Seminary of the Reformed Presbyterian Church, in Cincinnati, and decidedly the best system of theology extant. Greek course, the New Testament, Chrysostom and the Septuagint. Hebrew course, the Hebrew Bible. French course, the New Testament and Psalms of David, Shorter Catechism, and such Christian authors as may be selected. The best selection of text-books in the mathematical course, and in the natural, mental and moral sciences will be made, having respect to the professed Christian character of the institution. It is contemplated to prepare an entire system of moral science, based upon the Bible: the moral law being the rule of all moral obligation, and the foundation of all moral science, such should be our text-book. It is designed that the whole course shall be thorough—raising, rather than lowering the standard of education. Students designed for the ministry can well afford to take an enlarged course in the languages, such as set forth in the class-books selected; all of which contain the very stamina of sound theology. A graduate in this institution may be in advance of ordinary students of the second year, now in most of the theological seminaries in the United States.

Mr. John Knox Milligan, a graduate of the Western University of

Pennsylvania, a highly talented and learned teacher of Latin, Greek, Hebrew and French languages, and of the mathematics, is engaged to teach in the institution.

Students of any Presbyterian denomination can have access to their respective churches, within ordinary church-going distance. None will be compelled to attend places of worship contrary to their own faith; but all will be required to observe the Sabbath, and preserve a strict moral decorum.

THE FACULTY, { REV. J. B. JOHNSTON, Principal,  
JOHN KNOX MILLIGAN, Prof. of Languages and Mathematics.  
JAMES SAURIN MILLIGAN, Tutor and Assist. in Prep. Depart.

### Obituary.

DIED, at his residence in Guilford Township, on the morning of the 7th of Jan., MR. THOMAS DUNCAN, in the ninety-first year of his age. The deceased was born on the 16th of April, 1758, and resided in the city of Philadelphia during the earlier part of his life—in which time many pleasing incidents occurred, as related by himself, which are fondly remembered by the survivors of the family, who now deeply lament their irreparable loss. To those, at present, we cannot advert, but hasten, briefly, to notice some traits of character in after life, which distinguished him as a great and good man, in the neighbourhood where he resided at the time of his decease.

The world was viewed by him in a proper light. It seldom, if ever, interfered with the duties of religion—he lived in a high degree above its influence. Strangers, friends and neighbours, when indisposed, sought him as a spiritual counsellor and comforter: on these occasions, his prayers were remarkable for their pathos and unction. The peaceful slumbers of the night, the quiet repose of his own home, would be exchanged, without a murmur, for a lonely midnight ride, to have an interview with a sick or dying friend or neighbour. Soon would his bland voice direct the faint eye to the Lamb of God—to the robes of his finished righteousness, to mansions on high, prepared in realms of glory. He was punctual and conscientious in attending on the forms of religion, strict to observe the doctrine, discipline and practice of the Reformed Presbyterian Church, of which he was a full and regular member at the time of his death. In the house of God he often stood, trembling, leaning upon his staff, to hear drop from the lips of the speaker, the sentiment of holy thought to which his attention, during the discussion, would be directed. When providentially detained from the sanctuary, he found in his own house, an “Altar,” around which his family knelt, and four times each sacred day it was his care to give due praise to God. The anthems of heaven—the poetry of the Spirit, the psalms of God, were the exclusive hymns of his devotional praise. While he sung on earth, his communion was with the Spirit on high, enjoying a sacred influence. This exercise was so delightful and refreshing to his soul, that, on new-years’ day, a short time before his death, seven successive times he engaged in praise and prayer, singing the ninety-first Psalm, dwelling, with peculiar emphasis, on the first and last verses.

He then turned to the ninety-second Psalm, sung from the twelfth to the fifteenth verses, inclusive. “But like the palm tree flourishing, shall be the righteous one,” &c. On Thursday morning he convened the family for worship. The old Psalm book and the family Bible, “that lay on the stand,” were now to be opened and closed by the good old man, for the last time. As usual, he found his way to the pools of salvation, and sung the one hundred and third Psalm, from the thirteenth verse to the end. During the singing of these beautiful lines, his soul enjoyed fresh unction from on high. On Thursday night, he awoke, as though a voice from heaven admonished him to be found in his lot, at the end of the day. He called the family to unite with him, as he bowed at the mercy-seat; when he closed his eighth prayer, wearied nature retired again to rest. In the morning he was under the influence of a slight fever, which soon unhinged his system, and hastened his approaching dissolution. Up to this time, he enjoyed almost uninterrupted health—now death is at the door, knocking for admission. With slight symptoms of suffering, he breathed his last, at early dawn, on the first day of the week. He is gone—the soul has taken its flight, we trust, to realms of light, to be ever with the Lord.

“Help, Lord, for the godly man ceaseth.”

# THE COVENANTER.

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APRIL, 1849.

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## TERMS OF ECCLESIASTICAL COMMUNION.

(BY REV. J. B. JOHNSTON.)

(Continued from p. 229.)

Whether the present *form* of “finishing the testimony of the witnesses,” is the *happiest* we here say not. We refer to the fact that the churches in Scotland and Ireland have a common Testimony, while the American church has a separate one; as also, to the present contemplated form of renewing the Covenants separately. Why not one common Confession, Testimony, Terms of Communion, and common bond for the renovation of the Covenants? Perhaps we have to reap the fruits of an error in the end, when “the power of the holy people shall be scattered.” Of one thing, however, we are sure in this connexion—we can appeal to the Scottish Testimony for something more than “reference or examination, for individual or social improvement.” Else, how dispose of the pledge solemnly given by every officer of the Reformed Church in North America, in affirming to the following:—“*Do you approve of the Testimony of the Reformed Covenanted Church in Britain?*” Can it be that all our ministers, elders and deacons are bound to approve what the whole church may *disapprove*? In how ludicrous a position before the Christian world does such an admission place a church, above all others, prominent for her “pride of consistency.” We feel otherwise of *our* vows, and of the *Testimony* to which we have vowed approbation. A few quotations from it will show that Covenanters pledged to it, whether in Britain or America, are bound to the Westminster standards, “as they were received by the Church of Scotland,” in her adopting Acts, between 1638 and 1649. As also, in being *so* bound to them, they are bound to the Discipline sworn to (1643) in the Solemn League. In testifying against the Revolution Settlement of 1688, (p. 57, edit. 1832,) we read, “Because it was a settlement which, instead of homologating and reviving the covenant reformation between 1638 and 1650,” &c. Again, p. 59, “They read, voted and approved of the Confession of Faith without ever referring to, or regarding the Act of General Assembly, 1647, *whereby that Confession was formally made ours.*” Again, p. 66, in making charge of Erastianism,—“That as the Revolution Parliament, when ratifying the Confession of Faith, entirely left out the Act of Assembly, 1647, approving and partly explaining the same, namely, as being inconsistent with the Erastian impositions of the magistrate.” Now if the revolution church is Erastian *because* she receives the Confession *not* “as received by the Church of Scotland,” in 1647, are we free from the



charge if we receive it otherwise than "*as partly explained,*" in the Act adopting, 1647? If we recede from the adoption of the period under consideration, and read and take the Confession as it is—how long till we shall feel, like the "Conventions of Reformed Churches," *need of alteration to free from the charge of Erastianism?* In testifying against Seceders, p. 138,—“On the contrary, our reformers, in all the different renovations of the Covenants, not only included all that was formerly attained to, binding themselves in strict adherence to all the articles *priorly* in the oath.” From this, the first article in the oath of the Solemn League binds to the discipline, &c., sworn to in 1643. In the doctrinal part of the Testimony, we find the following, pp. 162, 163, “They likewise affirm and declare, that the Lord Jesus Christ hath therein (his church) warranted, instituted and appointed certain office-bearers, who derive their mission and authority from him alone, according to Acts vi. 6, 1 Tim. iii. 10, Form of Government;—Books of Discipline;” “and farther, they assert the church’s intrinsic power, derived from Christ, to assemble, constitute and adjourn these several courts—Second Book of Discipline.” This *intrinsic power* of church courts is not stated in the Westminster Form of Government. Hence Covenanters quote and hold to the Second Book of Discipline, as Scotland’s charter against Erastianism. “And they farther assert, that ministers of the gospel and *all other church officers* must enter into the exercise of their office, at the door of Christ’s appointment, by the call and choice of the Christian people—Acts vi. 2—6; Books of Discipline,” &c. Now, the right of “choice of the Christian people” not being found in the Westminster Form, hence it could not be quoted in the same category with Acts vi. 2—6, nor even at all. But, next to the Bible, the Discipline is quoted for the proof of precious rights of “the Christian people.” Finally, from this Testimony, p. 174, “The Presbytery hereby testify and declare their approbation of, and adherence to, all the different steps of reformation that ever, in any period, were attained unto in this church—particularly, the Westminster Confession of Faith, *as* it was approved by the Act of the General Assembly of the Church of Scotland, anno 1647; and the Books of Discipline, as agreeable to, and extracted from, the sacred oracles.” Enough to settle the question in relation to the meaning of the phrase “as received by the Church of Scotland.” The recently coined American meaning has so much alloy that it may be condemned as counterfeit. Sure, its currency would have been impossible in the days of the Informatory Vindication and of the Society Folk.

But we are Americans. Our initiation and our views of our relation to transatlantic standards may be favourable to the currency of more liberal views. Let us hear ourselves on the subject—American Tes., p. 64, “The Church of Scotland, between the years 1638 and 1649, appeared at the very zenith of the reformation.” Speaking of the Solemn League and Covenant sworn to, 1643, p. 76, “This Covenant binds these nations to the preservation of the worship, discipline and government of the Church of Scotland.” What discipline? We suppose that which then (1643) existed. Does that League, binding those nations, (Scotland, &c.) bind us Covenanters in America?—and to the same Discipline—the Discipline of 1643? But that was the Second Book. So we say in our American Testimony, when we speak of the zenith period of the Covenanted Church. But we have spoken, too, of

a different period, p. 76, "The protestant churches have, since the middle of the seventeenth century, been declining in purity." Finally, we testify, "That the church may not recede from a more clear and particular testimony, to a more general and evasive one." P. 129.

These references will aid in fixing certain first principles, for recurrence, in arriving at sound conclusions. To decline from the zenith of the reformation, and from reformation purity, is pronounced an error, and witnessed against. Even to model a creed so as to be more general and evasive, is condemned. But the Second Book of Discipline is neither general nor evasive—it is clear, particular, and pointed—too much so for some. Compared with it, in these features, the "Form," *said* to be its *successor* in reformation, is by no means its equal. If it—the Form—be a substitute; and if its adoption be the repeal of its honoured predecessor, then it was, if our Testimony be true, ushered into the world under the ban of proscription—it is condemned already—condemned as "*loose, general, evasive.*" There is no evading this conclusion; unless the Testimony be untrue, or the "Form" be *not* the repeal of the Discipline.

In confirmation of the position now taken, we offer a few considerations, which will, at the same time, aid in settling the meaning of the other phrase in the terms of communion, referred to in the outset—"*For substance.*" This phrase means, that the Westminster Form of Church Government is a mere abstract—not detail; but at first designed for a basis of union between "reformed churches"—Scotland and England. The Discipline sworn to in 1643 contains detail—hence the propriety of the provision in the oath—"constantly endeavour the *preservation* of the Discipline." Any abstract or general principle subsequently introduced, under peculiar circumstances, could not annul the oath, or repeal the specific provisions of the Discipline. And when the circumstances did occur—the consideration of the Form as a basis of union upon general principles—its adoption settles the question. "Being in nothing contrary to the Discipline—being according to the Discipline—*therefore* approved." The adopting Acts are final. The Form is an *abstract*—occupying its own place, it never took the place of any other. This is the meaning of the phrase in our Terms. A few facts, of many, will suffice for sound Presbyterian Covenanters.

1. The Westminster Form fails to assert in "clear, pointed, and particular" language, the right of the people to elect their pastors. The Second Book of Discipline asserts this right to be divine. We even read, somewhere, of "a very important affair reckoned among the interests of a congregation—the calling of a minister." We read, too, in the same connexion, a question propounded, as of very grave import, to this effect, "Whether the officers of a congregation or the people are to transact this *affair*?" Now, as to the settlement of this difficulty, regarding deep interests and high privileges, there is little in the Westminster Form to aid in settling it favourably to the people's claims. This is all we find there, "No man is to be ordained a minister for a particular congregation, if they of that congregation can show just cause of exception against him." Now how much in all this to correct the claims of patronage—or of the officers of a congregation—or of the presbytery, in settling a minister?—reserving to the people the one privilege only, of objecting against the intrusion, *if they can prove* the candidate destitute of the qualifications required, 1 Tim. iii. 2, and Titus i. 7, quoted in the Form.

2. The Form makes no statement at all in reference to the right of the people to elect their ruling elders. The Discipline is clear and pointed.

3. Not one word in the Form about the right of the people to elect their deacons. The Discipline says, chap. viii., "Deacons ought to be *elect*ed, as the rest of the spiritual officers, of which election was spoken before." Though we have more in the Form concerning the deacon than the elder, yet some argue from the language of the "Form," that the deacon may not be in congregations at all. Remarkable, too, that the argument is drawn from a clause that refers to elders equally with deacons—yea, and ministers, also. "The number of each of which (*officers*) is to be proportioned according to the condition of the congregation." Now if from this clause it can be argued, that it is not the duty of each "*particular* congregation" to have deacons, *more* can it be argued that they are not in duty bound to have elders. I say *more*, for more is said of having deacons than of having elders. The deacons' office is said to be "*distinct*" and "*perpetual*." But of the elder *only*, he is instituted—beside the minister of the word, "and commissioned to execute government *when* called thereunto." If the people do not choose to *call* the elder to rule, *how* shall we argue their obligation to *call* from the Form?—*how*, in relation to those who argue from the Form against their duty to *call* the deacon? We know not *how*, if confined to the record—to the Form.

But, seriously, is it really true, in relation to the electing of *all* the officers of a congregation that, "Covenanters being bound by this document, as so received, have never claimed any more power than that which is therein assigned them?" That is—is the Form received *as* "defining and settling" the rights of the people and powers of their officers?—Have the people ever submitted to the *defining* and the *restrictions*? No! They never submitted to the "*repeal*" of the "*clear, and pointed, and particular*" Discipline of the Church of Scotland, which secured for ever their elective franchise rights; and in the place thereof submitted to abstractions and restrictions of a "*loose, and general, and evasive*" Form, having, and professing to have, no more than "*the substance*."

4. The Form fails to state what constitutes the lawful call either of minister, elder or deacon—elder and deacon, especially. This is clearly stated in the Discipline. How shall the omission of so important a branch of church government be accounted for? Only upon the *non-repeal* principle, and the principle of the Testimony, "no receding from *plain* to *evasive* things."

5. There is no distinct statement of the qualifications for the different offices in the church. Not so of the Discipline, chap. iii.

6. Nothing is said in the Form about the ordination of elders or deacons. The Discipline is plain and pointed. States *how* and by *whom*. Then is it so that, in the Covenanted Presbyterian Church, since the adoption of the Form, in 1645, the ordination of elders and deacons is repealed—*virtually*? Or, since the adoption of the American Testimony, ordination of elders and deacons is "*virtually relinquished*," at least so far as the Form goes? The old law is, "The ceremonies of ordination and fasting, earnest prayer and the imposition of hands of the eldership."

7. The "Form" leaves the *duties* and *extent* of the *power* of the

ruling elder entirely unsettled. Read the "Form," and then ask—What means this extreme *leanness* on the head of the elder? Is this the whole form, law and doctrine of presbyterianism on this important subject? Is this now, or was it ever, since 1645, the whole faith and testimony of the church on the ruling elder? Is it true, as we have read somewhere, of the adopting of the "Form" by the General Assembly, that "a very valuable *attainment was made*. For they, seeing that the officers of the church had been formerly lording it over the people—are careful to confine *every* officer within the proper limits of his office, and by that means, secure to the people the enjoyment of all the rights and privileges conferred upon them by the church's glorious Head." Now, really, by this *confining* repeal, the elder is confined to narrow powers. Let us see what has been taken from him, as shown in the Second Book of Discipline, repealed! (1.) It says, "Their office is ordinary;" (2.) "so it is perpetual," (3.) "and always necessary in the Kirk of God." (4.) "The eldership is a spiritual function." (5.) "Elders once lawfully called—may not leave it again." (6.) "Their office is—to watch diligently over the flock publicly and privately, that no corruption of religion or manners enter therein." (7.) "Elders should be careful in seeking after the fruit of the same (teaching) in the people." (8.) "It is their duty to assist in visiting the sick." (9.) "To cause acts of Assembly to be put in execution carefully." (10.) "To be diligent of admonishing all men of their duty according to the rule of the Evangelist." (11.) "Things that they cannot correct by private admonitions they should bring to the eldership,"—the session. This is the detail of the Discipline of the Church of Scotland. The "Form" is an abstract—"for substance"—very compressed indeed.

8. The Form is limited in stating the powers of church courts. This is the sum of the "*abstract*,"—to convene, call before them, hear and determine causes and dispense censures. Beyond them, the Discipline (1.) "Grants power to appoint their own meetings and adjournments. (2.) To choose their own moderators. (3.) To have no meddling with things pertaining to civil jurisdiction. (4.) To send forth visiters of their own number to see how *all* things be ruled in the bounds of their judicatories. (5.) To keep religion and doctrine in purity, and to keep comeliness and good order in the Kirk."

9. In the "Form" the power of a presbytery is not distinctly stated at all—only incidentally, under the head, "Power of Ordination." In the Discipline we have a full and detailed view given, worthy of presbyterianism.

10. The jurisdiction of superior courts, original and appellate, can scarcely be inferred from the Form. The Discipline presents the whole power in detail.

11. Presbyterian visitations of congregations not recognised in the Form. Clearly stated in the Discipline, and an old practice of the Church of Scotland.

12. The Form gives the substance only, on the head of the deacon. The Discipline, Acts of Assembly, and practice of the Church of Scotland, between 1638 and 1649, give the detail, "*clear, pointed and particular*." These specimens, from many such, show, that by repealing the Discipline, too much is abandoned. This view, therefore, cannot be entertained by the church identifying with the reformation Church of Scotland. She *certainly* made attainments in adopting the Confes-

sion and Catechisms in 1647 and 1648. But if we view the Form alone, and adopted in 1645, as repealing the whole Discipline sworn to in the Solemn League, in 1643, then the church declined from a pointed Testimony to an evasive one—an error condemned and testified against. “The old wine is better.” The old paths secure rest and peace to the church in covenant with a covenant-keeping God.

## REFORMED PRESBYTERIAN CATECHISM.

### SECTION SECOND.

#### *Christ's exclusive Headship over the Church.*

[Continued from page 242.]

Q. 23. Has Christ instituted a form of government in his church?

A. Yes; He has not left his church in a state of anarchy or confusion, or to be modelled according to the fancies of men, as may best serve their political views and designs. Every piece of the Old Testament tabernacle was to be placed according to the pattern shown in the holy mount; much more the New Testament church, which is called “the true tabernacle of David.” Compare Acts xv. 16, with Amos ix. 11.

Q. 24. What texts demonstrate an established government in the New Testament church?

A. Many; as examples, 1 Thess. v. 12, “We beseech you, brethren, to know them which labour among and are over you in the Lord, and admonish you.” 1 Tim. v. 17, “Let the elders that rule well be counted worthy of double honour.” And, Hebrews xiii. 17, “Obey them that have the rule over you, and submit yourselves.”

Q. 25. How many forms are there of church government, for which their advocates claim a scriptural warrant?

A. Four: the papal, or spiritual monarchy; the episcopal, or spiritual prelacy; independency, or spiritual democracy; and presbyterianism, or spiritual republicanism.

Q. 26. What is the distinctive characteristic of each?

A. The *first*, maintains the necessity of one supreme, universal, infallible *head* of the whole Christian body, and throughout the world, who is the authorized vicar of Christ. The *second*, contends for an order of clerical prelates, above the rank of ordinary ministers of the gospel, who are, alone, in their view, empowered to ordain, and without whose presiding agency there can be no regular church. The *third*, holds that all ecclesiastical power resides in the mass of the church members, and that all acts of ecclesiastical authority are to be performed immediately by them. The *fourth* maintains that Christ has made all ministers who are authorized to dispense the word and sacraments, equal in official rank and power; that in every church the immediate exercise of ecclesiastical power is deposited, not with the whole mass of the people, but with a body of their representatives styled elders; and that the whole visible church catholic, as far as their denomination is concerned, is not only one in name, but so united by a series of assemblies of these representatives, acting in the name and by the authority of the whole, as to bind the whole body together as one church, walking by the same principles of faith and order, and voluntarily, yet authoritatively, governed by the same system of rules and regulations.

Q. 27. What are the arguments in proof of the absolute *parity* of the ministers of the word?

A. First, Mark x. 42—44, “But Jesus called them to him, and said to them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever shall be great among you, shall be your *minister*, and whosoever will be the *chiefest* shall be the *servant of all*.” (See also Matt. xx. 25, 27; xxiii. 8—12; Luke xxii. 25, 26.) Second, 1 Pet. v. 3, “Neither as being lords over God’s *heritage* (literally *clergy*), but being ensamples to the flock.” Third, the highest *ordinary* officers mentioned in 1 Cor. xii. 28, and Eph. iv. 11, are “pastors and teachers,” as given and set by Christ in the church, *for the work of the ministry*. Fourth, presbyter and bishop are convertible terms; that is, they apply to the same individual, exercising one and the same office. Presbyter or elder is expressive of the *authority*, and episkopos, or bishop, of the *duty* of the pastor. Acts xx. 17—28, “From Miletus he sent to Ephesus, and called the elders (presbyters—Greek,) of the church, and charged them, saying, “Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers,” (or “bishops.”) Also, 1 Pet. v. 2, “The elders which are among you I exhort, which am also an elder, feed the church of God which is among you, taking the oversight thereof,”—episkopountes—episcopising, or watching, or performing the duty of a bishop. In both these passages, elder is the official title, and bishop the term expressive of the duties of the elder. Fifth, The officers of the church are ordained by a plurality of elders, in which act they all stand upon an equal platform. Acts xiv. 23, “And when they had ordained them elders in every church.” 1 Tim. iv. 14, “Neglect not the gift that was in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*.” Paul and Barnabas acted as presbyters in ordination, and as members of a presbytery, and Timothy was ordained by the same—a plurality of elders acting in these solemn transactions as equals, and not by a *lord* over God’s clergy. Sixth, The apostles, in ordaining elders, acted simply as presbyters. Timothy was ordained by a presbytery, of which presbytery Paul was a member, 2 Tim. i. 6.\* Seventh, All the elders have equal authority as rulers. 1 Tim. v. 17, “Let the elders *that rule well* be counted worthy of double honour.” According to this, all elders have equal authority as rulers—the only distinction which can justly obtain among them, is not in the sense of rule, as superior or inferior—but of greater diligence and fidelity in the performance of presbyterial duty.

Q. 28. What proof is there of the existence of a class of officers designated by the title, Ruling Elders, distinct from the pastor or teaching elder?

A. There is abundant proof; First, The New Testament church was modelled after the pattern, substantially of the Jewish synagogue. The order of the synagogue was substantially as follows. There was a *preacher* or *angel* of each synagogue; this angel was not the bishop of a diocese or province, but of a particular congregation, assem-

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\* In this Paul acted in no other character than that of elder—upon the principle stated by Peter, 1st Ep. v. 1, “the elders which are among you I exhort, *which am also an elder*.” Peter exhorts here in his presbyterial character only—to discountenance any lordship among the ministry of Christ: and thus Paul ordained, having always Barnabas or some other presbyter with him in all these acts.

bled in one synagogue or place of worship; there was associated with him a number of *rulers*, entitled, Luke xiii. 14, *the rulers* of the synagogue; and a third class—collectors and distributors of the funds.\* Our Saviour sanctioned this order in his ministrations on earth, Luke iv. 15—22. The apostles and evangelists preached in the Jewish synagogues, and evidently organized congregations every where after this simple and efficient model. Acts xiv. 23, “And when they had ordained them elders in every church,” or congregation. As there was a plurality of elders ordained in each congregation, it is a just inference, that, associated with the angel, Bishop, or pastor of the New Testament congregation, after the model of the synagogue, is a bench of elders, whose function it is to conduct its government. Second, 1 Tim. v. 17, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” Evidently, “Elders that rule well,” are justly denominated “ruling elders.” There is a manifest distinction among these elders. There are some whose sole business it is to rule; another class who, besides ruling, “labour in word and doctrine.” Because, if this distinction be not observed, the passage would run—substituting equivalent expressions, thus strangely: “Let the elders *that do their duty well* be counted worthy of double honour, especially the elders that do their duty!” This passage, therefore, requires distinction into ruling elders and teaching elders; that is, a class who rule only—another class which, besides ruling, *teach*, in which only they have a pre-eminence. Besides, it is evident that those “who labour in word and doctrine,” are contrasted with those who only “rule.” This is the force of the word *μαλιστα*. It is used in several passages evidently with this view. Gal. ii. 10, “Let us do good unto all men, *especially* (malista) unto them who are of the household of faith.” 1 Tim. iv. 10, “Who is the Saviour of all men, *especially* (malista) of those who believe.” All elders that *rule well* are worthy of regard—but there is a reason why some elders should be regarded which does not belong to all; their duty, besides ruling, is *labouring in the word and doctrine*; therefore they are to be particularly honoured for this *peculiarity*, by which they are distinguished from the others who *rule only*. It would indeed be strange if it was the duty of each and all elders, besides ruling, to labour in word and doctrine, that Paul should account men worthy of *double honour*, who neglected the chief part of their duty! For the text plainly shows that some rule well, but do not labour in word and doctrine; others, in addition to ruling well, are commended for labouring in the word and doctrine. It is evident, therefore, that there are two distinct classes of elders properly designated by the appellations of RULING ELDERS and TEACHING ELDERS. The former *rule only*. The latter, besides ruling, *teach* the words of eternal life. Third, Rom. xii. 7, 8, “Let us wait on our ministering—he that teacheth, on teaching—he that ruleth, let him do it with diligence.” Paul compares the church, in this chapter, to the human body—and as in that body all the members have not the same office, so all the members of the church have not *the same office*. There are gifts differing according to the grace given to each. In the passage quoted, evidently the *ruler* is distinguished from the *teacher*—*ruling* from *teaching*. The elders that rule are distinct from those

\* *Buddæus*, p. 124, and Horne's Introduction, Abridgment, p. 223.

who have, besides, the office in the body of *teaching*, and have grace distinguishing them for this work. Fourth, 1 Cor. xii. 28, "Teachers—governments." In addition to the standing ministry in the church, whose chief office is to teach, there is a class of officers endowed with authority to *govern* (as the word means,) as assistants to the teachers in the government of the church. Fifth, James v. 14, "Is any man sick among you? let him call for the elders of the church," or congregation. These elders are evidently over the same congregation. If they are remote from each other, the afflicted individual could not have access to them in his exigency; and, taken in connexion with Acts xiv. 23,—the ordination of a plurality of elders in each congregation—it is evidence in favour of the distinct order of officers entitled **RULING ELDERS**.

Q. 29. Is there a series of judicatories, rising one above another, by which the church is bound together as one homogeneous community?

A. Yes; First, The congregational session. Second, Presbytery. Third, The synod, general assembly, &c.

Q. 30. What proof in scripture is there for the congregational presbytery or session?

A. There is sufficient proof. First, The New Testament churches, or congregations, were modelled after the Jewish synagogue, which was governed by an estate of elders. Acts xviii. 8—17; Mark iv. 35, 36, 38. Second, Christ refers with approbation to the order of government among the Jews, (which we will show again,) Matt. xviii. 15—21: "Tell it to the church." Now the Jews had a lesser court or sanhedrim, called "The assembly of three," in every place of the number of one hundred and twenty inhabitants. There must be something similar in the New Testament church. The congregational court to which we *tell* the offences of the offending brother. Third, Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves," relates first in order to the congregational rulers, as is plain from the reason assigned for submission, for they "watch for your souls." The immediate rulers who had the care of the particular flock; confirmed by ver. 7. Fourth, 1 Th. v. 12, "Know them which labour among you, and *are over you in the Lord, and admonish you.*" A plain proof of a number of congregational rulers who immediately governed the people, clothed with the power of authoritative admonition, and to whom they were to be in meek subjection.

Q. 31. How can you prove the divine right of presbyteries?

A. The arguments are numerous. We select *one*—the church of Antioch. First, There were several single congregations in this one church. 1. The multitude of believers:—Acts xi. 21, "A great number believed." By the preaching of Barnabas "Much people were added to the Lord;" (verse 24.) Barnabas and Saul, for a year together, taught much people, and disciples there so mightily multiplied, that there they were first designated "Christians;" verses 25, 26. 2. From the multitude of preachers at Antioch: Acts xi. 20, "Divers preached" there—three or four at least. There Barnabas was sent, verses 22—24. He went for Saul to help him, so great was the harvest; verses 25, 26. There came a number from Jerusalem; verses 27, 28. *Five* more are to be added, who are named Acts xiii. 1—3. "Yea, Paul and Barnabas continued in Antioch teaching and preaching the word of the Lord, *with many others also;*" xv. 35. Now sum



up all. What a multitude of believers, and what a college of preachers, were here at Antioch! How is it possible that all these preachers should be occupied in one congregation, (and they were not idlers,) dispensing the ordinances of Christ to them only? Or how could so many members meet in one single congregation at once, ordinarily, to partake of all ordinances. Now these numerous believers and preachers are called, Acts xiii. 1, "*The church that was at Antioch;*" evidently in regard of one joint administration of church government among them, by one common presbytery. Second, In Antioch we have clearly *two* examples of presbyterial meetings. 1. Acts xiii. 1—3, "Now there was in the church that was at Antioch, certain prophets, (who prophesied by preaching or expounding the word,) and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius, of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they *ministered* to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." This was evidently a *presbyterial* act. Paul and Barnabas were separated to missionary labour, by "the laying on of the hands of the presbytery," with all due formality. 2. Acts xv. "And certain men which came down from Judea, taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and *disputation* with them, they *determined* that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this *question*." Can any thing be plainer than that the *question* of circumcision was brought before the assembly of the elders of Antioch, and reasoned at length, but they came to no decision upon the *merits* of the question, but, as it concerned the *whole church*, wisely "*determined*" to refer it to the highest ecclesiastical tribunal for its decision—to which synodal assembly they appointed their delegates? They decided, decreed or ordained, as the Greek for "*determined*" means—to send Paul, &c. Jerusalem, Corinth, Ephesus, &c., offer equally forcible and conclusive arguments to the same point.

Q. 32. Is there any proof for the divine right of *synodal* assemblies?

A. Yes; The proof is conclusive. First, The *unity* of the church is a valid argument. The fourth chapter of Ephesians discusses this unity, and any one who will candidly examine it, will be convinced that the *ministry* is given for the purpose of governing it as a unity, until the end of time. There is but "one Lord, one faith, one baptism;" and there is but "one body." To this one body the pastors and teachers—as the ordinary ministry—are given—given, moreover, to preserve this unity, "till we all come in the unity of faith—unto the perfect man." Being with this view given to the church, how can they preserve this unity, but by assembling in a judicatory, where they can act for the whole—take the oversight; feed, govern, and direct the whole church of God? A synod is, therefore, demanded by the *unity* of the church: and this unity is preserved where Christ is really recognised as the Head, and his laws are honestly administered by a synodical assembly. If synods have failed to preserve this unity, it will be found that they have deliberated upon the principles of a carnal expediency, and were not governed by the word and truth of Christ. Second, Christ refers with approbation to the forms of procedure in the

Jewish courts, in which the synagogues were subordinate to the sanhedrim. There were *three* judicial assemblies among the Jews.\* The first consisted of one hundred and twenty; the second of twenty-three, and the third of three judges. The former was called the great sanhedrim; the second the sanhedrim of twenty-three, and the latter the assembly of three. The great sanhedrim sat in Jerusalem; the lesser in every place containing more than one hundred and twenty inhabitants, and the assembly of three, in every place of the number of one hundred and twenty inhabitants. This is the system which our Redeemer approved, as we have his judgment in the eighteenth of Matthew; and he intimates very clearly from the 18th to the 20th verse, that the *principle* embodied in these judicial tribunals would be extended throughout the New Testament dispensation. This system was rigidly observed until after the destruction of the second temple. The assembly of three, and the sanhedrim of twenty-three, were subordinate to the great sanhedrim, which had both appellate and original jurisdiction. From the recommendation of our Saviour, we may safely conclude, that a supreme assembly after the example of the great sanhedrim, will meet his approbation. He commends the court of two or three. "For where two or *three* are gathered together in my name, there am I in the midst of them." And when he says, "Tell it unto the church," he shows explicitly his approbation of the judicial system by which the body of his people, under the former dispensation, were governed; for he gave the law which is recorded in Deut. xii. 4—12, and which seems to lay down the principle of appeal according to this simple and essentially righteous judicial system: Third, At Jerusalem a synod composed of the rulers of the several churches met, debated, and determined a point of controversy in the church. We have a record of the fact—and the transactions of this synodal assembly in the fifteenth of Acts. We have here, 1. An authoritative decree; 2. Enacted by a representative body; 3. Exercising ecclesiastical jurisdiction over churches and presbyteries. As to the first, Acts xvi. 4, is conclusive. "As they went through the cities they delivered them the *decrees* for to keep which were *ordained* by the apostles and elders which were at Jerusalem." Τα δογματα τα κεκριμενα. Dogma does not mean *advice*, but a decree that must be obeyed. The decrees of the Roman emperor are designated by the same word; Luke ii. 1; Acts xvii. 1, "There went out a decree (δογμα,) from Cæsar Augustus." "These all do contrary to the decrees (δογματων,) of Cæsar." The decrees of the Cæsars were not simple advice—but authoritative, and to be obeyed at the peril of the subject: so the acts of this synod were authoritative decrees—binding the conscience of the members of the church. As to the second, The synod was a representative body. The apostles were not alone in this grand assembly—nor did they as members act in their apostolic character—but as elders, (1 Pet. v. 1,) in their presbyterial capacity; verse 6, "The apostles and elders came together for to *consider* this matter." The whole church; verse 22, The brethren; verse 23. Those who are styled the whole church in the 22d, are called "the brethren," in the 23d verse. The latter signifies, as a technical term, *men of equal rank* to others specified, (Acts xxii. 5, and xv. 40, xx. 32.) The equals of the elders of Jerusalem at Damascus. The elders of Ephesus, officially—and the members of the synod—equals in authority—delegates

\* Buddæus, page 216.

from the churches that were not of Judea. The "whole church" is the church representative. The private members of the church at Jerusalem could not be styled the whole church—and upon the principles of independency, could not bind by their acts the church in Corinth, &c.; and upon the principles of presbyterianism the members of the church in one city could not bind by their acts the members in another city. The whole church universal was not present in Jerusalem in its collective members. It was the church representative in her delegates—the *brethren* from the distant cities and provinces of the church. *Antioch* sends, as we have seen, her delegates—and other presbyteries are there in the person of their delegates—so that the decree is the act of the *ολη η εκκλησια*,—the whole church representatively. As to the *third*, These decrees were sent down to the whole church, to be *kept*—as decisions binding the conscience of all its members, officially or personally considered. Acts xvi. 4, "They went through all the cities and delivered them the decrees for to *keep*." The decrees respected, and bound all the churches. Paul was now in Derbe or Lystra, in Lycaonia, having passed through Syria and Cilicia, and from Lycaonia he travelled through Phrygia and Galatia into Macedonia. Through whatever cities he passed where there was a church, he delivered them the decrees of the synod of Jerusalem "to *keep*." The word *φυλασσω*, rendered "to *keep*," signifies not only to keep in safety with care as a deposit, but to *observe*, so as not to violate, as a command; Matt. xix. 20; Mark x. 20, "All these things have *I kept*, (the same Greek word,) from my youth up." These decrees of the synod were to be observed as the commandments of Christ. Second, We have seen the question was referred from the presbytery of Antioch, which, as will be seen, acquiesced in the decision of the synod. Third, All the churches submitted to the decree; Acts xv. 30, 31, "So when they (commissioners of synod,) were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle, which, when they had read, they rejoiced for the consolation." And in the 46th verse, Paul and Silas are said to have "gone through Syria and Cilicia confirming the churches." How *confirming* them but by giving them the decrees of the synod deciding the question by which they had been unsettled in their judgments? This is clearly made out by the 4th and 5th verses of the sixteenth chapter: "And so as they went through the cities they delivered them the decrees for to *keep*, that were ordained of the apostles and elders which were at Jerusalem—and so were the churches *established* in the faith, and increased in number daily." The whole church submitted cheerfully to the decision of the supreme judicatory: even the gainsayers seem to have been silenced by the authoritative decision of so august a body, acting in the name of the church's exalted Head; and peace, establishment, and prosperity, were the happy results of this judicial decision, and the submission of the church to those who had the rule over them in the Lord, whose "authority was for edification and not for destruction."

Q. 33. What principle is the basis of the presbyterian system of church government?

A. The principle of *representation*—and from the church the nations have derived the elements of republican institutions wherever they exist.

Q. 34. Will not this principle bind the church in the millenium—

and even the nations respectively—throughout the earth—in one homogeneous community?

A. The principle will admit of any degree of extension. An assembly may be constituted to embrace the globe; and a just interpretation of the scripture seems to justify this opinion. Jer. iii. 17, “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their own heart.”

Q. 35. Has Christ as the Head of his church authorized the exercise of discipline upon the household of faith?

A. Yes. The Lord Jesus Christ hath instituted DISCIPLINE in order to remove scandals, and prevent their unhappy effects; and no church can, without the faithful and spiritual application of it, hope for his countenance and blessing. First, Matt. xviii. 17, “If he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Second, “Them that sin rebuke before all, that others also may fear.” Third, “A man that is a heretic, after the first and second admonition reject.” Fourth, Christ reproveth the churches of Pergamos and Thyatira for laxity in discipline; Rev. ii. 14, 20, “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam.”—“Nevertheless I have a few things against thee, because thou sufferest that woman, Jezebel, to teach and seduce my servants,” &c. Fifth, He commends the church of Ephesus for fidelity in this respect; “This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”

Q. 36. What are some of the characteristics of the discipline which Christ authorizes as the Head of the church?

A. First, It should be faithful—the guilty should not escape. 1 Cor. v. 5, “In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” Second, It should be administered in an *orderly* manner; 1 Cor. xiv. 40, “Let all things be done decently and in order.” Third, In all meekness; Gal. vi. 1, “Restore such a one in the spirit of meekness.” Fourth, In a solemn manner; 1 Pet. iv. 11, “If any man speak, let him speak as the oracles of God.” Fifth, It should be exercised impartially; 1 Tim. v. 21, “Doing nothing by partiality.”

Q. 37. What are the offences which should subject the members of the church to discipline?

A. They are, First, *Errors in doctrine*; Rom. xvi. “Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” Second, *Immorality in practice*; 2 Chron. xxiii. 19, “He set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.” Eph. v. 11, “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” (See also Rev. ii. 20.) Third, *Despising the authority, order, or ordinances of the church*; 1 Cor. xi. 2, “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.” 2 Th. iii. 6; “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh

disorderly, and not after the tradition which ye received of us." Fourth, *Neglecting the public, domestic, or secret duties of religion*; Heb. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is." Jer. x. 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Matt. vi. "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

Q. 38. What are the censures of the church?

A. They are for edification and not destruction, and are, First, *Rebuke*; Tit. i. 13, "Rebuke them sharply, that they may be sound in the faith." Second, *Suspension* from the privileges of the church; 2 Th. iii. 14, 15, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." Third, *Excommunication or excision from the church*; 1 Cor. v. 13, "Put away from among yourselves that wicked person." Gal. v. 12, "I would they were even cut off which trouble you."

Q. 39. What advantage may be derived from the impartial and prudent exercise of church discipline?

A. The impartial and prudent exercise of church discipline is useful for vindicating the honour of Jesus Christ, maintaining the dignity of his ordinances, preserving the purity of the church, averting the judgments of God, and for the benefit of the offender himself, that by the administration of this ordinance of Christ, through grace, he may be humbled and recovered; 2 Cor. x. 8, "Our authority which the Lord hath given us for edification, and not for your destruction."

Q. 40. Would not the full recognition of the Headship of Christ over his church, and humble and implicit obedience to his authority in all things, greatly promote the unity, peace, establishment, and prosperity of the church?

A. Yes; Divisions, contentions, and schisms, usually arise in the church from a forgetfulness or rejection of the mediatorial authority of our Lord Jesus Christ in his church. Men, even ministers of religion, are apt to act upon the principle—"Our tongues are our own, who is Lord over us?" In contrast with such—"Blessed are the meek, for they shall inherit the earth." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Q. 41. Do not all Presbyterian denominations, at least, recognise the doctrine of Christ's exclusive Headship over the church?

A. Yes; In theory—but many reject it practically, as they introduce inventions of their own into the worship of God—or adulterate republican presbyterianism by admitting into their administration many of the elements of democratic independency. The Reformed Presbyterians, more rigidly than all others, maintain Christ's exclusive Headship over the church, tolerating no invasion of his prerogatives in this respect by rulers on the one hand, or by the people on the other.

### Foreign Correspondence.

*Braid Hills—Lanark—Douglas Water—Skellie Hill, &c.*

September 21st, a beautiful morning, with a clear sun and balmy atmosphere, I set out in company with Rev. Mr. Anderson, for Edin-

burgh. The road—a very fine one—passes through a somewhat rolling country, cultivated to the highest degree, and presenting in *nearly* every feature, an unusual appearance of comfort and thrift. Still we had evidence enough before our eyes, particularly in the small villages upon the road, that the grasping hand of the lords of the soil is not altogether unfelt. We did not, indeed, see the *abounding* demonstrations of severe penury which every where pained the eye in the sister island, but enough is seen in the *very* humble dwellings, in the coarse clothing, and, not rarely, in the depressed look of the day labourer, to make it evident that wealth and rank have here, as there, planted their iron heel upon the sons of toil.

Our walk—for we adopted that primitive mode of locomotion—was cheered by the beautiful prospect before us, particularly Arthur's seat, and the western summit of the middle hill, with its frowning castle, and by some interesting localities not far distant. Among these were the ruins of Craigmillar castle on the right, once inhabited for a time by Mary, Queen of Scots, now a falling ruin, and the Braid (Broad) hills on the left; and about a mile distant from Edinburgh—a low, and considerably broken range of hills, in which our persecuted forefathers often found refuge, and where many a sermon was preached, in “the trying times,” to watchful, but attentive hearers. In these hills, after the battle of Rullion Green, was Hugh M'Kail, the eminently godly licentiate, apprehended, to be taken to Edinburgh, tried, and executed: here, a few days before his apprehension, James Renwick preached those discourses on the disowning of the then government, on which he was afterwards questioned, and which became, with other matters, the grounds of his condemnation. Not far from these hills, but more distant from Edinburgh, is the not undistinguished village of Libberton, with its venerable tower, a relic of the baronial times.

We reached Edinburgh about 10 o'clock, and after breakfasting\* with Mr. Thomas Nelson, and visiting his large and exceedingly well conducted book-making establishment,† and having explored, in company with Mr. Anderson, the mysteries and miseries of the Cowgate, I parted from my hospitable Edinburgh friends, and turned my face towards Lanark and the Douglas Water. The distance to Lanark by the Caledonian railway, is about thirty miles—the road passing along the north base of the Pentland Hills, and presenting some points of interest to the traveller. About five miles from Edinburgh you obtain a distant view, in the south-west, of the old Lenox Tower, once a stronghold of the regent Morton, and when near Lanark the high summits of Tinto, or the Hill of Fire, is distinctly seen in the distance.

Lanark and its neighbourhood possess no ordinary interest—the scenery of the Clyde and its tributaries.—Lanark is about one mile distant from the river, on its north bank—is of the most romantic description: here was the theatre of many of Sir William Wallace's

\* This was not an uncommon hour for breakfast. Generally, however, nine o'clock is the hour for breakfast in Great Britain.

† Mr. Nelson is an elder in Mr. Gould's congregation, and has, by industry and thrift, risen from an humble bookseller at the head of the West Bow, to be the proprietor of an establishment in which in one day can be completed some two thousand volumes.

greatest exploits ; and, more than all, this was the resort of multitudes of the wanderers in those bloody years when the hand of the persecutor made havoc of the saints in Scotland. The scenery is, indeed, very grand. I did not wonder that the English, especially, who have so little mountain scenery of their own, flock to this region to feast upon its beauties. The Cartland Craggs—one of Wallace's hiding places—are abrupt and perpendicular rocks, forming a narrow gully, probably four hundred feet deep, through which a tributary of the Clyde flows, and at once enters this river. This cleft has been spanned by a lofty bridge, which adds very much to the effect of the view. Above this about a mile, is the Corra Linn, one of the finest waterfalls in these islands.\* Not far above, the whole waters of the Clyde, at this season of the year, pass through a rent in the rocks, which, at the distance at which I saw it—some three hundred yards—appeared to be but a step across, but which is really more than twelve feet. This is Burley's Leap—and near this is his cave, to which the only access was by the trunk of a tree which had fallen over the abyss. In the neighbourhood is New Lanark—a somewhat celebrated place—erected in 1785, but since conducted for a time, upon the social principles of Robert Owen—the notorious, infidel, pseudo-reformer. It is very happily located as a manufacturing establishment upon the north bank of the Clyde, and half a mile below the Corra Linn. Above the Linn is Tillie ford, by which the Covenanters crossed the river on their way to Pentland. I should have said that the bridge over the Clyde is a very ancient one—and yet in a perfect state.†

At Lanark I was met by Rev. John Milwain, to whom I had been previously introduced in Paisley, and we set out together, in his car, for his residence, about four miles distant southward, towards the Douglas Water. I was now in the very midst of another region abounding in recollections and traditions of the deepest interest to every Covenanter—to every friend to the rights of man. By the road along which we travelled—the great road to the south of Scotland—had the Covenanters travelled on their way to Pentland, and before, behind, right hand and left, were scenes and objects each having its tale of piety and of suffering ‡

The next day, Sept. 22d, we set out to visit some of the nearest and most accessible localities in this interesting region, and I could not have had a more intelligent companion, or one more ready to communicate his varied stores, than Mr. Milwain. His house is situated nearly upon the dividing ridge which separates the tributaries of the Douglas Water, from those which fall into the Clyde higher up. When we reached the summit, we paused, and took our observations of the localities near and remote. On the right—two and a half miles distant—we were going south a little west—lay the Borland wood, where, under the ministry of Shields, Linning, and Boyd, the Covenanting remnant renewed the covenants just about the close of the per-

\* None of the waterfalls of Britain compare with many on the western continent, not to speak of Niagara.

† With the exception of the old bridge over the Forth, at Stirling, which was built shortly after Wallace's time, I saw no specimen of an old bridge so perfect as this.

‡ This had been with me a busy and laborious day, but one of great enjoyment. I had journeyed from Loanhead to Ridshead, Mr. M.'s residence, and at every step had met some object worthy of attention.

secuting period—further south lay the Comrie Hills, where many a weary wanderer then betook himself for shelter—beyond these, but out of sight, and six miles distant, lies Lesmahago, the very central rallying point of the Covenanters of the suffering period—further south, some seven miles distant, but plainly in sight, is Skellie Hill, to be remembered as the scene of the murder of David Steele, a young but faithful Covenanter—south, and eight miles distant, we could dimly discern the battlements of Douglas Castle, the seat for hundreds of years of the brave, but arrogant, Earls of Douglas, whose history was for centuries the history of Scotland, and now the seat of Lord Douglas their lineal heir. Beyond the Castle we could descry a cleft in the mountains, through which the great, indeed the only road to London from the west of Scotland long passed, and could just perceive—the weather was somewhat thick—on the right of the road the knoll near Auchensauth, where, as our readers know, in 1712, the witnessing remnant met and renewed the covenants. Beyond this, in the same direction, lie Lochgoin, Drumclog, Priesthill, all similar moorland sites. Further to the left, is Dungavel, a low moss-covered mountain, one of Renwick's hiding-places, where he was more than once chased by the dragoons, so hotly on one occasion that he could escape only by throwing his saddle-bags into the ditch. Further to the left lay Tinto, seven miles distant; also a mossy mountain, with its cairn plainly visible. On the east the view was shut in by a range of hills near at hand. These were the distant objects—near at hand Mr. M. pointed out to me the "Watch Knowe," (or hill)—a low promontory lying considerably beneath us, and a few hundred yards distant, once the site of a strong tower of the Douglases, well known in the border wars of Scotland. Nothing remains but the name and the tradition to indicate the fact. Not a stone is left, and you would look long before you would see any indication that you were in the very heart of that troubled district, which, in former times, so often resounded with the war cries of contending border chieftains, and their almost savage retainers. Every thing has changed, and of late years even the moors, long given up to "bent,"\* and flocks of sheep, are beginning to be tamed by the skill and capital of the husbandman, and now smiling farms have taken the place, to some extent, of the moorland wastes.

We travelled on, pausing now and then, to note some interesting locality. Among these is Pennfiech, about two miles from Mr. M.'s residence, and where the early Covenanting ministers of the last century often dispensed the word and sacraments, to large assemblies of the faithful, gathered from many and distant Scottish societies, and some even from Ireland. And admirably was it suited for out-door worship. There is a hill facing west, concave and sloping, perhaps a hundred feet high on the face, and twice as many hundred from one extremity of the concave to the other. At the foot is a flat, where the tent was erected, and at sacramental occasions, the tables spread. Pennfiech has long been deserted as a place of worship. It is now a place of coal-pits, with a few houses for the labourers employed in them.

Further on we passed the site of the old church, where the elder Fairley long ministered. Of this edifice only the foundations remain. It was undermined by the coal shafts which here radiate beneath the

\* A wild, tough grass.



surface for great distances, and becoming unsafe, was removed to a more convenient location, near the great road, about half a mile the other side of Pennfiech. Just beyond, is the former residence of Mr. Fairley—an humble but comfortable dwelling, where he spent a laborious but happy life in the service of a Master whom he loved, and whose work was his delight.

I have already said that this district was, in the persecuting times, a place of refuge for the faithful, and this partly because the population, and even the family of Douglas, were mostly friendly, but chiefly on account of the location and nature of the country, which must at that time have been admirably adapted to their purpose; for even now, and in the more level portions, are deep and winding ravines—some of which I saw—their sides covered with thick shrubbery, in which it would be no difficult matter to find concealment from the most sagacious pursuer, while, within a few miles, are moss-covered mountains affording thousands of hiding-places, mostly inaccessible to the dragoon, and not altogether safe to the inexperienced footman. Still, even here, the energy of hatred, and the thirst of blood, did sometimes succeed in tracking and seizing the fugitives, and more frequently in disturbing and wreaking vengeance upon the godly inhabitants of Douglass vale. The case of David Steel, already referred to, was one of the most memorable—scarcely inferior, indeed, in tragical interest, to that of Brown, of Priesthill. This martyr lived at Skellie Hill—of which, and the place of his murder, and of his martyrdom, I had a good, though distant view. He was the occupant of a small farm called Cumberhead, lying on the eastern side of Skellie Hill, and though a young man, was eminent for piety, and his house was one of the lodging-places of the wanderers. From his house James Renwick had set out at night, a short time before, to walk over the moss twenty miles to a general meeting at Blaganach, which resulted in the issuing of the second Sanquhar Declaration. To this retired spot, Lieutenant Crichton came with his dragoons. Steel fled, and might have escaped, but imprudently returned, relying upon the promise of the officer that he should be unharmed. He was at once shot in the presence of his wife, and his corpse either lay or was stretched upon the wall of stones, until friends came and gave it decent sepulchre in the grave-yard of Lesmahago. His tomb is still there with the following inscription:—

DAVID, a shepherd first, and then  
 Advanced to be king of men,  
 Had of his graces in this quarter  
 This heir, a wand'rer, now a martyr:  
 Who for his constancy and zeal,  
 Still to the back did prove good Steel:  
 Who for Christ's royal truths and laws,  
 And for the covenanted cause  
 Of Scotland's famous Reformation;  
 Declining tyrants' usurpation,  
 By cruel Crichton murder'd lies,  
 Whose blood to heav'n for vengeance cries.

It is said, but this we think must be a mistake, that when the wall was taken down, not many years ago, the traces of the blood of this martyr which had trickled down through crevices, were distinctly visible.

The vale of the Douglas Water is very beautiful. The stream, as it runs through the rich alluvial, presents a succession of windings, called the Links of Douglas Water—furnishing a striking contrast to the bare and mossy ranges which, in almost every direction, hem in the prospect. This was, indeed, a suitable, and with all their trials, often a happy retreat to our suffering forefathers.

At present there is but one congregation of Covenanters here, and that not a large one, under the pastoral care of Mr. Milwain, from whom, as well as from his wife—a daughter of Rev. John Thorburn—I received every kindness during my short sojourn.

I left this neighbourhood, Sept. 23d, for Kilmarnock, by the way of Bothwell Bridge and Glasgow. J. M. W.

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#### DOMESTIC MISSIONS—THE FIELD—THE URGENCY.

DEAR SIR:—You have been soliciting contributions, and I have been, for some time, dilatory; partly because your paper never seems to need them, and partly because I am so bad a penman that it generally happens that my essays, or communications, are so full of errata that it injures their usefulness. The essay lately published in the Reformed Presbyterian has a number of such, and I wonder at the ingenuity of the editor and printer that there were not more. I wrote the former with a view to obtain and direct missionary labour; for the same purpose do I now write this. The gospel should travel *pari passu* with the migration of its professors; but, alas, this has not been the case with the settlement of this great country of the west, whither the empire of America and of the world is rapidly rolling. To look at the vast extended plains of luxuriant vegetation, feeding the herds of deer and buffalo, ready for the scythe of the husbandman, and capable of sustaining any quantity of domestic cattle, and able, with a little tillage, to bread the world of mankind; and yet scarcely any intelligent missionary to tell the settlers that all this is the Lord's domain, and should be occupied by men as his subjects, living to his glory. I say, to see all this, is calculated to excite wonder at the goodness of God and the sin of man. "O that men would praise the Lord for his goodness, and for his works of wonder done to the sons of men!" This country has been settled with great rapidity; namely, the state of Iowa, the north of Illinois, and the state of Wisconsin. The settlers, too, are decent people, carrying with them a good portion of the civilization of the east, but they are excessively culpable in two respects. They are careless of the education of their children, and of their own edification by adequate teachers of literature and religion. There is great danger of the next generation being far inferior to the present in every attribute of rational excellence growing out of acquirements of intelligence and habits of virtue. The settlers have means at command to procure all the elegancies of eastern life, and all its luxuriance, but they have nothing wherewith to procure good instruction for themselves and for their offspring. Even where they have been at pains to erect meeting-houses, and these, too, of considerable magnificence and elegance, they have not taken due pains to have them occupied by intelligent and competent preachers. The discrepancy of views on religious subjects, which every where in these United States operates unfavourably, in some respects, operates here, and here operates most mischievously

by making a large proportion of the people careless about all religions. They seem to think that upon a subject, admitting of so much variety of opinion, it is a matter of little consequence what opinion is preferred and adopted, and the teachers are, of course,—at least a great majority of them,—willing to cherish this most heretical sentiment among the people, because it excuses them for negligence in digesting and teaching definite and precise truth, and makes them popular in holding forth loose views of religion, that are ill-adapted to promote either orthodox faith or correct morals.

A learned and faithful ministry is the great desideratum of the west. The people are waking up on the subject of schools, but they are yet fast asleep on the subject of religious instruction. They would all be glad to have the preacher of their own peculiar opinion on religion and politics, but with the secret qualification that he be adroit enough to cloak his sentiments so that every one may have the privilege of construing them so as to tally with his own. We want the recipes of doctors and the counsel of lawyers to be definite, but the doctrine of preachers to be susceptible of any construction that will suit the place and the time. O, what folly, when we ask directions even about a road to a market town, we want definite direction, especially where roads divide; but on the subject of religion, as if there were no danger of wandering, any direction will answer, only *travel*, and you will do well enough; wide is the gate, broad is the way that leadeth to life!! After all, however, there must be some misgivings in the hearts and consciences of men about this species of presumptive religion; and I do think, believe and hope, that if we had some able men, who could perspicuously state, and precisely define the right way, and offer conclusive argument, that there would be some right-hearted men that would follow after, and attach themselves to such teachers. “Stand in the way and see, ask for the old path, where is the good way, and walk in it, and ye shall find rest for your souls.” “Turn ye, turn ye, O house of Israel; why will ye die?” O, to have a voice behind, saying, “This is the way:” O, to have “ears to hear what the Spirit saith unto the churches.” I mentioned, in the essay above alluded to, that I purposed to come on the direct route home, which would have been about four hundred miles, but that the solicitation of the Iowa people compelled me to travel about one hundred and fifty miles more. The additional travel was not all that I regretted in this case; it prevented me from seeing some Covenanters situated on the central route. There are many of the descendants of the puritans of New England, and of the Presbyterians of Scotland, settled on the Illinois river and its tributaries. They have, of course, some attachment, by education at least, to reformation principles. They are a very thrifty people, and doing well in a worldly point of view, prospering more, I fear, in secular than in spiritual interests. I inspected their condition cursorily two or three years ago. One thing very favourable is, they are all friends to human liberty, and are less infected with colorphobia, or prejudice against the coloured man, than are the inhabitants of southern Illinois, where that disease rages like a pestilence. Our New Light brethren have been cultivating this region with considerable success. They have one congregation in Chicago, under the pastoral care of the Rev. Mr. Stewart, another on the south-west of Chicago, under the care of Rev. Mr. Morrison; some vacancies also at Algiers, &c. Many of the members

of these congregations would probably have been pleased to accede to the whole doctrines of the Confession and Testimony, and would have preferred carrying out the same, practically, by abstaining from giving their countenance to the pro-slavery and deistical principles of the government. Whether many would like to change their relations, now that they have joined, is problematic. One thing is so far pleasant, that Mr. Morrison, by his own statement, testifies against the immorality and slavery of the government, and does not associate with the politicians of any party, and warns his people of the danger of doing so. In this, to be sure, he and some others are not very consistent; for if the government be moral and good, they ought to hold fellowship with it; and if it be bad, they should abandon the political or New Light party, and associate with those who, organically and consistently testify against the infidelity and slavery of the government. Still, I am glad that truth is promulgated, though it may be, in some cases, inconsistently done. The Most High will bring all things to a consistent bearing soon. Yes, he "will turn to the people a pure language," that they may all "serve him with *one consent*." "Ephraim shall not envy Judah, nor Judah vex Ephraim." The brethren shall soon "see eye to eye, and speak with one voice together." Amen and Amen.

When I visited the Iowa congregation I found the majority of the congregation zealous to have a deacon, or divinely instituted officer, to manage their fiscal concerns, and they were unanimous in their choice of the man. I, of course, ordained Mr. Sloss to that office.

I could not find a little society lying between Jacksonville and the river, though I had visited it once before; but I paid a transient visit to our worthy and generous friends at Chili, who, with much entreaty, urged me to spend a Sabbath with them; which I would gladly have done, only that I did not feel easy, nor think it my duty to spend more than one Sabbath before I returned home. There is a society in the neighbourhood of Mount Sterling that had been long neglected, and had, in fact, been almost effete, from circumstances which I need not particularly relate. Mr. Adair, of Chili, had visited them, and I trust the Spirit of the Lord had sanctified upon their hearts his good advice. They had commenced society-keeping, and when I heard this, I repaired with all haste to visit them, and had the unspeakable delight of not only seeing the brethren commencing a course of consistent walking with God and with one another, but also of some very decent people showing a disposition to walk along with them. I preached there and baptized a large number of children, and am encouraged that a number more will be presented to the Lord on some subsequent occasion. They and the societies of Chili, Springfield, and Jacksonville, will, I hope, soon be a congregation; perhaps the first two themselves.

The western field is large, but Oh! the labourers are few. I have, in all my tours, been striving to encourage the people to pray and hope for labourers to visit them. The prosperous state of our Seminary is very encouraging. It makes life more pleasant to the old pioneers, and death less formidable. It is pleasant to contemplate, even now, the workings of things in society, evidently preparing mankind for a ready reception of the great principles of Bible law, and Mediatorial government. One system of rule is tried after another, and they all

fail, and prove, most decidedly, that something better than human device is necessary to give stability to society, and what can that be but the government of God's own Son? There is, verily, no name given whereby men can be saved, even socially, but by the name of Jesus. God has said, "I will overturn, overturn, overturn, till he come, whose right it is, and it shall be given Him." The Lord is now shaking the earth and the heaven, that he may become the Desire of the nations. Yes, He will shortly "take to Him his great power," and "the greatness of the dominion shall be given to the people of the saints of the Most High." These truths must be announced, and, with a blessing, they will produce effect.

J. MILLIGAN.

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### LAYS OF THE COVENANTERS.—NO. VIII.

THE COVENANTERS' NIGHT HYMN.

The religious persecutions of the Covenanters were not mere things of a day, but were continued through at least three entire generations. They extended from the accession of James VI. to the English throne, (*testibus* the rhymes of Sir David Lyndsay, and the classic prose of Buchanan,) down to the revolution of 1688—almost a century, during which many thousands tyrannically perished, without in the least degree loosening that tenacity of purpose, or subduing that *perfervidum ingenium*, which, according to Thuanus, have been national characteristics.

As in almost all similar cases, the cause of the Covenanters, so strenuously and unflinchingly maintained, ultimately resulted in the victory of protestantism—that victory, the fruits of which we have seemed of late years so readily inclined to throw away; and, in its rural districts more especially, of nothing are the people more justly proud than

—“the tales  
Of persecution and the Covenant,  
Whose echo rings through Scotland to this hour.”

So says Wordsworth. Those traditions have been emblazoned by the pens of Scott, M'Crie, Galt, Hogg, Wilson, Grahame, and Pollok, and by the pencils of Wilkie, Harvie, and Duncan,—each regarding them with the eye of his peculiar genius.

In reference to the following stanzas, it should be remembered that, during the holding of their conventicles—which frequently, in the more troublous times, took place amid mountain solitudes, and during the night—a sentinel was stationed on some commanding height in the neighbourhood, to give warning of the approach of danger.—[*Blackwood*.

I.

Ho! plaided watcher of the hill,  
What of the night?—what of the night?  
The winds are lown, the woods are still,  
The countless stars are sparkling bright;  
From out this heathery moorland glen,  
By the shy wild-fowl only trod,  
We raise our hymn, unheard of men,  
To Thee—an omnipresent God!

II.

Jehovah! though no sign appear,  
Through earth our aimless path to lead,  
We know, we feel Thee ever near,  
A present help in time of need—  
Near, as when, pointing out the way,  
For ever in thy people's sight,  
A pillared wreath of smoke by day,  
Which turned to fiery flame at night!

III.

Whence came the summons forth to go?—  
From Thee awoke the warning sound!  
“Out to your tents, O Israel! Lo!  
The heathen's warfare girds thee round.  
Sons of the faithful! up—away!  
The lamb must of the wolf beware;  
The falcon seeks the dove for prey;  
The fowler spreads his cunning snare!”

IV.

Day set in gold; 'twas peace around—  
'Twas seeming peace by field and flood:  
We woke, and on our lintels found  
The cross of wrath—the mark of blood.  
Lord! in thy cause we mocked at fears,  
We scorned the ungodly's threatening words—  
Beat out our pruning-hooks to spears,  
And turned our ploughshares into swords!

V.

Degenerate Scotland! days have been  
Thy soil when only freemen trod—  
When mountain-crag and valley green  
Poured forth the loud acclaim to God!—  
The fire which liberty imparts,  
Refulgent in each patriot eye,  
And, graven on a nation's hearts,  
*The Word*—for which we stand or die!

VI.

Unholy change! The scorner's chair  
Is now the seat of those who rule;  
Tortures, and bonds, and death, the share  
Of all except the tyrant's tool.  
That faith in which our fathers breathed,  
And had their life, for which they died—  
That priceless heirloom they bequeathed  
Their sons—our impious foes deride!

VII.

So we have left our homes behind,  
And we have belted on the sword,  
And we in solemn league have joined,  
Yea! covenanted with the Lord,  
Never to seek those homes again,  
Never to give the sword its sheath,  
Until our rights of faith remain  
Unfettered as the air we breathe!

VIII.

O Thou, who rulest above the sky,  
Begirt about with starry thrones,  
Cast from the heaven of heavens thine eye  
Down on our wives and little ones—  
From hallelujahs surging round,  
Oh! for a moment turn thine ear,  
The widow prostrate on the ground,  
The famished orphan's cries to hear!

IX.

And Thou wilt hear! it cannot be,  
That Thou wilt list the raven's brood,  
When from their nest they scream to Thee,  
And in due season send them food;  
It cannot be that Thou wilt weave  
The lily such superb array,  
And yet unfed, unsheltered, leave  
Thy children—as if less than they!

X.

We have no hearth—the ashes lie  
In blackness where they brightly shone;  
We have no home—the desert sky  
Our covering, earth our couch alone:  
We have no heritage—deprived  
Of these, we ask not such on earth;  
Our hearts are sealed; we seek in heaven,  
For heritage, and home, and hearth!

XI.

O Salem, city of the saints,  
And holy men made perfect! We  
Pant for thy gates, our spirits faint  
Thy glorious golden streets to see;—  
To mark the rapture that inspires  
The ransomed, and redeemed by grace;  
To listen to the seraph's lyres,  
And meet the angels face to face!

XII.

Father in heaven! we turn not back,  
Though briars and thorns choke up the path;  
Rather the torture of the rack,  
Than tread the wine-press of Thy wrath.  
Let thunders crash, let torrents shower,  
Let whirlwinds churn the howling sea,  
What is the turmoil of an hour,  
To an eternal calm with Thee?

## AFFAIRS ABROAD.

*Sandwich Islands.*—Extracts have lately been published from some of the missionary reports from these islands, which furnish a better and more encouraging view of their moral and social condition than any thing that we have previously seen. We quote a few of them, regretting that we have not space for more.

*Kaihua.*—Mr. Thurston continues at the post he has occupied so many years. He thinks there is a gradual advancement in the intelligence, civilization, and moral principle of the natives. No chiefs are now found to hinder the natives in their desire for improvement. All the principal officers are from the common people; and they received their education in the seminary at Lahainaluna. It is something new in the history of this island, to have the Governor and his aid, and the principal officers under him selected from the commoners; and great benefits flow from this new order of things. The people have an impressive example before them of the advantages to be derived from education, in connexion with a good moral character. Mr. Paris is still residing at Hilo for his health. The population of Kau has been rapidly decreasing since 1845. In that year, a distressing famine prevailed, and great suffering was also experienced from a fire which overran the whole country. Other influences are also at work. The schools in Kau are in a flourishing condition. Nearly all the children in protestant families have enjoyed the advantages of Sabbath school instruction; and not a few of the parents have participated in these advantages. During the last year many of the children have been thoughtful and serious; and they have been led to inquire what they must do to be saved. Some, it is hoped, have become new creatures in Christ Jesus.

*Hilo.*—Mr. Coan notices decided indications of the general improvement and civilization of the people. On the island there are twenty-five places of public worship

on the Sabbath; and these have all been supplied with houses more or less comfortable, by the voluntary efforts of the church. In rebuilding some of these edifices, and in repairing and improving many of them, the church has expended, during the past year, more than a thousand dollars; and three or four hundred dollars have been collected to repair the meeting house at the station.

*Waimea.*—Mr. Lyon describes, in highly encouraging terms, the character of the church members. He says,—As a general thing, their habits of honesty and chastity are such, that they are seldom subjected to discipline for theft or the violation of the seventh commandment. The church members are, for the most part, regular in their attendance at the house of God; and they perform, with a good degree of zeal and fidelity, and perhaps according to their power, most of the duties growing out of their profession. In all households, the heads of which are Christians, family worship is maintained morning and evening; though doubtless with occasional omissions. But these are exceptions, and things of rare occurrence; and they occur doubtless in other places, as well as in Waimea. I presume that no heads of families neglect family prayer from timidity, or want of resolution to perform it. Where there are readers in the family, the Scriptures, or at least portions of them, are more or less read. About \$550 have been raised by this people, for benevolent purposes.

None of the statements in these reports have struck us with more surprise than the fact that so large contributions have been made for religious objects. In some instances the contributions were even larger than in any of the above. All the missionaries agree that popery is on the decline.

*Turkey.*—The waves of European agitation begin to make themselves felt in Constantinople. We find the following in the papers, and those who know any thing of the cherished designs of Russia upon Turkey, and that she has been prevented from carrying on her designs of *annexation* only by the fear of France and England, will not regard the facts stated as unimportant.

“The account of the entrance of the Russian army into Transylvania, had produced a deep sensation in the Ottoman capital, and imparted to the communications between the Divan and the European diplomacy an extraordinary degree of activity. ‘Frequent conferences,’ says one of those letters, ‘take place daily between the Grand Vizier, the Minister for Foreign Affairs, and the Ambassadors of the great Powers. Turkey declares that she can no longer bear the yoke imposed upon her by Russia, and proclaims her readiness to go to war, if necessary, in order to extricate herself from a situation in which she was partly placed by the indifference or cowardice of England and France. We must, however, add that Sir Stratford Canning and General Aupick have shown themselves, of late, most favourably disposed towards Turkey, and if our information be correct, an energetic note has been addressed by the Cabinets of St. James and Paris to the government of St. Petersburg, enjoining the latter to conform to the letter of the treaties.”

The Russian army, above alluded to, is reported to have entered Transylvania in accordance with the wish of Austria, for the purpose of arresting the progress of the Hungarians under Bem, who had been driven into that province by the Austrians. If this be so, it *demonstrates* the important fact that Russia intends to interfere to put down liberty in southern Europe.

*Italy.*—The accounts from Italy are so far favourable to the cause of the revolutionists. 1. *Tuscany and Modena.* Both of these duchies have become republics, and have established provisional governments! The grand Duke of Tuscany was required by the people to give in his adhesion to the projected Constituent Assembly of all the Italian states, and the revival of Italian nationality. This he refused to do in the face of the papal rescript, excommunicating all concerned in these revolutionary projects. The people insisted, and he fled; when they proclaimed a republic. This was about the first of February. Comparing

the different accounts, we are led to conclude, however, that the people of Tuscany are not really unanimous in this movement. The army has not fallen in heartily with it, nor have the rural population. The movement is as much anti-papal as anti-tyranny. It is in Florence, our readers will remember, so many publications have been issued denouncing the pope as Anti-christ.

2. *Rome*.—The Provisional government proceeds in spite of the pope's bull, to carry out its purposes. The elections for the new Assembly terminated peaceably throughout the republic, with the exception that in a few instances the priests were able to prevent the opening of the polls. In other places the bishops and priests were foremost. In Rome out of 35,000 voters, 25,000 actually voted. The pope is still at Gaeta; having been formally *deposed*, February ninth, in the following terms:

“ART. 1. The popedom has fallen in fact as well as in law, from the temporal government of the Roman states. ART. 2. The Roman pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power. ART. 3. The form of government of the Roman state will be pure democracy, and will take the glorious name of the Roman Republic. ART. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.”

This decree was nearly unanimously adopted, to the great joy of the people.

“The *Alba* says that the city of Rome was in a state of apparent joy and enthusiasm at the result. At two o'clock, in the afternoon of the ninth, the flag of the Republic was hoisted on the tower of the capitol, amid the cheering of thousands of spectators, and the young republic was saluted at its birth by the firing of 101 guns from the Castle of St. Angelo.”

The grand question now is, whether will the popish powers interfere and restore the pope; for without this, his restoration seems to be out of the question. On this point nothing seems to be settled. An intelligent correspondent of one of the public journals states confidently in the affirmative.

“A demonstration in favour of the pope will very soon be made, and it is feared that such a movement will complicate and render dangerous the present difficulties of many of the European states. The Roman Constituent Assembly have formally proclaimed a Republic and deposed the pope. It is reported that an alliance has already been concluded between Austria, France, Spain, Portugal and Naples, for the purpose of re-establishing the pontiff. France may hesitate, as her interference may create difficulty within her own boundaries, for the question has been mainly discussed in the Assembly, and while the ministerial party wish to restore to the pope his spiritual and temporal power, the opposition contend that France has no right to destroy a Republic which the Italians have established. It is now believed that Austria and France will act merely as advisers to the minor Catholic Powers and that the latter will take the actual belligerent steps. It is difficult to foretell what the result of such a powerful combination will be upon the affairs of Italy, or what effect may be produced on the balance of power in Europe.”

Should the attempt be made, it can hardly fail to bring on a most bloody war. In the mean time, the Provisional Government appears to be conducting affairs with no little wisdom, sustained by a great majority of the people.

3. *The Bible*.—The Bible is actually in Italy. From a very interesting letter on this subject from the correspondent of the New York Evangelist we quote the following:

“In evidence of the progress of religious liberty in Italy, in advance of the law; we may cite the great and successful activity of the British and Foreign Bible Society. This Society is prepared to furnish every Italian with the Holy



Scriptures upon terms suited to him individually; from cost price at highest, down to nothing in extreme cases. They have instructed their agents to dispose of Bibles and Testaments to booksellers at two-thirds of cost, upon condition of their advertising the books at the exact cost, and no more. The Society has put an immense supply of them into the country at different points, and stands ready to print the Bible at Rome or Florence the moment the press is free. The demand for the Scriptures increases faster and faster. Booksellers in nearly all the great cities from Genoa to Palermo take them readily. At one point we hear of a Jew purchasing eighty copies at the full cost price, upon speculation. He knew where he could sell them to advantage. At another point we learn of a provincial bookseller calling upon an agent and taking one hundred and twenty-five copies to meet a demand in his region. A few copies at a time are deposited at certain bookstalls in various cities, and it is found that they sell well. On one occasion some companies of soldiers, under marching orders, bought up a large quantity which had been put upon sale at a fair, and took them on towards Venice. Lombardy is now shut against our activity in this matter: but certain individuals who travelled through the country last spring and summer, disposed of many hundred copies along their route. The friends of the cause here make all due allowances for those inferior motives which just now aid in the circulation of the Bible; they allow for many copies thrown aside with indifference, and for many obtained and destroyed by the priests. But when all is told upon this side of the question, they are still encouraged to believe that there is an intellectual awakening in the country favourable to the examination of the Scriptures; and they are strong in the faith that full gospel measure, even the hundred fold, will yet be reaped in Italy for the seed they are sowing."

*France.* 1. *Politics.*—The new president does better than was expected. His cabinet is an able one; and Louis himself has exhibited more firmness and good sense than was looked for. The Assembly has voted its own dissolution. This is a great triumph for the Buonapartists. Much will depend upon the complexion of the new Assembly, which is to meet about the middle of May. As to the state of parties, the socialists and communists are, for the present, *hors du combat*. The legitimatists are encouraged. The republicans are anxious. The red republicans are watching their opportunity. Should any attempts be made—and this is hinted—to establish Louis as president for life, and perhaps whether or not, these discordant elements will meet again at the cannon's mouth. France is not yet a fixed republic. 2. *Atheism.*—That there is an increased religious sentiment in France is unquestionable. Popery has revived—so has protestantism: and so, on the other hand, has atheism. The socialists are not all *avowed* atheists; but many of them are. They are very bold: and publish without shame the most abominable opinions. From a few specimens furnished by the intelligent correspondent of the Presbyterian, we select the following. Its author is Proudhon, a man high in place among the socialists.

"The primary duty of man, intelligent and free, is forthwith to banish the idea of a God of his soul and of his conscience. For if a God exists, he is essentially hostile to our nature, and by no means are we improved by his authority. \* \* \* \* The smallest advancement toward virtue which man, ignorant, forsaken, and betrayed, accomplishes, does him measureless honour. \* \* \* \* \* Let the priest, at last, be persuaded that sin is misery, and that genuine virtue—that which renders us worthy of eternal life—is to contend against religion and against God!"

The same writer adds:

"Undoubtedly there is something of the nature of an exception to the rule, in the blasphemous eccentricities of Proudhon, and it would be unjust to impute these shocking sentiments to our Socialists in general. For the most part, they wish to pass for Christians; they appeal to the Bible, especially to the New Testament; you have just seen that they cite to the sermon on the mount, at their Socialistic agapæ. But these very men are associated with Proudhon—nay, more, they give him a seat of

honour—they appoint him President of one of these very banquets! Who will furnish us with the key to this mystery? Who will clear up this frightful chaos?"

We will; and in this way. Proudhon is candid: the others still wear a mask.

3. *Protestantism.*—The above is one of the dark features in the condition of France, and, as all must see, ominous of coming calamity. The number of those who embrace these atheistical sentiments is not small: and their effrontery is still more alarming. Yet all is not dark. There is an increasing band of faithful men, tolerably well organized, and exceedingly active. The whole republic is open to them, and they are entering in at the open doors in every direction; and, lately, they have come to the determination to direct a larger amount of effort to the work of evangelizing Paris. The true church will be very diligent. All the friends of evangelical religion are calling upon the churches abroad to extend a helping hand to the great work which they have undertaken. We append a few extracts from authentic sources. The first relates to the missionary stations in Provence:

"How wonderful are God's ways!" exclaims Col. Tronchin, in a survey of evangelic labours in the south of France. "It was whilst Europe was sending forth her expeditions to conquer America, that Francis I., of France, endeavoured to destroy and exterminate the Christians of Provence: (the famous Edict of Merindol, authorizing the extirpation of the heresy by sword and fire, was issued in 1541,) and now, just three hundred years after, the Christians of the United States are sending forth their missionary army into Provence, to conquer that country in the name of the King of kings—the King of glory—the crucified. M. Rouaze, who is stationed at *Brignolles*, extends his labours to fourteen districts or parishes, in each of which there is a small number of converted souls. The total number of the converts in the districts is *ninety-five*. A large number of persons attend the several services with more or less regularity. The public authorities are well disposed, and place no impediment in the way of the free exercise of public worship, which is celebrated in a hall in the house where the missionary resides. *Mission at La Motte D'Aigues.*—This station is one of great importance. It is situated in the midst of a nominally Protestant population, among whom an almost incredible degree of ignorance prevails. The old people retain some recollections of religious instruction prior to the present state of degeneracy; but the men and the women of the present generation had never heard, before the coming of the colporteur and evangelist, of the existence of the Holy Ghost. Not one among them had ever read the Bible, except such copies as still exist in the Protestant churches. But matters have greatly changed of late. The missionary, M. Viel, and his wife, have taught more than forty adults at La Motte to read. Many others, stimulated by this example, resort to the parish schools to seek instruction. The word of God, and a large number of religious publications, have been abundantly disseminated, and the meetings are very well attended. This mission comprises eight sub-stations—the total number of persons who attended divine worship regularly at these places is about four hundred."

In Lyons and the neighbourhood, the gospel seems to be winning its way. Stations are multiplying; the attendance and the interest increasing. We know of no part of the missionary field more interesting than France.

*Germany.* 1. *Its political state.*—The Austrian armies have not yet succeeded in conquering Hungary. The latter have been defeated in some pitched battles, and have retreated: but still they have possession of some strong holds, and will not easily be subdued. Russia is about throwing in her weight against them. The war is conducted with the utmost rancor and cruelty. It is a war of races. 2. *Its nationality.*—The attempts to unite the German nations into one grand confederation does not seem to succeed. The great obstacle is, the mutual jealousy of Austria and Prussia. In the mean time, the

legitimatists are partially recovering from the blows of 1848. In Prussia the elections are favourable to the moderate reformers. The smaller republics seem to be quite successful. 3. *German Atheists.*—Our readers are already aware that Germany is the hot-bed of philosophical atheism. True, there has been a reaction of late years, and here and there evangelical religion has greatly revived: but, notwithstanding this, we fear that the public mind of Germany is largely atheistic. The correspondent of the Presbyterian describing the condition of society among the social reformers of Germany, thus contrasts them with those of France :

“But if open and declared infidelity scarcely appears in France at present, unless as an exception, (quite contrary to the first French revolution,) on the other hand, in Germany, it is *common throughout a part of the nation.* In the great movement which now agitates Germany, we must carefully distinguish between two classes of men. One class consists of men, of a really liberal spirit, who bend to a necessity of situation in labouring to place by degrees political and social institutions in harmony with their sentiments and manners. But the others, not content with returning to the former intrinsements of States and churches, make openly a profession of atheism, and demand nothing less than community of property. They reckon numerous adepts among the working classes of the cities, exclusive of those whom they find among the students at the universities.”

At present, the heralds of atheism and communism no longer need concealment. William Marr, (the same who figured in the Canton de Vaud, and was banished from it,) recently elected a representative of the people for Hamburg, his native city, by a very strong majority, made a missionary tour to Lubeck, and through the whole north of Germany. Here are three or four of his most accredited maxims: “Faith in a personal and living God is the origin, the fundamental cause of our wretched social condition. As long as mankind shall adhere, were it but by a hair, to the notion of a heaven, they can expect no happiness on earth. Christianity, and the order of things consequent upon it, are the corrosive cankers of society. God has need of man, but man has no need of God.”

Journals and pamphlets are employed to propagate these impieties. It would be unjust to suppose that they obtain much influence in the literary world, among professors and men of science. These men attack certain dogmas, rather than the principle itself of all religion. Nevertheless, some writers, who take with the public, Messrs. Feuerbach, Stirner, Charles Grün, Arnold Ruge, and poets of some reputation, Herwegh, Freligratte announces that the only religion of the future will be *humanism*, or the worship of man, self-viewed as the only and true God of creation. In brief, atheism, with which, ordinarily, a socialist or communist system is united, has *obtained prodigious influence in Germany.* It descended from the upper classes, it is developed and propagated among the lower: it is extending its conquests with giant stride. Hegel gave the impulse, but he is now left behind, and very far behind.”

Can we doubt that Europe is fast ripening for the last vials of God's wrath?

*Ireland.*—The south of Ireland is now in a worse condition than it was in 1847-8. It is thus briefly sketched :

“No less two hundred thousand persons were saved from death by the money granted by government in 1847, and Sir James Graham stated that the people were in a worse condition now than they were then! The country is impoverished—the work-houses are crowded—farms are deserted—thousands of acres of land are uncultivated in consequence—there is no seed in the ground for the coming season—rents are unpaid—landlords are bankrupt—their estates are mortgaged—their incomes will not satisfy the tax-gatherer—the whole country, with a few exceptions, is deserted by labourers, tenants, and landlords. The latter are utterly ruined—the former crowd the unions, and all who can find the means are hastening on shipboard for America.”

#### AFFAIRS AT HOME.

*Congress* adjourned at 7 o'clock, March 4th, having legislated for seven hours of the Sabbath! The closing scenes were far from being creditable to the country. All agree that never before was there so

great confusion and excitement. However, the south found itself unable, even by desperate efforts, to force through a compromise territorial bill, for California and New Mexico, which left the subject of slavery open. So this question is left for the new administration. *The President*.—With Gen. Taylor's political doings thus far, we have little disposition to concern ourselves.—He has mostly to do now with office-seekers. But we cannot withhold our humble testimony against the reckless disregard of the Lord's day manifested by himself and his friends, during his journey to Washington. No less than *three* times he was paraded and made speeches on the Sabbath. At Louisville, Kentucky, he was received on the Sabbath, with a military procession, firing of guns, &c.: and this during the time of public worship! Such gross profanation of the Sabbath augurs badly for his administration. It is in character, however; for most of his battles were fought on the Sabbath. We may expect to see the "white house," which was kept free from balls and dancings during Mr. Polk's administration, again become the scene of revelling. The Wilmot proviso is also in danger.

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#### NOTICES OF BOOKS.

**THE SEVENTH VIAL**; being an Exposition of the Apocalypse, and in particular of the pouring out of the Seventh Vial, with special reference to the present Revolutions in Europe. London and Edinburgh: John Johnstone, 1848.

This work has had a ready sale and wide circulation in Great Britain. Its author—it was published anonymously—is understood to be connected with the press in Edinburgh. The style is clear, and the arrangement, freed from every thing cumbrous, is such as to invite the reader on. There are no elaborate dissertations: results are given without bringing to view much of the machinery by which they have been elicited. Indeed, this volume is not so much an original essay, as a very able and lively synopsis of the large and more learned work of Dr. Elliott. It has a special bearing upon our *own times*.

In interpreting the Apocalypse, we need a *key*: on this subject, the author says:

The key of the apocalypse is to be sought in the Old Testament scriptures. This is the briefest, and perhaps the best, rule that can be laid down for the interpretation of this book. We do not know that there is a really new symbol made use of in it from beginning to end. There is not a single figure or character admitted whose use had not been already sanctioned, and its meaning determined, in the law, the Psalms, or the prophets. The Apocalypse differs from them only in that it is symbolical throughout. It resembles those monuments and temples of Egypt, which, being wholly written over with hieroglyphics, were illegible till the accidental discovery of the Rosetta stone. This furnished the key; and instantly the graven monuments of that ancient land stood forth, fraught with the secrets of past ages. In some chapter of Isaiah, or in some psalm, we find the Rosetta stone of the Apocalypse; we mean that we there find this and the other symbol used in such a way that it is impossible to miss its meaning. Thus we make out an alphabet, by the aid of which we come to read the whole of this symbolic writing. . . . As an example of the way in which an alphabet of the Apocalypse might be made out, we may instance a few of its more important symbols. Earth symbolizes society in a settled state. Sea, society in a state of convulsion. Rivers, nations. Mountains and islands, great and small kingdoms. Air, the political atmosphere. Heaven, the civil or ecclesiastical firmament. Sun, the monarch. Stars, inferior rulers. Hail and thunder, wars. Earthquake, revolution. Head, form of government. Horn, king or kingdom. Bow, war. Crown, victory. Altar, martyrdom. Coals, severe judgments. Vine, a church. Rainbow, a covenant. Key, ecclesiastical authority. Angel, a minister of God's purposes. Having determined the

import of the individual symbols, it becomes easy to interpret them when found in combination. There are two rules which must be rigidly adhered to, otherwise our interpretations of the Apocalypse can possess neither certainty nor consistency. First, we must always treat its symbols as such. We must not regard them as figures in one place, and literal descriptions in another. The earth can never mean literally the earth, but some other thing—society in a particular state. When we read, “in the earthquake were slain of men seven thousand,” we must understand the statement as having reference, not to a literal, but a symbolic slaughter,—the defection from a certain interest, of a large body of adherents. And so with regard to all the symbols in the Apocalypse. There are interpreters of no mean name who disregard this rule. Second, we must always give the same interpretation to the same symbol. Just as we attribute the same power to the same alphabetic character, and just as we attach one meaning to the same hieroglyphic, wherever we find it on the Egyptian monuments, so we must preserve uniformity in our interpretations of the Apocalyptic symbols. A slight variety of interpretation may be admitted; but that variety must never be inconsistent with, but always embody, the *radical* meaning of the symbol. If we find that the meaning which we have given to a certain symbol does not carry us from beginning to end of the Apocalypse, and that it is not in all places perfectly natural and easy, and that its interpretation does not piece in with that of the other symbols with which it stands in combination, we may be sure that we have not yet discovered its true import. There will always, till the Apocalypse has been all fulfilled, be some doubt about the commencement and termination of its grand epochs; but if regard be had to what we have now said respecting the interpretation of its symbols, there can be no difficulty in determining the character of the great events which the Apocalypse predicts.

Respecting the three frogs of the sixth vial, he says :

We determine the character of these three frogs, or spirits, by tracing their origin. The first issues from the mouth of the dragon, which is the old serpent, the devil. This can be nothing else than infidelity, the religion of Rome in its dragon form, in conjunction with its usual concomitants, democracy, and rebellion against all authority, Divine and human. The next issues from the mouth of the beast, that is, the seven-headed and ten-horned beast. The characteristic principle of this beast, as distinguished from that of the false prophet, is despotism. The third and last spirit comes from the mouth of the false prophet, and, beyond question, is popery. We have no hesitation, then, in concluding, that the three principles that are to burst into wide-spread and vehement action, during the brief intervals of quiet in western Europe, are infidelity, despotism and popery. This marks conclusively, we think, our times as the period to which the prophecy has reference. It is plain that the advocates of these principles were to propagate them, not by the sword, but by loquacious talk; for they are symbolized as frogs,—stingless frogs; a figure which has been employed since the time of Cicero, who applies it to the prating demagogues of his day, to designate the noisy advocates of demoralizing principles. Who is so ignorant as need to be told how rampant these three principles are at this moment in every country in Europe? No sooner had peace returned to the West, than popery, with prodigious effort, set about repairing the calamities of the vials. She advanced her former blasphemous pretensions; intrigued in every court of Europe; flattered sovereigns; pandered to the passions of the people; had her men of science for the learned; her miracle-workers for the ignorant; sent missionaries into every land; affected liberality in free states, and erected the inquisition in certain despotic ones. Thus did she labour to recover her ancient dominion. The spirit of despotism, too, rallied from the terrible blows which the French revolution had dealt it. The former dynasties were restored, and, untaught by the bitter experience of the past, began systematically to act on the principle of enlarging the kingly prerogative, and curtailing the popular privilege. France itself was no exception. There this line of policy was pursued, both by the elder Bourbons and the house of Orleans, who have borne sway since the revolution. And, as regards infidelity, there never was an age since the flood in which so great a proportion of the human race were disbelievers. Were the great apostles of infidelity, Voltaire and Rousseau, to look up from the dead, how would they be astonished at the success of their labours! A whole continent converted! For we affirm, without fear of contradiction, that the vast proportion of the people of Europe at this moment are atheists. Their whole character, life, and creed, may be summed up in three words; they fear nothing, worship nothing, and believe

in nothing. With what restless energy has this spirit been propagating itself these thirty years past! Agencies innumerable has it pressed into its service: the journals and novels of France, the poetry and philosophy of Germany, the university chairs on the Rhine, the academies and printing presses of the Helvetic towns,—all have been the vehicles of conveying infidelity, under its various forms of neology, socialism, communism, pantheism; and the result that has been wrought out, especially on such a ground-work as the popish mummeries had been the means of creating, is not surprising. Thus have these symbolic frogs covered Europe, penetrating every where, loading the air with their croakings, and polluting the earth with their filth. But, though individually insignificant and base, collectively they have been the authors of a tremendous catastrophe. In the execution of their commission, they have gathered the kings of the earth and of the whole world to the battle of that great day of God Almighty. This is the next terrible scene that opens before us."

What is said of democracy is probably to be understood as referring to the infidel democracy of Europe. If he means to class all efforts on behalf of liberty under this head, we dissent.

In regard to the prophetic numbers, the author follows Dr. Mason, of Wishawton.

"We have contemplated the period of judgment that passed over Europe, commencing on the 4th of May, 1789, with the splendid ceremonial of the assembling of the States General at the palace of Versailles, and terminating on the 18th of June, 1815, with the awful carnage of the field of Waterloo. History has been guilty of an untruth, if another period can be found, of the same length, in which so many dark woes befel the human race. But when the period of judgment came to an end, it was seen that, though the world had suffered much, it had learned nothing. 'They blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.' No sooner had the deluge passed over, than the ancient landmarks began to be restored. 'Where is the promise of his coming?' said the men of that time; and, concluding that all things would go on as before, they began to make provision accordingly. Absolutism set up the thrones which the revolutionary tempest had overturned; superstition purified the altars which atheism had profaned; and infidelity, unawed by the display which God had given of his being and holiness in his judgments, began again to vent its blasphemies, and propagate its shallow and impious dogmas. On the same stage, the same three principles which had already convulsed Europe, and deluged it with blood, anew began to act with increased activity and energy. We now behold the result,—a catastrophe which, even the men of the world admit, threatens to shake the globe to its farthest extremities. \* \* \*

"Our readers will have gathered by this time, that we are disposed to view the present wide-spread revolutions of Europe as the commencement of the pouring out of this vial. Let us briefly recapitulate the evidence. In A. D. 530, Justinian promulgated his code, giving a legal standing to the papacy, and enacting persecuting laws against the church. This we have ventured to fix on as the probable commencement of the twelve hundred and sixty years of prophesying in sackcloth. We add twelve hundred and sixty years to the era of Justinian, and are brought down to 1790, the era of the French revolution. We find the revolution abrogating the Justinian code, alienating to state purposes the church's property, and declaring the temporal power of the pope to be finally abolished. In these events we find what appears to be the termination of the twelve hundred and sixty years. From the commencement of the vials at the revolution, we have traced their pouring out, one by one, on evidence which we think will be considered tolerably satisfactory. We have seen in the actual events, as in the Apocalyptic symbols, each successive wave rise higher and higher, till the throne of the beast itself was overwhelmed. We have next seen in the history, as in the Apocalypse, the scene shift to the East; and in 1828, by the Greek insurrection, the waters of the Euphrates begin to be dried up. At this point we meet the termination of two of Daniel's chronological lines. The first is that of his two thousand three hundred days or years. Reckoning from the invasion of Greece by Xerxes, to the insurrection of the Greeks in 1820 against that power, lineally descended from Xerxes, which desolated Greek Christendom, we find that there are exactly two thousand three hundred years. To the twelve hundred and sixty years Daniel adds first a period of thirty, and after that a period of forty-five years. The first thirty, we have seen, brings us down to 1820, when eastern Christendom began to be cleansed of the Mahomedan desolation; and its cleansing is now so far advanced, that Protestant congregations now enjoy a legal toleration in

Turkey. The second of Daniel's supplementary periods should run out in 1865. It might be thought that the seventh vial would not be poured out till that year; but it would appear from Daniel, that it must commence so as that all its plagues may be finished by that time; for the prophet makes that the commencing year of a blessed epoch: "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." Seventeen years,—the time from the present date to the pouring of the seventh vial. But, further, we have seen the western world enjoy that period of repose which it is plain from the prophecy it should do,—a peace so lengthened and profound as to have excited the astonishment of statesmen. And, in the interval, we have seen the three identical spirits symbolized in the Apocalypse, commence an agitation in point of energy and persistency exceeding any thing ever known before. And mainly, we might say entirely, through their machinations, while the world was saying Peace, and its wise men could see no sign of coming convulsion, we have seen a terrific storm all suddenly arise, darkening the whole social and political horizon of Europe, and, by its lightning-wars and its earthquake revolutions, shaking it from one extremity to another."

We make one more extract. It is an exposition of the pouring of the seventh vial in "the air."

"As regards the symbol before us, we can be at no loss to interpret it, seeing it has been adopted into the forms of our ordinary discourse. We daily speak of the social and political *atmosphere*. Into the air was the seventh vial poured. The air is the region of electric storms: accordingly, the pouring of the vial into it was instantly followed by "voices, thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." These are the usual Apocalyptic symbols of tumults, dissensions, wars, and revolutions. \* \* \*

"The voices, thunders, and lightnings of this vial were to be followed by a great earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." We are thus taught to expect, at the era of the seventh vial, greater changes than any that ever passed upon the world. There was an earthquake when the sixth seal was opened,—the fall of Paganism; there was an earthquake when the witnesses arose at the Reformation; there was a great earthquake when the seventh trumpet was sounded,—the first rise of democracy in the old world: but the earthquake of the seventh vial is unequalled since men were upon the earth. Other revolutions altered the frame-work of government: this will, for a short period at least, abolish it. Other revolutions strongly affected society: this will change the character of society. Here, again, we find that passing events furnish incomparably the best commentary on the prophecy. There never was a revolution since the beginning of time whose causes were so deep-seated as that now in progress in Europe; and the effects that are sure to follow it will therefore be great and durable beyond all former example. The up-heavings with which the whole of the continent is agitated come from the very bottom of society. The changes we have seen are not the production of an agency that operates only on the surface: they are the growth of feelings and views with which the whole of European society is leavened. In truth, the change has been going on for a century. It was begun by the infidel writers of France, who sowed industriously the seeds which they knew would yield mighty revolutions to the world, after they should have gone to their graves. It next passed into opinion. And now it has completed its third and great stage, and stands before the world a *fait accompli*. History does not furnish an example of such another revolution,—a revolution which has advanced gradually, yet irresistibly, from its first principles,—which has moulded opinion for itself,—which has never advanced a stage till it had first prepared its ground,—which has required a century for its growth, and, now that it is fully developed, has changed the aspect of the world; for its effects cannot be confined to Europe, but must extend to the farthest verge of civilization."

We do not agree to all in this book: but it is an excellent volume. We hope some enterprising publisher will furnish the American public with an opportunity of passing their judgment upon it.

DIED, March 6th, in this city, Miss MARGARET BRADFORD, eldest daughter of Mr. Walter Bradford, in her 24th year.

THE  
COVENANTER.

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MAY, 1849.

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“TERMS OF COMMUNION.”—EXTENT OF THEIR OBLIGATION.

(BY REV. J. B. JOHNSTON.)

(Continued from p. 262.)

That the Westminster “form of church government” is no more than an outline for basis of union, will appear from other considerations in addition to those referred to in a former communication. A few fundamental principles are stated and argued logically and at length, in that venerable document. These, it will be well to notice, were those most fiercely debated in the Westminster Assembly against the Presbyterians by the Episcopal and Independent parties, including the Erastians. They had, indeed, been long settled, and fully and fairly incorporated with the policy of the kirk of Scotland. The argument in the “form” was neither needed nor designed for the church of Scotland—it was for the benefit of England, as yet (1643,) unskilled in the Presbyterian armory. And it is something remarkable, that more than the half of the whole “form of Government” is taken up about one single item—“*ordination of ministers;*” little more than the fiftieth part of that great subject—yet here it occupies two hundred and eighty lines of a document of a little over five hundred—add about sixty lines of argument for the divine right of a Presbytery, making three hundred and forty, then there remains only about one hundred and eighty lines of the whole “form of Government.” This extraordinary disproportion shows at once startling violation of symmetry, and can be accounted for only by the fact of the circumstances of its origin, as also of its design. It was not designed for a full and symmetrical draft of the beautiful system of Presbyterian church government, but an outline for the benefit of England and Ireland, and hence, some of the lines in the delineation are disproportionately marked, while others are slightly pencilled.

This document, consisting of fifteen heads or chapters, presents, after all, rather a desideratum suited to the very crisis which gave it birth. It presents a general outline of Scotland’s church polity, with a bulwark argument in defence of some points so fiercely attacked by the enemies of Presbytery. These few points being well defined and guarded; in regard to the others presenting ground held in common, very little was required to maintain Presbytery and gain over prelacy and independency. Farther, a part of this “form” never was applied, nor even applicable to the church of Scotland, or to any well organized Presbyterian church as she was in 1645, but refers to a state of things then existing in England. We refer to the last part of the “form” providing for an extraordinary way of ordaining ministers; that is, ordination where there is no Presbytery to ordain, and which, by the way,—to ordain without a



Presbytery—is not Presbyterianism. Could this have been admitted in Scotland, where her “*kirks were settled and constituted in point of government?*” No more than “*some parts of the second article of the thirty-first chapter*” of the Confession of Faith. She needed no extraordinary rules, she had all her church courts complete. The spirit of old established Presbyterianism would have risen against such an intrusion with a firmness not to be resisted. The plan contemplated the gradual reform of England by the gradual introduction of Presbyterianism in this way: and had England been faithful to the “league,” she would, in due time, have reaped the salutary fruit of the *reform* contemplated for her by her *well reformed* sister, the church of Scotland.

The church of Scotland, in receiving the “Westminster form,” designed neither to reconstruct her established order, nor to reform it by introducing any new element, or by throwing out any thing in principle or practice incorporated with it as established in 1643. She neither repealed, revised, nor remodelled her “discipline” and government in 1645, but received the Westminster “form” so far as agreeing therewith, rejecting all contrary thereto—“*as in nothing contrary*” is her own emphatic and oft-repeated language.

After thus far premising, as we have the right, we may raise the question—In receiving the Westminster form “*as received by the church of Scotland,*” are we bound, by our profession, to the deacon? We answer—the footsteps of the flock, the plain letter of the standards, and the Bible, bind us to hold to and have the deacon in all our congregations, and not the trustees, to manage temporal things devoted to sacred or ecclesiastical purposes. The dispassionate discussion of this question may tend to throw light on a subject on which mistaken views are entertained by many who, we are persuaded, do not wish either to be in error or to foster discrepancy of views among brethren.

In inquiring after the footsteps of the flock, we shall trace briefly the history of the church during the following periods: 1. The apostolic age till the rise of Antichrist. 2. The Waldenses. 3. The Geneva and continental churches. 4. The church of Scotland till James Renwick. 5. The Reformed Presbyterian church since the revolution of 1688.

From the *universal* history of the *first* period, the footsteps of the flock are distinctly marked by the deacon till the rise of Antichrist. Antideaconism is popish in its origin. This is capable of historic demonstration. No counter history, without palpable wrenching, can be adduced. To argue that because the testimony of the Fathers differs, even contradicts, on some subjects, therefore it has no weight in a matter on which they remarkably agree, is to deceive. Here there is harmony defying challenge. Mosheim has the following—“The church was, *undoubtedly*, provided from the beginning with inferior ministers or deacons.” Cent. I., vol. I., p. 89. “All the other Christian churches followed the example of that of Jerusalem in whatever related to the choice and office of the deacon.” p. 90. “The face of things began now to change in the Christian church, for the bishops (pastors) aspired to higher degrees of power and authority than they formerly possessed. The example of the bishops was ambitiously imitated by the presbyters, (elders.) The deacons, beholding the presbyters diverting thus their functions, boldly usurped their rights and privileges. But when the honours and the privileges of the bishops and presbyters were augmented, the *deacons* also began to extend their ambitious views, and to despise those lower

functions and employments which they had hitherto exercised with so much humility and zeal. The *sub-deacons* were designed to ease the deacons of the meanest part of their work." Cent. III., pp. 209, 210. Thus, by every Apostolic Presbyterian officer aspiring to something *above* his office, (for we never but *once* read of ambitious officers aspiring downwards, viz.: elders aspiring to be deacons!!) the papacy was gradually introduced, and the temporal deacon finally merged into an inferior order of the clergy.

Dr. Miller, of Princeton, an historian of established reputation, has, in his "History of Presbyterianism," the following :

"The truth is, for the first two hundred years after Christ, it is *certain* that neither prelacy nor independency was known in the church of Christ. There is not a single record within that period which either asserts or implies it; but every thing of a contrary aspect. Every flock of professing Christians had its pastor or bishop, with its bench of elders, by whom the government and discipline were conducted, and its body of deacons, by whom the funds collected for the relief of the poor were received and disbursed. In the third century after Christ, the aspect of things began to change. The clergy became ambitious and voluptuous, and, as a natural consequence, full of intrigue and contention. Towards the close of the third century, prelacy was gradually and insidiously introduced. All orders of ecclesiastical men partook of the spirit of ambitious encroachment. The deacons, whom the apostles had appointed to be guardians of the poor, and of the temporalities of the church, became too proud to discharge the appropriate duties of their office, employed 'sub-deacons' to perform their official work, and, after awhile, claimed, and had conceded to them the power of preaching and baptizing. The presbyters or elders partook of the same spirit, and although the greater part of them had been chosen and set apart for ruling only, yet the discipline of the church became relaxed and unpopular, and finally, in a great measure abandoned: they *all aspired* to be public teachers, and turned away from their original work to what they deemed a more honourable employment. This statement is confirmed by early Christian writers of the highest character, and who were nearly contemporary with the criminal innovation of which they speak." pp. 14, 15.

"Ignatius speaks expressly of a bishop, elders, and deacons existing in *every worshiping assembly* which he addressed. Is this the language of prelacy? So far from it, nothing can be plainer than that this language can be reconciled with the Presbyterian system *alone*. Presbyterians are the only denomination who have in every worshiping assembly a bishop, presbyters or elders, and deacons." p. 54. "But while our Episcopal brethren depart from the primitive and apostolic model in regard to bishops, so they equally depart from that model in respect to the deacon's office. They contend that deacons are one of the orders of clergy, and are authorized, by Divine appointment, to preach and baptize." p. 57.

Now, let it be borne in mind, Dr. Miller is not writing on the deacon question, but writing a history of Presbyterianism.

John Calvin, in his "Institutes," gives the history of the rise of the papacy in relation to the corruption of the apostolic Presbyterian form of church government and the introduction of the Romish hierarchy. This is the caption of the *third chapter of book fourth*—"The teachers and ministers of the church, their election and office." After stating what was the apostolic order of government, and what were the congregational officers, viz.: pastors, elders, and deacons, he states—section sixteenth—"There remains the form of ordination, which is the last point that we have mentioned relative to the call of ministers. Now, it appears that when the apostles introduced any one into the ministry, they used no other ceremony than imposition of hands. Thus they ordained pastors and teachers, and thus they ordained deacons." The *fourth chapter* has this caption, "*The state of the ancient church, and the mode of government practised before the papacy.*" Under this caption we find the following: "As we have stated that there are three kinds of ministers recommended to us in the Scriptures, *so the ancient church*

divided *all the ministers* it had into three orders. For from the order of presbyters they chose some for pastors and teachers, the others presided over the discipline and corrections. To the deacons was committed the care of the poor and the distribution of alms." *Section I.* Speaking of the Nicene period as advancing towards a *hierarchy*, though yet in an incipient state, he says:

*Section V.* "Nor was the state of the deacons, at that time, at all different from what it had been under the apostles. For they received the daily contributions of believers, and the annual revenues of the church, to apply them to their proper uses, that is, to distribute part to ministers, and part for the support of the poor, subject, however, to the authority of the bishop, to whom they also rendered an account of their administration every year. But it is unnecessary to argue this point any farther, since it is evident from many epistles of Gregory, that *even in his time*, when the administration of the church in *other respects become very corrupt*, yet this custom was *still retained*, that the deacons were the stewards for the relief of the poor under the authority of the bishop. It is probable *sub-deacons* were at first attached to the deacons to assist them in transacting the business of the poor; but this distinction was soon lost. *Arch-deacons* were first erected when the extent of property required a new and more accurate mode of administration; though Jerome states that there were such officers even in his time. Their appointment to read the gospel, and to exhort the people to pray, and their admission to the administration of the cup in the sacred supper, were intended to dignify their office, that they might discharge it with more piety, in consequence of being admonished by such ceremonies that they were not executing some profane stewardship, but that their function was spiritual and dedicated to God."

This account of the deacon, *sub-deacon*, and *arch-deacon*, Calvin never "*seemed*" even "to approve." But he gives this account of the *sub-deacon* and *arch-deacon* to show the rise of the papacy by the gradual corruption of the deacon by changing it to a "*spiritual function*." Following Calvin's history of the rise of the papacy, we quote from chap. v. of *book fourth*. The chapter has this caption, "*The ancient form of government entirely subverted by the papal tyranny*." *Section I.* he says:

"Now, it is proper to exhibit the system of ecclesiastical government at present maintained by the See of Rome." *Section II.* "All the right of the people to choose has been entirely taken away." *Section IV.* "The power of creating presbyters, they say, belongs exclusively to them. But this is a gross corruption of the ancient institution, for by their ordination they create, not presbyters to rule and feed the people, but priests to offer sacrifice. So, when they consecrate deacons, they have nothing to do with their true and proper office, but only ordain them to certain ceremonies about the chalice and the patins." *Section XIV.* At the end. "Now, let all who fight under the standards and auspices of the Roman See, go and boast of their sacerdotal order." *Section XV.* "Now, let the deacons come forward with that most sacred distribution which they have of the property of the church. They do not, at present, however, create their deacons for any such purpose, for they enjoy them nothing but to serve at the altar, to say or chant the gospel, and do, I know not what trifles. Nothing of the alms, nothing of the care of the poor, nothing of the whole function which they executed in primitive times. I speak of the institution itself. For if we advert to the fact, it is now become no office at all, but only a step toward the priesthood. The deacon, who was steward for the poor, received what was given, in order to distribute it. Of the alms given at present, no more reaches the poor than if they were thrown into the sea. This false appearance of deaconship, therefore, is a mockery of the church. It contains nothing resembling the apostolic institution or the ancient usage."

Instead of this being the "awful effects of deacons and consistory," said to be deplored by Calvin in his day, and what "may be called an abuse of the office," it is his description of the abominations of popery, denounced "*in toto*," yet substantially, the theory of antideaconism—"to ordain these seven men as evangelists, at once to supply their (the

apostles') place in preaching the gospel, and to assist in the distribution of the common stock"—"to say or chant the gospel" under the plea of appointing them "*over this need!*" Finally from Calvin, Sect. XIX.

"But it is not necessary to pursue them with any farther severity at present, as it was only my intention to show that the legitimate office of deacon has long been entirely *abolished* among them."

Is anti-deaconism popish? or does it "*abolish*" the deacon? Betwixt the mother and the daughter there are some points of resemblance.

The Reformed Covenanted Church of Scotland may be worth consulting on this subject, for she wrote some history. Let us hear her testimony sworn to and recorded, her affidavit filed among the records to be employed in making out a judgment against Antichrist. Rev. xii. 11. "These collections were not only of that which was collected in manner of alms, as some suppose, but of other goods, moveable and immoveable, of lands and possessions, the price whereof was brought to the feet of the apostles. This office continued in the deacon's hands, who intromitted with the whole goods of the kirk, *and ay, until the estate thereof was corrupted by Antichrist*, as the ancient canons bear witness." 2 Book of Dis. chap. ix: Finally, on this period, let us hear our own Testimony, and we should believe ourselves if we would have the world believe us. Our church has published a history sanctioned by the authority of the highest judicatory. Under chap. III. caption, "The state of the church from the death of Christ until the rise of Antichrist," we find the following history :

"When a church was formed in Jerusalem, the apostles placed in every congregation presbyters of their own choice. Of these presbyters or elders, one was a teacher authorized to administer the word and sacraments, and the others were his counsel and aid in government and discipline. To the consistory or session of elders, the whole ecclesiastical power of the church was committed." Ref. Prin. p. 42. "The rulers of congregations disposed of its *collections*, (all) and when paupers were so numerous as to require particular attention, *distinct officers* were appointed to inspect their state, and to distribute *with the advice* (?) of the presbyters, the adequate relief *from the general fund*. (Acts vi. 3.) The officers who served the tables of the poor were called deacons, a word which signifies *servants*. They had no authority in ecclesiastical proceeding any farther than as they respected temporalities." Ref. Prin. p. 46.

They were not evangelists, for evangelists were preachers. They were appointed "*over this need.*" Popery afterwards corrupted them by changing their office into a spiritual "*business.*" "Before the latter end of the second century, the appearance of the Christian church, especially in the principal cities, had altered for the worse." Ref. Prin. p. 48. Were they beginning to introduce deacons, or were they beginning to "*abolish*" them as the church began to grow worse, to fall away to popery? Hear—"The deacon, who at first ministered by order of sessions to the wants of the poor, *begun to employ servants* under him, and in process of time the office was *entirely changed*, and rendered a *spiritual ministry.*" Ref. Prin. p. 50. Thus the rise of anti-deaconism, which changed the temporal deaconship to a "*spiritual ministry.*" But all the churches did not go into the popish corruptions. Some were faithful, some were "*witnesses.*" Hear again—"The most pure and faithful parts of the Christian church beheld with anguish the grand apostacy, but they still, though in a great measure unnoticed and unknown, retained the apostolic order. Their bishops were parish ministers, their elders were representatives of the congregations, and their deacons were the trustees of the poor." Ref. Prin. p. 52.

We now approach the *second* period, the history of the Waldenses. The period when "*the witnesses*" were found in a separate fellowship from the papacy. Had they or the papacy the temporal deacon as a third and distinct congregational officer? Let us now hear—*first*, the testimony of the church. "The Waldenses were in no connexion with the church of Rome or its clergy. They maintained a system of distinct ecclesiastical policy from "the apostolic age." Ref. Prin. p. 57. "These eminently pious churches, which so long maintained the primitive order," p. 58. "The creed of the church of the Waldenses, however, was truly evangelical, and the order of the church, in their terms of communion, forms of government, exercises of worship, and administration of discipline was strictly Presbyterian. Mosheim gives the following testimony:—"The government of the church was committed, by the Waldenses, to *bishops, presbyters, and deacons*, for they acknowledged that these three ecclesiastical orders were instituted by Christ himself." Vol. II. Cent. XII. p. 318. "The testimony of Perrin and others is supported by that of M. Gillis, another historian of the Waldenses, and also one of their pastors. In the Confession of Faith of that people, inserted at length in the "addition" to this work, and stated by the historian to have been the confession of the ancient, as well as of the modern Waldenses, it is declared, (p. 490, art. 31,) that "It is necessary for the church to have pastors to preach God's word, to administer the sacraments, and to watch over the sheep of Christ, and also elders and deacons, according to the rules of good and holy church discipline, and the practice of the primitive church."—Dr. Miller on Ruling Elders, p. 110.

In relation to the *third* period, we need say little. Those who oppose the deacon admit that the Presbyterian continental churches had deacons. But they had *consistory*, and we are given to know that this fact vitiates the probation. Hence, too, it is intimated, the "predilection of James Renwick for the Dutch forms of deacons and consistory." It would aid in directing the plain and unsuspecting reader in the truth, always in this connexion, to inform him that the consistory of the Dutch at Groningen was a Presbyterian *session*, another name for session. So of the primitive churches—their consistories were sessions. See Tes. Hist. p. 42. "To the *consistory or session* of elders, the whole ecclesiastical power of the church was committed." The Dutch churches, like the Reformed Covenanting churches of Scotland between 1638 and 1649, admitted their deacons to sit with their elders when considering temporalities. See quotations under the *fourth* period; also Calvin and others under the *first* period. We stay to notice farther, only one reference. M'Crie's Lives, Oxford Ed. p. 153. Speaking of A. Lasco's history, which says:—"The affairs of each congregation were managed by a minister, ruling elders, and deacons, and each of these offices was considered as of divine institution."

Of the *Fourth* period as little need be said, were it not that the attempt has been made to neutralize the *facts*, which cannot be denied, that the standards and practice of the Church of Scotland, between 1638 and 1649, unequivocally establish the deacon. We might quote extensively from two recent and very popular historians, M'Crie and Hetherington. To those who have strong distaste for the deacon, their pages will be almost loathsome—the odious thing is spread over many an otherwise fragrant page. Those authors were modern deacon men, and

wrote nearly two centuries after the reformation. They were Presbyterians, and wrote in defence of their own beloved Scotch Presbyterianism. Recommending the reader to their entire works, we refer him now to selections from some who wrote during the reformation, or shortly after. In Calderwood, p. 213, we find the following act of the Synod of Merse and Tweeddale, 1586: "Among us there is no difference nor diversity of opinions, touching the policy and government of the house of God; but we do fully agree, that the same is the right government of his house, agreeing with the blessed institution of his Son, the only Head of the same, which hath been exercised (practised,) in Scotland, by ministers, elders, and deacons, as was before May, 1584 years." From Dupin, vol. ii. p. 297, note, quoted by Neal, vol. ii. p. 42, referring to the object of Scotland in seeking uniformity with England, we have the following: "That the reader may form a judgment of what was intended to be established in England, it may not be improper to set before him, in one view, the discipline that was then (1643,) settled in the kirk of Scotland, and subsists at this time. In Scotland there are 890 parishes, each of which is divided, in proportion to its extent, into particular districts, and every district has its own ruling elders and deacons: the ruling elders are men of the principal quality and interest in the parish, and the deacons are persons of a good character for manners and understanding. A consistory of ministers, elders, and deacons is called a kirk session, the lowest ecclesiastical judicatory, which meets once a week to consider the affairs of the parish." Baillie, one of the Westminster divines from Scotland, in a work bearing this title, "Baillie's Dissuasive from the Errors of the Time," preface, p. 7 and 8, and quoted in the Religious Monitor, vol. viii. p. 734, speaking of the errors and corruptions in England, as the consequence of rejecting the Presbyterian government established in Scotland, says:

"Episcopal courts were never fitted for the reclaiming of minds; their prisons, their fines, their pillories, their nose-slittings, their ear-cuttings, their cheek-burnings, did but hold down the flame to break out in season with the greater rage. But, the Reformed Presbytery doth proceed in a spiritual method, evidently fitted for the gaining of hearts. It is not prophecy, but a rational prediction, bottomed upon reason and multiplied experience:—Let England once be countenanced by her superior powers to enjoy the just and necessary liberty of *consistories* (that is, of ministers, elders, and deacons,) for congregations, of presbyteries for counties, of synods for larger-shires, and national assemblies for the whole land, *as Scotland hath long possessed those* by the unanimous consent of king and parliament, without the least prejudice to the civil state, but to the evident and confessed benefit thereof."

John Brown, of Wamphray, in his "Apologetical Relation," written 1665, p. 34, 35, has the following:

"Now the prelates do reign, there being none who durst peep or move a wing against them. They proceed to do more wickedness, and draw up a book of canons. By this book, that which remained of Presbyterian government is taken away; parochial sessions and classical presbyteries are accounted conventicles; ruling elders and *deacons are cast out of the church*, and all ecclesiastical causes are brought only to the prelate's tribunal. The ministers being called to see what they would do, such as refused are presently *superseded*."

*Persecution* banished deacons from the covenanted church. How long till it will suffer them peaceably to return? The testimony of Brown is corroborated by Neal in his History of the Puritans, vol. ii. p. 234. Speaking of the apostate Presbyterian ministers, Sharpe, Fairfoul, Leighton, and Hamilton, who submitted to re-ordination, and were made bishops, he says: "The English bishops insisted upon their re-

nouncing their Presbyterian orders, which they consented to, and were in one and the same day, ordained first deacons, (the lowest order of Episcopal clergy,) then priests, and last of all bishops, according to the rites of the Church of England." These apostates were not of those faithful, persecuted, suffering witnesses, who, rather than yield even the Presbyterian *temporal deacon*, which the Episcopal prelates "*cast out*," suffered themselves to be "*suspended*." In concluding this period, we need not quote the Informatory Vindication, nor the fifty-second letter of James Renwick, p. 184, who, had not persecution interfered, would have built upon the old foundation, by ordaining deacons among the society people. But prelate persecution completed its work of destruction, by razing Presbyterianism to its foundation.

We now come, finally, to the *Fifth* period—to the period of the "decline in purity of all the churches of the reformation." During this period, the covenanted church has, *in practice*, declined in many, many things. This we only notice here—in another connexion we shall give facts. Suffice it now to say, to this period alone is it remarkable, in the reformation church, to display a great deal of profession—mere dead letter. It was not so in former and better times. Whatever was the practice of the society people in the time of, and after James Renwick, we are sure they professed adherence to the deacon, though, by the prelates, "*ruling elders and deacons were cast out of the church*." Inf. Vind. p. 197. Their testimony in this document, published in 1687, is explicit. In their act, declaration, and testimony, published in 1761, they recognise the second book of discipline, as a part of their subordinate standards. Pp. 163 and 174, ed. 1832. In the new Scottish testimony, the language is unequivocal.

"Deacons are ordained, upon the choice of the congregation, and are *associated* with the *teaching and ruling elders* in distributing to the necessities of the poor, and managing other temporalities in the church."

Proved from 1 Tim. iii. 8; Phil. i. 1, Acts vi. 2, 3, where they profess to find the "modern temporal deacon," having power over the poor fund, and *other temporalities*. So they profess, in few but plain words, and bind all their members *so* to believe. Thus the covenanted church in the British Isles has carried down to the present time in her public testimony, the Presbyterian temporal deacon, with the extent of his power, as recognised in the reformation period. Whether we, in North America, are bound to approve "of their testimony," has recently become a question. Aside from this question, the history of the American church, in relation to the deacon, will be of some interest to those who regard creeds, confessions, terms of communion, synodical deeds, &c. That the American church, till 1806, was bound by the Scottish testimony, no one will deny. In the testimony of that date, the deacon is recognised as a "distinct ecclesiastical officer, having no power but about the temporalities of the church." The church did not design this to be no more than a dead letter, or a compliment to the venerated dead—our covenant fathers of the reforming and reformed period. The Synod in 1821 resolved, "That it accords with the principles and *practice* of this church to ordain congregational deacons, so soon as the fiscal concerns of any church render it necessary." Minutes of Synod, p. 115. Unless Synod designed profanely to mock the Head of the church, in whose name she thus passed—if she designed to carry out in good faith her own legislation, she stands bound to the Redeemer, and before the world,

to endeavour to have deacons in all her congregations. Her subsequent legislation shows, at least, her honest intention to that effect. In 1836, Synod passed and sent down in overture, by a unanimous vote, the following:

“The scriptures specify another class of office-bearers, whose office is not spiritual, like those of preaching and ruling elders, but relating only to temporal matters, namely, deacons. The office of the deacon is to attend to the temporal concerns of the congregation.” Compend of Eccl. Gov. and Order, p. 34.

In this document, the deacon is mentioned eight times in different connexions; showing, from the specific regulations for the election, ordination, installation, and for the exercise of the office, the design to attain uniformity in all our congregations in having deacons. In May, 1838, the Southern Presbytery of the Eastern sub-Synod, passed unanimously the following, which was never reversed by either the subordinate or General Synod:

“1st. That deacons being officers in the church, clearly sanctioned and prescribed by the scriptures, and acknowledged in the standards of the church, there can be nothing reprehensible in the appointment of such officers in a congregation. 2d. That in consideration of the documents before them, they find nothing in the procedure of election and ordination, repugnant to the scriptural order of the church and its usages, nor *any power* ascribed to the deacons inconsistent with that office.”

Yet it is well known that the deacons of the congregations, referred to in the resolutions, manage all the temporalities. In the General Synod, October of the same year, the following passed: “Deacons, who attend to the temporal concerns of the congregation, and administer to the wants of the poor.” Up to this date we never knew or heard of opposition, in our church courts, to the office of deacon, or to the extending of his power beyond the poor. *Why* it then sprung up, might be of some use to the wise observers of the signs of the times, to know. In 1840, the subject came up again. The action of Synod then was indecisive and evasive. It does not confine the power of the deacon to the poor, but by fair construction admits his power beyond; and makes exception *only* of “church property,” such as “meeting-houses, &c.” But to property *not such as*, and to *money, without limitation*, the power of the deacon may extend. (Minutes of Synod, p. 182.) And let it be remembered, that in that Synod there were *only* sixteen ministers, and nine of them from the bounds of the present Pittsburgh Presbytery, including D. Steele, who in a few hours after left the Synod; and, that there were fourteen elders *only*, and nine of them from the bounds of the present Presbytery of Pittsburgh. This action is not a fair representation of the church on this question, as *all subsequent* legislation will show.\* In the Minutes of 1841, p. 313, Ref. Pres., vol. v., we find the following, adopted by Synod: “And they farther agree that the congregation has the right of choice, whether or not their *other temporalities* shall be managed by the deacons—such being understood to have been the practice of the Philadelphia congregation.” On this act we remark: 1st. If a congregation may place “*their other temporalities*,” (beside the poor,) in the deacons’ hands, may it not, if it have no deacons, place them in the elders’ hand, for peace? 2d. The notion of “*Divine right*,” suggested by the above report of the commission, may be worth a second consideration.

\* We hope the brethren will mark this. There is no way to secure the church against party legislation, but by having a full representation from every part of the church.—(Ed. Cov.)



In August, 1843, just before the meeting of Synod of that year, an article appeared in the Reformed Presbyterian, vol. vii. p. 163, under the caption, "*The Standard lifted up*," we find the following:

"On the other hand, the office of deacon, which embraces only *temporal matters* in the church, *episcopacy* has elevated to the rank of being a spiritual officer, by making the deacon a minister of the word; for which not even the shadow of a reason can be given from scripture. Thus *prelacy makes and unmakes*, at will, spiritual offices in the church of God; and in this way exalts itself "above all that is called God."

Has "a congregation the right of choice to *make and unmake*" any officer in Christ's church? We were taught that church government is *jus divinum*, and its form unalterable.

In the Synod of 1843, a member was censured for "the publication of sentiments and opinions on the subject of deacons, inconsistent with, and at variance with 'Reformation Principles,' and *other standards* of the Reformed Presbyterian church." Ref. Pres. vol. vii. p. 270. In 1845 Synod *unanimously adopted* the following:

"Whereas, it is the desire of this court that uniformity in *practice* be maintained in *all* our congregations; and, whereas some misunderstanding seems to exist in relation to the ground of our covenanted uniformity in *practice*, in respect to the subject of deacons as settled at (*not by*) the second reformation; and, whereas faithfulness to the church's Head requires the reassertion of *this* ground of *practical* uniformity as it *then* (1643, when the Solemn League was sworn,) obtained; therefore, resolved, &c."

Now, in all good faith, what "*practical* uniformity" did this *unanimous* action contemplate? That *all* our congregations should have trustees, and no deacons? No. For such was not the "*practical* uniformity," sworn in the Solemn League and Covenant, 1643. That *all* our congregations should have both deacons and trustees?—Deacons for the poor, and trustees for "other temporalities?" (For Synod has said, the "other temporalities" might, in Philadelphia, be managed by the deacons!) No. For such never was the "*practical* uniformity" to which we are sworn. That *some* of our congregations shall have one thing, *some* another, and *some* have neither deacons nor trustees? No. What then? The action of last Synod answers: "The business *ordinarily* transacted by congregational trustees, (such as was granted by Synod to the deacons of Philadelphia,) ought to be intrusted to deacons." Consequently, no trustees—and consequently, matters *ordinarily* left to the people, are still thus left: such as calling pastors, fixing salaries, building churches, settling their locations, dimensions, materials; reviewing and challenging all financial transactions, making untrammelled and *voluntarily* all transactions, contributions, subscriptions, alms, gifts, charities, whatsoever. All of which, and all such like, have never been *ordinarily* under the power of the congregational trustee. Any "invasion of the people's rights" in all this? If so, wherein? We have never been told, and we presume we never shall. But we shall, in concluding this essay, tell of one system of gross invasion of the people's rights, not maintained in the standards, in Synod's enactments, or by deaconism—but by anti-deaconism and the trustee system—yea, a *popish* "invasion of the people's rights." Holy Mother church "requires," by her spiritual assumptions, the people to give for they know not what, and she "distributes" without responsibility, to what purpose she pleases. She gives *direction* to the "money thrown by the people of God into a common fund, without *any direction as to its application*." Now, for a session to "require those who are made partakers of spiritual things, to minister of their carnal things"—to require "money to be thrown

into a common fund, *without any direction as to its application*," till that direction is given by the session, after thrown out of the donor's hands, looks like a popish invasion of the people's rights. To require of the people to supply any secret fund, without any knowledge of its destination, and then assume the right of giving direction, or of *distribution*, is too high a claim for spiritual courts—it is popish anti-deaconism. See this modest claim, out of respect to the people's rights, presented, Reformed Presbyterian, vol. xi. No. xii. p. 359, second paragraph, and p. 360, second paragraph, "We thus sum up," &c.

We have traced the history of anti-deaconism down to February, 1848, and now we find him in the person of a trustee—"a *substitute for the civil magistrate*." Whether in filling the place of the magistrate, till the millenium shall come, he should furnish out of his own coffers, as in the *first* reformation, all supplies, (except for the poor, which belongs to the deacon,) "ordinarily" managed by trustees, we are not told. Perhaps, after all, it will be safest to say, by way of explanation, as little as can be helped about this *substitute*, till we shall have a millennial magistrate, and then, happy day! we shall have no need of him. Then, glorious era! the deacon and the magistrate shall supply all the wants of the church!! In the faith of the blessed time when we shall have done with all "substitutes," in the church of Christ, perfectly furnished by himself with all needed gifts and offices—we submit our historical ramble. In our next we shall look into the Bible.

### Foreign Correspondence.

#### *Clydesdale—Bothwell Bridge and Castle—Rutherglen, &c.*

The next place of great interest that I visited was Bothwell Bridge. Taking the coach early in the morning of Saturday, September 23d, at Bridge-end, where the road from Lanark to Glasgow crosses from the north to the south bank of the Clyde, by the old, narrow, winding bridge mentioned in my last. The distance to Bothwell from Bridge-end is about sixteen miles—the whole distance to Glasgow being about twenty-six miles. The day was clear and pleasant; and, seated upon the top of the coach, I had every opportunity, with the help of an intelligent coachman, of getting a satisfactory view of the beautiful scenery of Clydesdale, and of recognising the far-famed historical localities lying near or upon our route.

My principal object in selecting this route in preference to the railway from Lanark, was to get a sight of Bothwell Bridge and battle-field, through the centre of which this road passes. There are, however, other points of interest in this part of the valley of the Clyde. The scenery is very fine—indeed it would be difficult to find a more pleasant route, one more attractive, than the sixteen miles along the Clyde from Lanark to Bothwell Castle. The hills which for some miles down are in quite close proximity, with occasional recesses and ravines through which some small tributaries enter the Clyde, are generally cultivated to their summits—their more conspicuous angles being frequently crowned with "plantings," through whose interstices we could often discern the rising chimneys of the farm-house, or the more elevated pinnacles of the princely chateau. In the valley itself, and just upon its border, are some elegant mansions—one of them, Mauldslie Castle,

is a most magnificent building. The whole valley is fertile and highly cultivated. It is *the* fruit valley of Scotland.

From an early period Clydesdale has abounded in events of no little interest. Much of it has long been the property of the Dukes of Hamilton—here, indeed, is their principal seat. Nearer Lanark it was in the possession of the house of Douglass—while below Hamilton, the Bothwells had their chief seat. Inhabited by the retainers of these great houses, it is no wonder that Clydesdale figures in the history of Scotland's martial periods.

But it has to the Christian a higher interest; for here lived and congregated and suffered, many of God's faithful witnesses in the trying times, and not a few of the lineal descendants of the sufferers are still to be found among the population of this district. A few miles below Bridge-end, on the south of the Clyde, and up among the moorland hills, is Darmeid Muir, where many a quiet conventicle was held, in days when to worship God, except "by the commandment of men," was a capital offence. Here Cameron, and Cargill, and Douglass met, in 1680, and pledged themselves anew to the maintenance of Christ's testimony. Here, in 1683, James Renwick preached his first sermon, after his return from Holland—thus beginning that brief but memorable career which terminated in 1688, at the Grass market, in Edinburgh. A little below, some eight miles from Bridge-end, is Cambusnethan, renowned in covenanting and persecuting times.\* Here the road leaves the Clyde, and ascends the high platform, making a short turn to the left. On this spot Arthur Inglis, a godly farmer, was murdered, the day after the battle of Bothwell Bridge, by Claverhouse's dragoons, as he sat watching his cattle and reading his Bible. This last was his only crime, but it was enough in the estimation of the bloody soldiery of Clavers. Without one word they fired, and, missing him, they finished their work with their swords. In this neighbourhood, a little to the right of the road, is the village of Dalsersf, where, in the parish grave-yard, lie the remains of Rev. John M'Millan, of Balmaghie, covered by a monument nearly equal in height to the church itself, erected to his memory by some friends of a Covenanted Reformation. It is full in sight from the road.

All around is classic ground. Every village, every hill, every glen, has been the scene of some event connected with the history of Scotland's religious conflicts. Soon after passing Dalsersf, we crossed the ancient bridge over the Avon, a small stream which, rising in the moorlands, empties itself into the Clyde just below. Its vale, called Strathaven, (pronounced Straven,) was another of the famous retreats of the Covenanters; and, a short distance above the bridge, on its western bank, are the ruins of Cadyow Castle, the ancient beautiful residence of the Hamiltons.

Before coming to Bothwell Bridge, we passed through the town of Hamilton, near the eastern extremity of which, and just outside of the town, is the palace of the Duke of Hamilton—one of the most splendid mansions in Great Britain. It was in the park surrounding the old

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\* This is pronounced "Cambnethan," and signifies "the bend of the Nethan." For an account of this place, see "Traditions of the Covenanters," vol. ii. chap. vi. In this vicinity are the ruins of Draffen, or Craignethan Castle, a very strong fortress, and supposed to be the prototype of Walter Scott's Tillietudlem.

palace, that the Covenanters took refuge after the defeat at Bothwell. The town presents nothing calling for particular remark. It is well-built, and struck me as being more thriving than most of the towns through which I passed. Just beyond Hamilton we passed Bothwell Bridge—the road proceeding along the park border of the palace by a very gradual descent, in a north-western direction to the bridge. The old bridge, at least one side of it, remains, but it has been widened to thirty-four feet—its original breadth was but twelve. Its length is probably three or four hundred feet. Just at this place the Clyde makes a turn, sweeping round from the east towards the south, and then, at no great distance, returning in a westerly direction. The bridge passes over that part of the river where its course has changed somewhat towards the south. On the Hamilton side of the river, where the Covenanters were, the ground is quite regular in its formation. To the east the land is level, constituting the Hamilton park—as you recede towards the south from the bridge, the land rises with a gradual ascent; but more rapidly the farther you go west, until, in the course of a mile or two, where Bothwell castle overhangs the Clyde, the hills on both sides are very high. At the time of the battle, all this seems to have been uncultivated. On the north side of the river, by which the royal army approached, the ground rises rapidly to the height of perhaps eighty or a hundred feet, where it passes off into a level plateau, on which is the village of Bothwell. Just at the northern extremity of the bridge is a high knoll, now covered with houses—at the time of the battle, it was naked. On this hill, the Duke of Monmouth planted his cannon, to sweep the bridge, and most effectually they must have done it, with their plunging fire, and but two or three hundred yards distant.

The history of the battle is brief. It was the sequel and the consequence of the battle of Drumclog. Claverhouse, who at the close of May, 1679, was in the town of Hamilton, heard that there was to be a field-meeting in the neighbourhood of Loudon-Hill on Sabbath, the 1st of June, and set out to disperse it. Instead, he was defeated, and made his way, with difficulty, to Glasgow. The victorious Covenanters determined to keep together for mutual protection. They marched to Hamilton, and from Hamilton to Glasgow, with the design of getting possession of this latter city. They failed: and returned to Hamilton, encamping in the lowlands, along the south bank of the Clyde, and to the east of the bridge. They then made another and successful attempt on Glasgow, their numbers having largely increased: but again returned to their encampment, at Hamilton. In the mean time, the government had not been idle. The troops had been concentrated under the Duke of Monmouth, as commander in chief. Sir Robert Hamilton was the chief of the Covenanters. On the 22d of June—the Sabbath—the Duke's army reached Bothwell, and, all negotiations having failed, the battle began by an attempt, on the part of the royal army, to force a passage over the bridge. For an hour, the Covenanters, under Hackston, of Rathillet, and Ure, of Shargarton, bravely maintained their post; and it was not until their ammunition failed, and they had received orders to withdraw, that they abandoned the bridge. The royal army crossed the now open bridge, and, with one assault, scattered the unformed army of the Covenanters.

This was all the fighting: the rest was a massacre. Few were slain in fight, but about four hundred fell in the pursuit, cut down chiefly by the dragoons of Claverhouse. A large body surrendered, many escaped, some threw themselves into the grounds of Hamilton palace, and were protected, so far as she could, by the Duchess of Hamilton, who requested the Duke not to allow his troops to intrude upon her grounds. Of those that escaped, many were afterwards apprehended and executed—many fined and otherwise harassed. Sir Robert Hamilton escaped to Holland, whence he returned, after the Revolution, in 1688.

That the Covenanters were justifiable in their attempt to free themselves, even by force, from the relentless tyranny of an apostate government, I do not see how any one who admits the lawfulness of defensive war, can deny: but, in regard to the battle itself, I must say that the ground seemed to me not well chosen. The Covenanters had no cannon; the Duke's army had, and so far as I am able to judge, nothing short of a miracle could have prevented their dispersion by the fire of the royal army, from the summit of the knoll of which I have already spoken. Hamilton did right to order Hackston to withdraw; he would have done right had there been no lack of ammunition. The wonder is, that any attempt was made to defend the bridge, without cannon. However, it was all ordered for ultimate good. Had they succeeded, it is questionable whether any good use could have been made of their victory, the spirit of defection had wrought so deeply. Other times are to witness the triumph of true reformation in Scotland, and that great empire of which it is now a component part. Then the names of these faithful men will be remembered with honour—the name of their persecutors has long since been rotten.

Beyond Bothwell Bridge are the remains of Bothwell Castle. There I did not visit. Near Glasgow, on the Clyde, is Rutherglen, (pronounced Ruglen,) where Sir Robert Hamilton, attended by eighty armed men, affixed to the market-cross, May 29th, 1649, the famous Rutherglen Declaration. Of this place I had a distant view.

My next visit was to Lochgoin.

J. M. W.

[For the Covenanter.]

#### BIBLE ARITHMETIC.

(Continued from page —.)

In a former communication the advantages of studying Bible arithmetic, were briefly alluded to; let us review them a little more in detail.

I. This study will tend to fix the mind to some subjects contained in scripture which are altogether neglected by the great mass of readers. It is difficult to arrest the frivolous, wild, roving of the mind, and bind it to any thing solid, either in natural science or the knowledge of God; while the mind is ever on the alert, it is seldom found pursuing the proper object; and never pursues, or cleaves to Divine truth without an effort. Some parts of divine revelation are more engaging than others; some parts more easily understood than others: and too often we read the more difficult parts as well as the less attractive, with indifference, if not disgust. Few persons feel themselves either edified or pleased in reading the first ten chapters of the Chronicles, the book of Leviticus, or the greater part of the book of Numbers. The connexions, and

relations of these with other parts of scripture, and with the economy of redemption, are dimly seen, if seen or thought of at all. Now, we think it needs not be argued that the whole book of God is not only useful, but necessary in some relation or other—not only useful; but delightful to the spiritual mind. “Have I been a wilderness to Israel, a land of darkness?”

When a child of ordinary mind begins to read the book of Genesis, and is interrogated on his lesson, he can answer with satisfaction to himself and his teacher till he comes to the fifth chapter. How is this to be disposed of? In most cases, we presume there is little examination on it except a question about Methuselah, and one or two about Enoch; the rest of the chapter is left for the Bible class or some other occasion. In the Bible class, either the same difficulty will occur, or the child is subjected to a wearisome and useless labour, in committing the whole to memory, a service not only needless but useless, and perhaps, disgusting. At the end of a month he could tell little about it. Let us see if there be any such land of darkness under a better course of study. Set about the work as we do other subjects in arithmetic. slate and pencil—pen and paper—Bible arithmetic. “Adam was 130 years old,” &c. Set down 130, one hundred and thirty, 1, 3, 0, one hundred and thirty. Have I all the figures, 130? Yes. “Lived eight hundred years after.”—800. See that all the figures are right, 130—800. Add them together, 930. Is that the answer? 930? Yes, 930. Here the little fellow has gained a victory—bright to him, as a new crown to an emperor. However, he has not finished, let all be set down on paper from the slate, and he will have the 130, the 800, the 930, each and every one some four, five or six times before his eye—on his tongue, each time driving deep the impression on his memory; and so throughout the chapter. It may be that he could not give all the figures from memory when he has done, but he is surely in a better situation to *prepare* for the Bible class than he was before.

Scripture chronology is a thing little thought of: few know that a regular account of time is preserved in the Scriptures, or that they could reckon it, if it were there. This study will, at least, be a good introduction to Scripture chronology, draw the attention, fix the mind, and practically suggest that God is recording every link in the chain of events, which we call time. The vast numbers of the children of Israel, are never appreciated by us till we begin to reckon them, the weights and measures are all foreign language till we compute them: and while engaged in such exercises we are training the mind to careful study, and strengthening its powers to compare spiritual things with spiritual. The mind being in the mean time employed on subjects dictated by the Holy Spirit, and blessed by the Father of lights.

#### SIMPLE ADDITION CONTINUED.

28. Jacob was born in the year of the world, 2168, and went down into Egypt when he was 130 years old. In what year did he go into Egypt? Ans. 2298.

29. Isaac, the first of Abraham's seed, was born in the year of the world, 2108; from thence, reckon 400 years sojourning until the then coming out of Egypt. In what year did they come out of bondage? Ans. 2508.

30. Allowing Abraham to have sojourned in Haran 5 years, and in

Canaan 25 years, before the birth of Isaac; and allowing as before, that the sojourning of Abraham's posterity was 400 years, how long was the sojourning of Abraham and his posterity in all these countries? Ans. 430 years.

31. Solomon began to build the temple in the 480th year after the children of Israel came out of Egypt; now, allowing that they came out in the year 2508, in what year was the foundation of Solomon's temple laid? Ans. 2988.

32. The temple was founded in the year 2988; Solomon reigned after that, 36 years; Rehoboam, 17; Abijah, 3; Asa, 41; Jehoshaphat, 25; Ahaziah, 2 years alone; Athaliah, 6; Joash, 40; Amaziah, 29; Azariah, 52; Jotham, 16; Ahaz, 16; Hezekiah, 29; Manasseh, 55; Amon, 2; Josiah, 31; Jehoiakim, 11; Zedekiah, 11 and a few months, till the Babylonish captivity: add 1 year to make up for the reigns of Jehoahaz and Jehoniah, and the odd months of Zedekiah. In what year of the world was the Babylonish captivity? Ans. 3411.

33. What was the whole number of Jacob's family when he went down into Egypt? Leah's children and grand children, were 33; Zilpah's, 16; Rachel's, 14; Bilhah's, 7. Ans. 70.

34. When the children of Israel came up out of Egypt, the tribe of Reuben contained 46,500 men, able to go to war; Simeon, 59,300; Gad, 45,650; Judah, 74,600; Issachar, 54,400; Zebulon, 57,400; Ephraim, 40,500; Manasseh, 32,200; Benjamin, 35,400; Dan, 62,700; Asher, 41,500; and Naphtali, 53,400. What was the sum of all these tribes? Ans. 603,550.

35. In the camp of Judah there were three tribes, as follows: Judah, containing 74,600 men; Issachar, 54,400; Zebulon, 57,400. How many were there in the camp of Judah? Ans. 186,400.

36. In the camp of Reuben there were three tribes, as follows: the tribe of Reuben, containing 46,500; Simeon, 59,300; Gad, 45,650. How many were there in the camp of Reuben? Ans. 151,450.

37. In the camp of Ephraim were three tribes, namely, the tribe of Ephraim, containing 40,500 men; Manasseh, 32,200; Benjamin, 35,400. How many were there in the camp of Ephraim? Ans. 101,100.

38. In the camp of Dan were three tribes; the tribe of Dan, containing 62,700; Asher, 41,500; Naphtali, 53,400. How many were there in the camp of Dan? 157,600.

39. Try if this work will prove by adding together all these four camps. Judah, 186,400; Reuben, 151,450; Ephraim, 108,100; Dan, 157,600. Ans. 603,550.

40. The families of the Levites were as follows, numbered from a month old and upwards: the Gershonites, 7,500; the Kohathites, 8,600; the sons of Merari, 6,200. How many Levites were there? Ans. 22,300.

41. The Levites were numbered for active service from thirty years old to fifty: of the Kohathites there were, 2,750; of the Gershonites, 2,630; of the sons of Merari, 3,200. How many Levites were fit for service? Ans. 8,580.

42. At the dedication of the tabernacle, the princes of the tribes offered, for burnt offering, 12 oxen, 12 rams, and 12 lambs; for sin offering, 12 kids; for peace offering, 24 oxen, 60 rams, 69 he goats, and 60 lambs. How many victims for sacrifice were there in all? Ans. 252.

43. After the Israelites had finished their journeys in the wilderness, the number of the tribes was as follows: of Reuben, 43,730; of Simeon,

22,200: of Gad, 40,500; of Judah, 76,500; of Issachar, 64,300; of Zebulon, 60,500; of Manasseh, 52,700; of Ephraim, 32,500; of Benjamin, 45,600; of Dan, 64,400; of Asher, 53,400; of Naphtali, 45,400. How many men were in all these tribes? Ans. 601,730.

44. The tribe of Judah obtained by lot, in the land of Canaan, the following numbers of cities, beside villages, namely: 29, and 14, and 16, and 9, and 11, and 9, and 10, and 6, and 2, and 6. How many were in all? Ans. 112.

45. Other tribes possessed as follows: Benjamin, (leaving out the half of Jebusi,) possessed 25 cities; Zebulon, 12; Issachar, 16; Asher, 22; Naphtali, 19; Dan, 18. How many cities were possessed by these six tribes? Ans. 112.

On page 112, No. 4, the answer to the fifth exercise ought to have been 895, instead of 885.

Feb. 8th, 1849.

R. H.

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### WHAT IS SCHISM?

“Schism,” says Brown of Haddington, “is properly an uncharitableness and alienation of affection among church members, who, in the main, continue in church fellowship with one another, 1 Cor. i. 10—12; xi. 18; xii. 15. Or it consists in church members carrying on religious disputes with sinful eagerness and want of Christian affection to one another, 1 Cor. xii. 20. It proceeds from pride, self-love, jealousy, hatred, evil-speaking, &c. James iv. 1. It ought to be prevented by self-denial, taking up our cross, and exact following Christ. Mat. xvi. 24; Phil. ii. 1—5; Rom. xiv. 19.”—*Body of Divinity*, page 555.

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### FUTURE RELATIONS OF CHRISTIANITY TO THE STATE.

But there is a power yet to be elicited—a power proper to our holy religion, and most characteristic of it, and which the now imminent perils of the social system throughout Europe, and not least so in this country, seem to be bringing into activity. What we intend is something more stern than the *sympathy* which the gospel generates, and more serious than the *zeal* which it inspires; we mean that sense of right which it so solemnly authenticates, and which it will yet bring to bear, not simply, as heretofore, upon the individual behaviour of men, one towards another, but upon the relationship of class to class, throughout the social system, and the momentous operation of which will, as we conjecture, give a character to those revolutions that are impending upon the civilized world. Christianity, we believe, is now about to do for civilized communities that which no political reforms, and no political philosophy, and certainly no insurrections, can ever effect.

It cannot have escaped the notice of intelligent readers of the Bible, that in almost all those passages, as well of the New as of the Old Testament, which the devout mind clings to as predictive of ultimate felicity for the human family, there appears, at the end of the vista of hope—a tribunal of justice. We entirely put out of view every one of those passages which, on grounds of reasonable interpretation, should be regarded as bearing upon the adjudication of men, individually, at the tribunal of an after life. We now refer to those passages only which it is scarcely possible to understand otherwise than as prophet-



ical of the condition of the nations on earth. The Messiah's kingdom in this world (we are implying no opinion as to what is called "the personal reign,") this kingdom of the Son of David is spoken of in terms which convey, as its distinctively characteristic feature, the idea of a stern administration of JUSTICE, and of justice for heretofore oppressed classes. The instances are very many, and they all bear one import, and they might all be brought under interpretation, as various expressions of that prediction—ill as it seems to accord with what we are apt to regard as the tenor of the gospel—which the Son of Man himself utters, when He promises to those who shall faithfully "keep his words," and shall prove themselves the fit ministers of his kingdom, that they "shall have power over the nations," and shall "rule them with a rod of iron," and under which administration those nations shall be broken to shivers "as the vessels of the potter." If this be a prediction quoted from the second Psalm, and throwing it forward to the period of Messiah's triumphant entrance upon his kingdom, then it indicates in the clearest manner what we now assume, namely, that a dispensation of inflexible JUSTICE—justice for the nations, and administered on behalf of the wretched, shall be that which is to fill up the intentions of God's dealings with men *upon earth*.

Hitherto Christianity has won its praise, and has demonstrated its heavenly origin, far more conspicuously as an impulse of mercy, and as bringing relief for the wretched, than as a rule of right. So long as the world has been managing its own affairs in its own way, the gospel has wandered hither and thither over the field, binding up the wounds of the victims of cruelty, and pouring in its own oil and wine. But when the time comes for Christ to rule the world, then those offices of mercy which in times past have been its glory, shall take a subordinate place, so that the stern energies of justice may bear sway. Is not the forty-fifth Psalm a prediction of Messiah's reign on earth? and what is its tone? it is the very same. A stern and *martial* administration of JUSTICE among the nations is, in a word, what it means; and this is the marking feature, the *note of recognition*, whereby the coming in of a Messiah's kingdom shall be known and shall be hailed by his people:—thus shall the redeemed nations greet his advent—"Gird thy sword upon thy thigh, O Most Mighty; in thy majesty ride prosperously, because of (for the sake of) truth, and meekness, and righteousness, and thy right hand (administrative energy) shall teach thee terrible things." "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a *right sceptre*."

The pith of these, and of many other well-remembered passages, is this—that, *at the end*, and when the Divine scheme is winding up, and is reaching its long-intended and long-postponed purpose, the religion of Christ shall bring to bear upon *the social and national condition of mankind*—a heretofore unthought-of development of the eternal laws of justice. In the midst of that glare of glory which prophetic scripture instructs and encourages us to look to with eager hope—in the very midst of that heavenly effulgence, there is discernible a symbol sharply defined by its dark contour against the brightness of the vision, and it is the "iron sceptre" of Messiah's kingdom that we there descry.—*North British Review*.

## THEOLOGICAL SEMINARY.

The church will be encouraged by the publication of the annexed report of the Professor to the Board of Inspection. It presents an amount of work done, and, we have no doubt well done, that under all the circumstances is more than creditable. The large number of students attending the Seminary is another fact worthy of attention, and calling for the exercise of gratitude to Him who has the hearts of men in his hand, that in an age, when so many worldly inducements are presented to young men of talents and education to follow other pursuits, so many have willingly devoted themselves to the work of building up the cause of Christ as his ministers. With a Literary Institution of the right kind, under Synod's inspection, might we not look for a much larger supply? We will look with much expectation for the report of the Board—we learn that they were highly gratified. It will be seen that the schedules and synopses of the lectures, &c., were prepared by the students and handed in by the Professor with his report. We have taken the liberty, for the sake of the reader, of putting them in the body of the report, with the name of the student by whom any paper was prepared in a foot note.—(ED. COY.)

*PROFESSOR'S REPORT TO THE BOARD OF INSPECTORS.*

We have reason to thank God and take courage, for his goodness to our Seminary since your last session.

There has been an accession of six pupils the present session—Wm. Milroy, from the Rochester Presbytery, James Renwick Thomson, from the New York Presbytery, Boyd M'Culloch, James Saurin Milligan, John Calvin Knox Milligan, and Robert Reed, from the Pittsburgh Presbytery.

The health of all the members of the school has been good, except that of Levi Purvis. He is a member of the senior class, and greatly beloved by all the Seminary. By infirm state of health, he was, early in the session, incapacitated for the prosecution of his studies, and went home. We are thankful that, as we trust, in answer to fervent prayer, accounts have reached us of his convalescence. Our hope is that God will spare his life, and make him an able, faithful, and successful minister of the New Testament.

A harmony of opinion in the doctrines of the covenanted system of gospel truth and church order—as to the government of the church's Head over the temporalities of his own house included—is one of many tokens of God's favour in the labours of the past year. The sons of the prophets have given the most satisfactory evidence that they love one another with a pure heart fervently.

Of their proficiency in the various departments of theological learning, the board will judge. To myself it has been altogether satisfactory.

We have almost no intercourse with society out of the church: less by far than during any preceding session, for the last nine years. It is believed this proceeds from the operation of three causes—1. An increasing delight in the pursuits of literature. 2. Growth in saving grace in the Seminary. 3. The corruption of the world around us. The pupils prefer the social intercourse of their brethren in Christ to all the attractions of the opulent and gay world.

The weekly society meetings for Christian fellowship have been well attended, edifying and delightful.

Absences at roll call have been very rare, and nearly all for reasons

which have been sustained. The roll will be placed on the table of the Board for inspection.

The students have been questioned and gave satisfactory answers, as to their attention to the duties of personal practical piety.

The class has recited in didactic theology one-fourth of the course: which, as the Board are aware, is the whole of the system by Turretin, with his dissertation, "De Satisfactione Christi." The topics of all the recitations are herewith presented to the Board.\* *Seventeen* lectures have been read on *Biblical Literature*,† embracing the following topics—

- Lect. 1. The various styles in the Bible.
2. The biographical style of Moses.
3. The biographical style of Ruth.
4. The biographical style of Esther.
5. Legal style—The Levitical law.
6. Proverbial style—Proverbs.
7. Typical style—Illustrated by sacrifices.
8. Typical style continued.
9. Blank verse of Job—general remarks.
10. Examination of Job's introductory speech—Job, chapter 3.
11. Style of Eliphaz—Job, chapters 4 and 5.
12. Job's reply to Eliphaz—chapters 6 and 7.
13. Style of Bildad—chapter 8.
14. Style of Zophar—chapter 11.
15. Style of Elihu—chapters 32—37 inclusive.
16. Style of God's reply to Job—chapters 38—41 inclusive.
17. Style of the Song of Solomon—Poetry.

*Twelve* lectures on *Biblical Criticism*, or the application of Biblical Literature in the exposition of the Bible, commonly called lecturing.‡

- Lect. 1. Modes of expounding the Bible. 1. Analysis.
2. Analysis concluded.
3. Synthesis.
4. Analysis and synthesis of Numbers i. 1—35.
5. Synthesis of 1 Tim. i.
6. Synthesis of Numbers i. 36—54.
7. Synthesis of Numbers iii. 1—16.
8. Synthesis of 1 Tim. iv.
9. Synthesis of Numbers iii. 17—39.
10. Synthesis of 1 Tim. v.
11. Synthesis of Numbers iii. 40—51.
12. Synthesis of 1 Tim. vi.

There have been *thirty-six* recitations in *Hebrew*, *three* in *Chaldee*, to the Professor.||

\* The schedule of these recitations, prepared very carefully by J. M. McDonald, is omitted. They extend from the beginning of Turretin's system to the end of Book IV., concluding the subject of the Divine Decrees. The schedule being in Latin, and very long, it would be difficult in our limited space to publish it.—ED. COV.

† Schedule by J. Knox Milligan.

‡ Do. by John Hamilton.

§ To this schedule, it is added, that "The professor has, also, taken great pains to enlighten the students on the signs of the times: and to direct their attention to the study of the administration of the kingdom of Providence, especially, with regard to the affairs of our own country, and the commotions that agitate the continental kingdoms of Europe."

|| Schedule by Joseph Hunter.

In Hebrew the book of Ruth and first fourteen chapters of 1 Samuel were read—a voice in the Hebrew verb was recited every lesson; and practical exercises in grammar in difficult parts of the recitation.

In critical analysis—there were read the first three chapters of Numbers, in Hebrew—and all 1 Tim. in Greek. In these exercises the pupils were carefully examined, as to the grammatical construction and practical import of the passages read.

There have been *fifty* recitations in *Hebrew* to the tutor.\*

This class recited regularly three times each week during the session. They spent the first fourteen weeks in studying grammar without the points. The grammar used, was one in manuscript by the professor, every student transcribed a copy for his own use: during the remainder of the session in connexion with the study of the grammar, the class read and translated the first four chapters of the book of Genesis. Attendance on these recitations remarkably punctual.

*Twenty-one* lectures on *Church History*.†

- Lect. 1. The Christian ministry in the apostolic age exhibited under the metaphor of the four beasts.
2. The conquests of Christ the Mediator exhibited under the metaphor of the white horse. Seal 1.
  3. The persecutions endured by the saints from Rome Pagan, and the civil wars which God sent to avenge these sufferings. The red horse. Seal 2.
  4. The famine which began A. D. 133, sent upon the church for her heresies and upon the empire for its monstrous cruelty. A black horse. Seal 3.
  5. The cholera which began A. D. 210, continuing for 60 years. A pale horse. Seal 4.
  6. The blessings bestowed upon the church in answer to the prayers of the martyrs. Seal 5.
  7. The revolutions in the Roman empire from 270 to 325, which deluged the pagan altars with blood. A great earthquake. A black sun, &c. Seal 6.
  8. The state of the church, from the accession of Constantine to the throne, to the end of Theodosius' reign, A. D. 450. Seal 7.
  9. The destruction of the Roman empire. The first four trumpets.
  10. The rise of Mahometanism. The locusts. Trumpet 5.
  11. The judgments of God which gave up the eastern empire entirely to infidelity. Trumpet 6.
  12. An outline of church history to the end of the world. Trumpet 7.
  13. The power and character of the witnesses. Chap. xi. 3.
  14. The new order of things which arose in both church and state after the wounding the beast.
  15. The internal strength of the church. Chapter 15.
  16. The wars of the feudal barons. Vial 1. The crusades. Vial 2. The war between church and state. Vial 3.
  17. Wars between the popes, beginning 1417, and revolution in Germany. Vials 4 and 5.

\* Schedule by John Hamilton.

† Schedule by And. C. Todd.

18. The cutting off of the resources of the kingdoms of Europe. Vial 6. And the 7th vial which is poured out on the whole kingdom of Satan.
19. The fall of papal Rome. Rev. xvii. 11.
20. The history of the church to the full glory of the millenium, for about 150 years. Chapters 18, 19, 20.
21. The condition of the church during the millenium. Chapters 21 and 22.

*Fourteen lectures on Church Government, embracing the following subjects—\**

- Lect. 1. The perpetuity of the office of the deacon.  
 2. The extent of his power.  
 3. The nature of a consistory and its Divine right.  
 4. The right of a pastor to moderate the session.  
 5. The ordinances of a single congregation.  
 6. Collections on the Sabbath.  
 7. The power of Church courts.  
 8. The evils of Prelacy.  
 9. The nature of a Presbyterial court.  
 10. The right of a congregational consistory to send a delegate to sit in synod when it transacts pecuniary business.  
 11. The gubernatorial power of church courts.  
 12. The original and appellate jurisdiction of the higher courts.  
 13. The power common to every church court.  
 14. The power of the session.

*Sixteen lectures on Pastoral Theology.†*

- Lect. 1. Importance of the Pastor's duty.  
 2. Necessity of forms of worship.  
 3. Introductory prayer.  
 4. Directions for introductory prayer.  
 5. Public reading of the word.  
 6. The persons authorized to read the work publicly.  
 7. The manner of reading the word.  
 8. Prayer before the morning lecture in church.  
 9. " " " continued.  
 10. " " " continued: improprieties.  
 11. Preparations for the pulpit.  
 12. Introduction.  
 13. The forenoon lecture.  
 14. Duties of licentiates, and of pastors entering upon their charge.  
 15. Family visitations.  
 16. Diets of catechising.

*Forty* skeletons have been read and criticised in the hall, and *forty* extemporaneous lectures on clerical belles-lettres.‡ *Twelve* sermons have been preached in the church before the seminary and others.§ The Elenctic society, which meets weekly have discussed *sixteen* questions.|| The society of Inquiry meets weekly, manages an exten-

\* Schedule by Boyd M'Cullough.

† Do. by Wm. Milroy.

‡ The schedule of these by Robert Reed is too long for insertion.—Ed. Cov.

§ For the same reason this schedule, by J. B. Williams, is also omitted.

|| We append the following schedule of their questions, prepared by Jas. R. Thompson :  
 A schedule of the resolutions discussed by the Elenctic society of the Theological

sive correspondence, and has a valuable collection of monthly, weekly, and daily journals furnished gratuitously by the publishers.\* We have received a large supply of books for synod's library, forwarded

Seminary of the Reformed Presbyterian church, during the present session, ending March 30th, 1849.

"1. Resolved, That history and argument should be terms of ecclesiastical communion. *Negatived.*

"2. Resolved, That continuous singing is the proper mode of celebrating the worship of God. *Negatived.*

"3. Resolved, That all men have not a right to worship God according to the dictates of their own consciences. *Adopted.*

"4. Resolved, That the United States as a government, are bound by the solemn league and covenant entered into by the British government. *Negatived.*

"5. Resolved, That women should be allowed the use of the elective franchise. *Negatived.*

"6. Resolved, That total abstinence from the sale or drinking of ardent spirits should be a term of communion in the church. *Adopted.*

"7. Resolved, That voluntary associations for moral purposes are justifiable. *Adopted.*

"8. Resolved, That covenanters should publicly advocate a dissolution of the union. *Adopted.*

"9. Resolved, That the pagan classics should be excluded from the literary course of young men preparing for the ministry. *Adopted.*

"10. Resolved, That congregations have no right to change the days of fasting and thanksgiving appointed by synod. *Adopted.*

"11. Resolved, That 'occasional hearing' is right under some circumstances. *Negatived.*

"12. Resolved, That *benevolence* is in its nature disinterested. *Adopted.*

"13. Resolved, That the immortality of the soul can be proved independently of divine revelation. *Negatived.*

"14. Resolved, That the term for a civil officer should be during life or good behaviour. *Adopted.*

"15. Resolved, That there is no divine warrant for the settlement of a pastor over a particular congregation. *Negatived.*

16. Resolved, That domestic missions are more important than foreign. *Negatived.*"

\* The following is the report of the above Society—

This society meets on the first Tuesday of each month during session of the Theological Seminary.

The following having made application, were admitted to full membership in society—B. M'Cullough, James S. Milligan, J. Knox Milligan, W. Milroy, R. Reed, and J. R. Thompson.

#### OFFICERS OF SOCIETY.

*President*—Joseph Hunter.

*Vice President*—J. B. Williams.

*Secretary*—James S. Milligan.

*Corresponding Secretaries*—Messrs. Todd and Hamilton.

*Treasurer*—R. Reed.

*Librarian*—B. M'Cullough.

BOOKS RECEIVED FOR SYNOD'S LIBRARY FROM REV. A. STEVENSON, NEW YORK, AND REV. J. M. WILLSON, PHILADELPHIA.

|                                 |          |                                  |         |
|---------------------------------|----------|----------------------------------|---------|
| Turretini Opera, - -            | vols. 32 | Jewish Rabbies, - -              | vols. 1 |
| Calvin's Commentaries, -        | " 2      | Lectures on Scripture and Art, - | " 1     |
| Aikman's History of Scotland, - | " 4      | History of Philosophy, -         | " 1     |
| Jacob's Well, - -               | " 1      | Sacred Phil. of Scripture, -     | " 6     |
| Stanley on the Parables, -      | " 1      |                                  |         |
| Spanheim on Education, -        | " 1      | Total, - - - -                   | 51†     |
| The Czar of Russia, - -         | " 1      |                                  |         |

† These books are a part of those purchased with the donation of five hundred dollars. The rest were forwarded previously.—ED. COV.

by Rev. Andrew Stevenson, and Rev. James M. Willson, Philadelphia, and some contributed by other persons. The Tract society, formed by members of the Cincinnati congregation, and aided by the students, has issued tracts to the amount of about 480,000 pages. A large part of them have been distributed gratuitously. A few have been sold.\*

The state of the finances is, upon the whole, prosperous of late. The Lord's people in many congregations have contributed liberally to replenish the Lord's treasury. The Board will be glad to learn that some of the congregations of the Pittsburgh Presbytery, have forwarded to the treasurer small sums, and more of late than formerly.

Our senior class, who offer themselves as candidates for a degree, is small: H. P. McClurkin, who has attended the Hall five sessions, and John B. Williams, who has finished the usual course of four sessions. Some of our Presbyteries have licensed pupils before they have completed the theological course. The New York Presbytery has licensed one—and the Pittsburgh five—all fine young men.

Twelve students have prepared homilies, which they are ready to preach when called before you.

All which is respectfully submitted,

JAMES R. WILLSON.

Cincinnati, March 27, 1849.

BOOKS RECEIVED FROM PRIVATE INDIVIDUALS.

The Septuagint, 2 vols.                    2 }  
 The Dissenters' Testimony,            1-3 } from Rev. R. Hutcheson.  
 Universal Kirk of Scotland, 1 vol., Mr. James Wiggins.

PAMPHLETS RECEIVED BY SOCIETY.

Democracy vs. Doulocracy,—Rev. William Wilson.  
 The Mediator,—J. M. McDonald.  
 Prince Messiah, 2d edition,—J. B. Williams.

PERIODICALS AND PAPERS.

Covenanter, Reformed Presbyterian, Missionary Herald and Repository, National Era, and Concord Free Press.

EPISTOLATORY CORRESPONDENCE.

A letter to Rev. J. W. Morton.  
 A letter from students of A. R. Seminary at Oxford, Ohio.

ORATIONS DELIVERED BEFORE SOCIETY.

Mr. John B. Williams, on the origin and condition of missions.  
 Mr. J. M. McDonald, on the importance of missions.  
 Mr. D. McKee, on the dispersion, present condition, and return of the Jews.  
 Mr. H. P. McClurkin, on the vacancies in the Presbytery of the Lakes.  
 Mr. Jos. Hunter, on the History of Associate Reformed church.  
 Mr. A. C. Todd, on the history of the church of Scotland.  
 Mr. John Hamilton, on the signs of the times.  
 Mr. James S. Milligan, on the political, moral, and religious aspect of the United States.

Whole number of meetings six.

JAMES S. MILLIGAN, *Sec'y.*

\* This report, by David McKee, we will try to find room for in our next number.—  
 Ed. Cov.

[For the Covenanter.]

DEAR BROTHER,—Since we last met I had the privilege of attending a meeting of the board of inspectors of the theological seminary in Cincinnati. The meeting was large. Every presbytery was represented, and the whole proceedings were unusually interesting and highly encouraging. The students are certainly young men of high promise, manifesting an eager desire for knowledge, a deep interest in the covenanted cause, and a cordial affection for the testimony. Well might an aged father say, “The prosperous state of our seminary is very encouraging. It makes life more pleasant to the old pioneers and death less formidable.” Twelve sermons were delivered by as many students. While listening to their preaching, I concluded that the days of non-committal preaching in the Reformed Presbyterian church are numbered. The candidates speak out like men. Having discussed the doctrine of the text, and discussed it well, there was to every sermon an application;—showing, according to the nature of the doctrine, its tendency to promote the sanctification of the soul, the purgation of the church, the reformation of society, or the ultimate triumphs of the atonement in the earth. Surely we should thank God and take courage. Notwithstanding all our unworthiness, the Lord of the harvest seems now about to send forth many promising labourers into his harvest. The examinations in every department were equal to the preaching, and had the members of the church been present to witness the proceedings, they would have been ashamed and grieved that both professor and students have suffered so many privations while labouring so zealously to provide pastors for the destitute portions of the church.

While the professor was enabled to occupy his own hired house, the students were sure of a place to recite. For many years he furnished recitation rooms, kept them in order, and provided abundance of fuel at his own cost, without expense either to the synod or the students. But he is now solely dependent on the salary which synod most solemnly pledged to pay if he would resign his congregation and take charge of the seminary. That pledge has not been fulfilled. He continues to perform the labour of two, perhaps of three men, yet his salary is withheld, and, consequently, he can no longer furnish a house for himself or a hall for the students. This winter these noble young men (some of whom had travelled nearly a thousand miles to attend the seminary) were compelled to receive the instructions of the professor in a small room of an humble boarding-house. That they did not return to their homes is to me a wonder. That they remained a whole winter in such circumstances is a strong pledge of their willingness to suffer in the covenanted cause. If every communicant in the church will pay only the small sum of fifty cents before the fourth of July, this sore evil will be redressed, and suitable accommodations provided for next session.

The board having adjourned, I proceeded to Bellecentre in company with Dr. Roberts, Mr. Johnston and some of the students. *Bellecentre* is in Logan county, and very near the centre of Ohio. About a hundred miles from Cincinnati by railroad, and nearly as far from Sandusky city on lake Erie. Mr. Johnston has been pastor here since his ordination. The congregation is now quite large. A comfortable brick church has been erected, which, on Sabbath was filled with attentive worshippers.

The great object of attention now in that neighbourhood is Geneva college, a respectable and substantial brick building occupying a healthy and commanding site not far from the church. It is two stories high, has five recitation rooms. At present it can accommodate one hundred and fifty students, and as the number increases, the building is so constructed that with very little expense it can be enlarged. The institution is at present under the patronage of the Lakes' presbytery. But it is owing chiefly to the energy and perseverance of Mr. Johnston that the building has been erected and quite a library already collected. Mr. Johnston is principal, assisted by John K. and James S. Milligan, with James R. Thompson, graduate of the New York university. The pagan classics are excluded. The Greek and Latin languages will not, on that account, be slighted. An excellent selection for a collegiate course has been made from Christian authors; so that while the student is acquiring Latin and Greek, he is at the same time increasing his store of useful knowledge.

Should the Head of the church smile on this first effort in the Reformed Presbyterian church to provide for her sons a Bible education, the whole church will feel the salutary influence of a Christian college. The place is of easy access by the



lakes and railroad both to the east and the far west. The climate is salubrious and the soil fertile. It is the wheat portion of Ohio, and the whole region teems with every variety of agricultural produce. Good clear running water is abundant. The lumber is of very large growth. On every hand, oak, ash, beech, sugar maple and black walnut abound. For many years the price of board and tuition will be much less than in older institutions.

In travelling through the west I was somewhat surprised to find that the new creed of Rev. John Crozier, as set forth in the March number of the "Reformed Presbyterian," and more fully set forth in his Sabbath ministrations, has gained some advocates;—while not a few laugh at his discoveries and wonder what is to be gained by the new faith. They wonder if any body except Mr. Crozier ever thought of forcing a house or lot, a farm or a plantation, within the walls of a church, or of carrying either mount Zion or the Alleghenies to lay at the apostles' feet. The thing is physically impossible. What then? Both the old and the new faith agree that houses and lands may be sold, and the proceeds sent all over the world for church purposes; so that the church loses nothing by the physical impossibility, and gains nothing by this new religion. This creed should be examined carefully. It is not so harmless in its practical results as many think. In my opinion, it is the most bare-faced attempt to rob the Lord Jesus of his right to dominion, which has ever been made under the Christian name. A believer, as such, is never to have any concern with property! A company of believers, organized in the name of the Lord of the whole earth, never to own a shelter in which to worship him!! Why? what crime have they committed that they should be so spoiled? They are guilty of being the followers of the Lamb. If they were the servants of the devil, or branded with the mark of the beast, they might buy and sell, but as the servants of the Most High God, they must have a constable to collect the minister's salary, pay it over—provide the elements for the Lord's table, distribute them to the communicants, &c., &c., all handling of temporalities must be by a civil officer, or by the people in *their civil capacity* (!) the church is spiritual, and has no right to silver, or gold, or property. Paul says all things are yours, even the world. The majority of the church is still on Paul's side, and he is as likely to be right as brother Crozier.

The fruits of this doctrine in the church are evil and only evil, lessening our respect for the word of God and our zeal for the purity and spirituality of his house. The church is so spiritual that she is to have nothing to do with persons or property—she is to watch for souls *only*. If she watches for bodies, she goes beyond her commission. This seems plausible, but the Bible asserts that the Lord Jesus redeemed the body as well as the soul—that believers are to serve him with their bodies, which are his—that when he said to the apostles, "Feed my sheep," it meant look after the whole man, soul and body. And the apostle James hints that if we see a brother or a sister naked and destitute of daily food, and give them not those things which are needful for *the body*, our Christianity is doubtful; and the apostle John, whose soul was so full of charity that he would not by insinuation wrong any mortal, *suspects* that we are yet in the gall of bitterness and bonds of iniquity if we withhold *this world's goods* from a brother in need. Not a word in any place about the constable making the distribution. Believers must somehow handle money enough, and the church must look after bodies enough to do these things for them. If, however, the doctrine of the apostles should in this age of improvement become obsolete, and the teaching of Brother Crozier take its place, the officers of the church will experience a wonderful relief. For, *1st*, it will not be necessary for the pastor of a congregation to be personally acquainted with the members. He has the care of souls *only*. One soul cannot be known from another unless through the actions of the body, with which he has nothing to do. It will not be necessary to attend to family visitation or catechizing, those means by which pastors become intimately acquainted with their flocks. If he provide good nourishment for the soul, and set it properly before them, his work is done. He may be as ignorant of their persons and of their condition as the non-resident clergy of Britain, who reduce this theory to practice and exhibit it to the world in all its beauty and comely proportions.

*2d*. It will relieve them from all care of the poor. They watch for souls. As it is impossible to put a pair of shoes upon a soul, or pay rent for a soul, or get a barrel of flour for a soul, the church will be freed from all poor. True, the faithful God has said, "The poor always ye have with you." Notwithstanding this

promise, in proportion to the popularity of this theory, the poor vanish from the congregations. The bodies find their way upon the bounty of some benevolent individual, or into the alms-house or the asylum, and that portion of them which belongs to the church, *the soul*, is rarely visible in the congregation.

3d. It will relieve the church of all discipline. It is impossible to tell the actions of the soul except by the body; and it is equally impossible to discipline the soul for its actions except in connexion with the body. The church having nothing to do with bodies, all discipline must cease, and rum-sellers and rum-drinkers, and other equally scandalous sinners will remain in communion, either till they become ashamed of their conduct or drop into hell under the patronage of the church. Now, dear brother, if you can recollect the plump, sleek, comfortable appearance of the established clergy of England and Ireland, and the freedom which their parishioners enjoy in their sin, you can conceive how great the relief will be both ministers and people to be freed from discipline. This new creed will be popular, believe me.

Since my return, I have read the review of the overture on Covenanting, by Rev. James Chrystie, and have heard comments on the performance by several members of the church. All seem grieved that he should manifest so strong feelings against Covenanters using all divinely appointed means to *subvert* the prelatial form of church government, and *extirpate* the idolatries of popery. They cannot understand why his soul should be moved with indignation at the use of the term extirpation, as it has been stereotyped in this connexion for two hundred years, and nearly all decent covenanters would rejoice to see both popery and prelacy removed from the earth, and they do think, without a dissenting voice, so far as I have heard, that the assertion is "dangerous," and some even dare to think it without foundation—that not one Covenanter in ten thousand knows the thousandth part of the whole truth and order of Christ's church and national polity to which we are sworn in the national covenant of Scotland and solemn league and covenant. They wonder how Mr. Chrystie could make this assertion—for what object he did make it. We know that Covenanters have always been called by their enemies a *bigoted, ignorant* crew, maintaining what they knew not. But that an aged father in the church should assert and commit to "the enduring page" the assertion that not one in ten thousand of them knows the thousandth part of the whole truth and order of Christ's church and polity to which we are sworn in the covenants is more than we expected even in these times. The assertion is well calculated to hold up the truth and order of Christ's house and national polity to the scorn of every beholder, or the whole Covenanting church to the execration of the community. Either the truth, order, and national polity, to which we are sworn, must have been a cumbrous machine, containing little indeed of the principles of eternal truth when not one thousandth part of it remains known to one in ten thousand of the members; or Covenanters, ministers and all must be, indeed, a pack of fools to swear to maintain nine hundred and ninety-nine times more than they know or can ever understand. Had an enemy given this stab, it could have been borne.

Something may be said, however, in extenuation of this wholesale denunciation of the church of Christ—it was done ignorantly. Mr. Chrystie had not the advantage of either a parental or theological education in the Covenanted church. He has been present in only one meeting of Synod, and occasionally in a second for fifteen or sixteen years, consequently he has an imperfect knowledge of the attainments of the ministers and students in the history of the witnessing church. Besides, for the last five or six years he has resided at least fifty miles from any Covenanting family, having little intercourse either with the church or any of her members except in preaching to them on the Sabbath. From his very imperfect knowledge of the present state of the church, and his limited sphere of observation, I think the assertion was rash, still it will not do much mischief. I dislike much more the repudiating principle which seems to run through all his writings lately as if nothing was fixed and definite in the church—that one generation has no right to bind another—that every generation is free to make its own standards or something equivalent to this.

Very respectfully, yours, &c., &c.

New York, April 13th, 1849.

ANDREW STEVENSON.

## AFFAIRS ABROAD.

*Tahiti.*—The French Government has determined to withdraw its troops from Tahiti! This is one good result of the expulsion of Louis Philippe. However, not to give unmerited commendation to the new régime, this measure seems to have originated rather from a desire to remove a useless expense from their already overloaded finances, than from any peculiar regard to justice or mercy. At any rate, it is a merciful providence to these islands, for which all Christians should be thankful.

*India.*—We have more than once referred to the fact that education in the mission schools of India is conducted upon Christian principles. Our attention has been again directed to this subject by the following respecting a public examination of the “City school” at Furrukhabad, under the care of the Presbyterian mission.

“The examination, as usual, was attended by natives and gentlemen of the station. The boys acquitted themselves with much credit. The first class have finished Euclid and were examined upon the whole. They have studied during the year English history, and are well acquainted with it to the times of Charles II. Their examination on the Bible was evidently interesting to the persons present, and would have been creditable to a similar class in our own country. The second class is one of much promise. They read and write English intelligibly, and have made considerable progress in arithmetic, grammar, and geography, and also in the study of the history of India. *They daily read the Bible, and twice in a week recite a portion of the Catechism, with portions of the Scripture as proofs.* The same is true of the third and fourth classes, so far as the Bible and Catechism are concerned.”

Should not schools in Christian countries be conducted on the same principles?

*Turkey.*—The prospect of war between Turkey and Russia, is fully confirmed. The latter power has 200,000 troops in Moldavia and Wallachia, the border provinces on the south; Turkey, is able, it is said, to raise as many. England and France have both declared that the forcing of the passage of the Bosphorus by Russia, as she threatens to do, for the purpose of getting her fleet into the Mediterranean to aid Austria and the Pope, will be *casus belli*,—will be deemed a just cause of war. The following from an intelligent source will make the matter more plain.

“Every one who has watched the movements of Russia for several years past will at once be able to account for the appearance of her troops in Transylvania, and her demand for a passage into the Mediterranean. Deep and crafty as she is, her ultimate designs are known to be the possession of Constantinople. Hence the alarm of the Sultan—of the Sublime Porte. He knows that Russia intends eventually to take Turkey as she did Poland, and he has therefore sent troops towards Wallachia and Servia, and he will send one hundred thousand men thither, if Russia sends a similar force. The Sultan will be supported by England, France, and Belgium, for these States will protest against the entrance of a Russian army into Moldavia and Transylvania, as it would be an invasion of the public law of Europe. Germany, too, will protest against such a step. But Russia, bold, cunning, and avaricious, pretends that she is merely going to assist Austria and Italy; under this pretence she has offered aid to Austria in Hungary—under this pretence she has offered to reinstate the Pope, and has actually loaned him six millions of scudi! But the Czar is cunning—his eye is on Constantinople. All the European powers know it, and they will combine together to oppose his schemes. The recent movements of Russia have caused considerable anxiety in the several States, and the very rapid and extraordinary revolutions of the last twelve months have prepared every nation against the encroachments of their powerful northern neighbour. The present year will show some singular or remarkable advances on the part of the Emperor of Russia.”

*Greece.*—The Greek church is exceedingly corrupt. A correspondent of the New York Evangelist, giving a summary of a book lately published by a member of that church, states, among others, the following facts—

“The heads of this church, that is, the higher clergy, who in fact are *the church*, are remarkable only for their pride, avarice, brutality, bigotry, gluttony, extreme ignorance, and licentiousness. In pride, they compare with the haughtiest pashas; in brutality, they more than equal the most experienced executioner in the Turkish empire, and according to our author, nature intended that they should be head-men to the Emperor of Morocco, but the sins of the Greek nation made them its spiritual guides. Their ignorance is excessive, and their opposition to the spread of sound knowledge among the masses is very violent and systematic. The book they dread most is the Bible translated into the language now spoken and understood by the mass of the Greeks, namely, the Romanic; next to the Bible they abhor the early fathers of the church, and would give half their income to see both struck out of existence. It is well known that the Greek church does not allow its bishops to have wives, the result of which absurd law is that every bishop residing at Constantinople is chargeable with a licentiousness of conduct which would not be tolerated in a Protestant community. With respect to nunneries, every vestal has her paramour. We add further, that the monastery of Mega Spelaion, the largest of the kind in Greece Independent, is one of the most distinguished mansions of the prince of darkness, where all sorts of iniquity are cultivated.”

There are exceptions very honourable and distinguished, but they seem to be few.

*Austria.*—1. *Her wars.*—She has *two* of them on hand. (1.) The Hungarian war, which she finds very troublesome, requiring large armies and her best generals. Indeed the successes appear to be pretty equally balanced. Of course the issue is by no means certain to be favourable to Austria. (2.) The Italian war. The king of Sardinia has denounced the armistice, and the war was to recommence on the 21st of March. Radetsky has 150,000 troops, Charles Albert 60,000, with the prospect of large accessions from Tuscany, which has joined him since the flight of the Grand Duke, and other Italian states. 2. *Her Constitution.* The emperor has given another constitution to his subjects. Its tenor may be seen from the following summary and remarks:

Individual liberty is secured; the press is not allowed to be put under censorship; the right of petitioning, and the right of assembling and forming associations belongs to every body; the private domicile is inviolable, and the police are bound to liberate or produce before a judge, in forty-eight hours, persons whom they have apprehended. The complete equality and toleration of all religions, the independence of every church and sect in the management of its own property and affairs, the extension of education to all languages, and its prosecution as a government work, are specially secured. The Imperial Diet is to consist of two houses, whose constitution approaches nearer to that of the American Senate and House of Representatives than the legislative assembly of any other State. The members of the Lower House are to be chosen by direct suffrage, among the population at large, the qualifications for a vote being the payment of annual taxes, from one to two pounds. The Diet must be convoked every year; and, in case of its dissolution, only three months must elapse before the convocation of another.

By this constitution, the whole empire becomes a kind of confederated republic. It is, certainly, a remarkable instrument to be promulgated in what was one year ago the most benighted and oppressed of all the kingdoms of western Europe. How it will work is yet to be seen. We have little confidence in these constitutions *given* and *framed* by the existing authorities.

*Rome.*—The provisional government is carrying on its work with great vigour. The ecclesiastical property has been appropriated to the use of the State! The inquisition has been abolished, and a pillar is to

be erected on the site of the palace where it was installed! And, it is reported, that the authorities are about to sell the immense collection of works of art to obtain funds for the war with Austria, or the powers that may attempt to restore the Pope.

But will this attempt be made? It will. But by whom? We cannot say confidently—we think Austria and *Russia*. But will they succeed? Doubtful. And if they do, what real benefit will result to his Holiness? We quote from the Puritan a very sensible paragraph, in which this question is correctly answered.

“Never was human foresight more baffled than it is in the attempt to reach the issue of the question—whether the Pope is to be restored by force. At first view, it might seem a clear case, that such powerful nations as are interested in his restoration, might easily effect it; or that Austria alone, backed by Russia, as she is, has only to speak the word and it is done. The new Roman republic is but a frail antagonist for such vast nations. But Providence has made the Pope’s fortune a part of a tangled web, which is not easily unravell’d. The Pope’s restoration may commence a tragedy that will involve all Europe. And then suppose he is restored by force to a nation he has excommunicated, and a nation which has by regular utterance of its will, deposed him; a nation of course pledged to hate and resist him. What will be the moral force of the papacy on the world from that time forth—the papacy reigning by foreign bayonets, in spite of the declared will of its subjects? It is indeed questionable, whether a Pope in exile would not exert more real influence in the world, than a Pope in Rome, crushing his own subject with borrowed thunders. This spectacle will be odious in itself, and will serve a grand purpose in revealing the true odiousness of popery. The truth is, that in any course of events which now seems possible, the thunderer is disarmed—he has become negatively electrified, and will rather draw, than shoot the shafts of flame.”

Later arrivals may throw some light upon this and other affairs of great interest, even before our No. is issued—we write April 13th.

*France.*—1. *Its political state.*—Great apprehensions seem to be entertained of a coming outbreak. The law dissolving the “Clubs” has greatly excited the more ardent republicans. Some, and among them Cremieux, the same who when the Count of Paris was proposed as king instead of Louis Phillippe, defeated this last refuge of the monarchists by exclaiming, “Too late!”—were for immediate revolution. It is evident that the legitimists are busy with their plots. Parties must again come into violent collision. 2. *The religious state of Paris.*—The following statements which we find in the Foreign Missionary Chronicle, are surprising and encouraging—surprising as they relate to the provision made for popish worship, and encouraging as they relate to the efforts making for the evangelization of that great city.

“The smallness of the number of Catholic churches in Paris, is astonishing. There are in New York more than 200 churches, for a population of 400,000 inhabitants, which is one for every 2,000; there should be (on that scale) for the million of Paris, 500 churches, but there are only 40 Roman Catholic churches in Paris! (Before the first revolution in 1789, there were 160 churches, and the population was much less.) A small number of Christians in Paris, have proposed to themselves the evangelization of the immense population of this city, which contains, with the suburbs, more than 1,300,000 inhabitants. They believe that it is there that the evil of irreligion must be attacked at the root.”

In carrying on their work, they employ the following means—The committee for the evangelization of Paris has founded *schools for Catholic children*. *Evangelical chapels* have been opened in Paris by the same Society.

*Colporteurs—missionaries* have been employed with great success to preach the gospel from house to house, among the families of la-

bouring men, to distribute the holy scriptures and religious books, and to read the Bible to a numerous people who cannot read it themselves. About the third part of the population of Paris are unable to read.

One of our missionaries, formerly a Roman catholic, has recently begun to deliver a series of *historical lectures*, intended for the working population of Paris.

The other missionary, an excellent theologian and an orator of great power, will open, (or *has opened*,) a *course of lectures on Christianity*, in the part of Paris called the *Latin quarter*, (near the Pantheon,) because it is the quarter for the higher schools.

*The Jews.*—1. *Jewish Converts.*—These are more numerous than, it may be, many of our readers imagine. We give a few facts, showing that the number is by no means small.

“In the City of Berlin, Prussia, out of a population of 8,000 Israelites, 1,000 have embraced the gospel of Jesus. During the year 1825, 100 conversions took place in this city.

Independently of these, we find from the year 1827 to the year 1842, 1,888 Russian Jews have received the gospel.\*

It is still more remarkable, that during the year 1847, 2,147 of the same country received Christian baptism. There is no considerable town in Germany, in which some baptized Jews may not be found; and in Poland, during fifteen years, fifteen at an average have been baptized annually.”

These are, perhaps, the most favourable facts of the kind, still in some other localities, and by other agencies, there have been many Israelites brought to the knowledge of the truth—enough, certainly, to warrant and encourage all the efforts made in their behalf. 2. *Jewish influence.*—It is a remarkable fact that, at this moment, the Jews occupy in literature and politics a highly influential position in Europe. We take the following from the *London Quarterly*.

Nor should we omit to notice another influential body, who have played a distinguished part in all the revolutions of Germany: we mean the Jews. At least one-third, if not the half of the public journals in Germany have been for a long time conducted by Jewish editors. In Austria the most forward amongst the extreme democrats have been Jews. Dr. Jellinek, for instance, who was executed with Dr. Bekker on the 23d of November, at Vienna, and whose journal had been an organ of the Red party since the month of March last, appears to have been a Jew, born on the frontiers of Moravia and Hungary. The names of Börne and Heine,† both of whom died refugees at Paris, and both occupied a prominent position in the most advanced section of revolutionary writers, are doubtless familiar to many of our readers. Both of these daring adventurers were Jews. In Austria, the Jews have of late played so prominent a part in revolutionary politics, that out of ten leading men, six or eight will be found to belong to that nation. In Prussia, likewise, the most violent journals are in the hands of the Jews, whose leader in the chamber at Berlin is Jacobi, a member of the extreme left.

It is not to be inferred, however, that the Jews are, in all cases, on the revolutionary side. Mostly they are; but in some places, as in Poland and Galicia, they range themselves on the side of the existing authorities.

*Ireland.*—Misery reigns in the south-west of Ireland: and landlords are taking advantage of the existing calamities to rid themselves of a large part of their tenantry. Here are a few facts.

\* Jewish Intelligencer of 1842.

† This Hebrew was, or affected to be, in point of religious opinion, a heathen of the ancient Greek school.

"The Limerick and Clare Examiner reports that in one union in Kilrush, 13,000 persons have suffered eviction; 5000 have been unhoused in the county of Limerick, and law processes are out for the demolition of 1000 houses more. 50 houses have recently been emptied of occupiers on the lands of Kildymo, and the demolition proceeds at a rate so sweeping and so rapid, that on some properties 40 farm houses, of every description, have been dashed down in a day."

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### AFFAIRS AT HOME.

*Anti-Slavery.—Slave States.*—Some valuable revelations have lately been made in this matter by Judge Heydenfelt, of *Alabama*, who has addressed a letter to the authorities of the State in favour of preventing any further immigration of slaves. In support of his views, he says,

"There already exists in Alabama the 'germ of an anti-slavery party,' made up of those who are 'wearied with the struggle of unproductive labour, and desire more populous white communities for the purpose of trade and education,' and those who look upon the slaves as their rivals in production. He says that numbers are added every day to those who long to see slavery extirpated, and that, unless some conservative plan is adopted, the time will come when capital invested in that 'species of property' will be prostrate at a blow. To avoid any calamity of the kind, he proposes that hereafter no more slaves shall, under any pretext, be admitted into the state, and that slave-holders engage in some other kinds of enterprise than those they are accustomed to. He says the state of Alabama is poorer now than she was fifteen years ago, notwithstanding that within that period she has expended nearly ten millions of foreign capital within the limits of the state, for which a heavy debt now hangs over her people. Her 'resources for taxation are diminishing every day,' and her political strength is 'yielding to the rottenness of a system which must finally reduce it to a cypher.'"

*Temperance in Vermont.*—This state has again voted "*No License*;" and by a majority so large as to leave, we would suppose, little hope on the part of the traffickers in strong drink that the decision will be reversed—a majority of over 10,000. Last year, the majority in favour of *License* was 13.

*Christian Education.*—We cut the following from the Concord Free Press—\*

"MR. EDITOR—Please to publish in the Free Press the two following resolutions, adopted by the Trustees of Muskingum college, at their meeting held on the 8th day of November, 1848.

1st. That the Revs. Henderson, John Wallace and Wilson, and Mr. Proudfit, be a committee to report on the propriety of changing the college course, in the languages, from the heathen to the Christian system.

2d. That the faculty have discretionary power to make such a change now, in favour of students desiring to study the Christian course.

B. WADDLE, *Secretary of the Board.*

We hail this movement as an indication of a growing determination on the part of the Christian community to abandon the old pagan course, and adopt such a course of classical study as will, on the one hand, secure a due measure of mental culture, and, on the other, promote sound morals, and be, indeed, a handmaid to religion.

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\* The Free Press, which we charge ourselves with neglect for not noticing before, is a well-conducted weekly paper, edited in Concord, Ohio, by Mr. N. R. Johnston. It is devoted to the interests of national morality.

# THE COVENANTER.

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[For the Covenanter.]  
TERMS OF COMMUNION.

(BY REV. J. B. JOHNSTON.)

[Continued from page 229.]

In our last we promised to look into the Bible for some light on subjects and principles embraced in our "Terms of Communion." One thing, now involving deep interest to the church, we think we discover in manifest dictates of the word—that the neglect of a divine ordinance does not abolish it. Nor, does it matter how long the neglect may continue, the duty remains binding, and its obligations unimpaired. Another thing we read in the Bible. Many divine institutions have been long neglected, and yet, when again observed, the neglect was neither offered nor received as an excuse for continuing in the neglect. The longer the neglect, the greater the sin, and the louder the call to reformation.

The following, some from the Bible and some from the history of the church in later times, will illustrate. 1. Circumcision, a "sealing ordinance," was neglected in the wilderness forty years. Josh. v. 2—7. 2. The feast of tabernacles seems to have been neglected for about nine hundred years. Neh. viii. 13—18. 3. The reading of the whole law publicly to all, men, women, children, and strangers, as a part of the divine arrangements connected with the feast of tabernacles, was consequently neglected. Deut. xxxi. 10—13; Neh. viii. 18. 4. Even the Passover seems to have been long neglected before the eighteenth year of King Josiah. 2 Kings xxii. 10—13. 5. Covenant-renovation has now been neglected for several generations, and sinfully neglected too. This long, sinful neglect is now painfully felt in the opposition manifested, and in the difficulties in the way of renewing the covenants in Scotland, Ireland, and America. 6. The church has long neglected the application of discipline to baptized non-communicants as members. Though the old law of the church on this head has been, in 1841, happily revived, still great opposition exists, and the discipline must, likely for years to come, remain a dead letter—a mere "*paper law*." 7. The ancient *manner* of keeping Sabbaths and fast-days, since the reformation, is neglected—yea, almost abandoned. There are hoary heads, yet in the church, that can tell the sad tale of falling away here. 8. "All the Protestant churches have for two hundred years been declining in purity." Testimony, p. 76. Should we continue on in the general declension, or retrace our steps and turn to the old paths? Jer. vi. 16; Ps. cii. 13. 9. Deacons have been neglected for about the same period of declension in all the Protestant churches! Remarkable coincidence! Should we hold on in this *particular* declension—live down and contradict our standards—hold up before the world a "*dead faith*"—swear to the deacon as one of the "*perpetual*" officers of the church in "*a particular congregation*,"



and yet oppose it in practice? Rather, would it not be better to cease opposing our profession and co-operate with those who have been for near half a century endeavouring to "show their faith by their practice?"

But we said we would look into the Bible. In opening this book, the Old Testament will, of course, come first in order. Here we are taught the doctrines of grace, moral duties, nearly every thing concerning civil government, the "*circa sacra*" powers, capital punishments, covenanting, the Sabbath, psalmody, church government, &c., &c. The ecclesiastical officers of the Old Testament, except the High Priest, answer to those of the New. This is not "*new light*," but the *old light* of Westminster times. Dr. Goodwin, in his "Moses and Aaron," says, "Priests and Levites may be paralleled with *ministers* and *deacons*." Book I., chap. v. Also, he says, "From this custom of *imposing hands* on the *Levites* hath flowed the like custom used by the *apostles*." Acts vi. 6. Wild "*new light*," good Dr.! The London divines in their "Divine Right," published 1645, say—"The pastor and deacon, under the New Testament, seem to answer the priests and Levites under the Old Testament," page 150, Ed. N. Y., 1844. The Form of Government says—"As there were in the Jewish church, *elders* of the people *joined with* the priests *and* Levites in the government of the church: so Christ who has instituted government and governors ecclesiastical in the church." Proof, 2 Chron. xix. 8—10. The London divines wrote in vindication of the doctrines of "the Form." Much more "*light*" of this kind might be referred to, but we stop with *old Westminster light*. It is the old light of the Bible, and we shall follow it up a little. The Levitical functions are worthy our grave and candid consideration, from which two important facts, will, we think, appear to the impartial inquirer after truth. 1. That there were three distinct, ordinary, and perpetual officers ordained, and to whom were committed the whole governmental concerns of the church in spiritual and temporal affairs. 2. That those three answer to the pastor, elder, and deacon, to whom in like manner all the affairs of the church in spiritual and temporal concerns are, by divine authority, committed. In our illustrations we shall have occasion to refer to more texts than our limits will permit to transcribe. We ask the reader to open his Bible and read, in order, carefully and prayerfully the passages to which we refer him. Then let him judge of the truth of our positions. We take the following.

1. The tribe of Levi was divided into three classes of ecclesiastical officers, as, *First*, The priests, the sons of Aaron, distinguished from the Levites by their ordination, garments, anointing, mitre, bonnet, &c. Lev. viii. *Second*, The chief of the Fathers of the Levites, or *elders*, distinct from civil elders. 2 Chron. xix. 8—11. And, *Third*, Levites for *service only*, as distinct from both *rule* and spiritual ministrations. Num. viii. 6—26. These were ordained by the first class, the priests, and were distinct from them both in ordination and functions. Nor should it be overlooked that these all are sometimes indiscriminately called *Levites*, being all of the tribe of Levi. 2 Chron. xxx. 27; Deut. xviii. 1, 2; Deut. x. 8, 9. The latter is emphatically so, where priests are styled by the general designation, "tribe of Levi." 2. The priests were the regular and ordinary expounders, preachers, or teachers of the law. 2 Chron. xv. 3; Neh. viii. 2; Mal. ii. 1—7; Lev. x. 8—11. 3. The priests blessed the people, which answered to the apostolic benediction pronounced by New Testament ministers. Num. vi. 23—26. "Aaron

and his sons." Lev. ix. 22. "And Aaron lifted up his hand towards the people and blessed them." Deut. xxi. 5. "The priests, the sons of Levi, God hath chosen to bless in his name." 1 Chron. xxiii. 13. "Aaron was separated, to bless in his name for ever." Josh. viii. 33. 4. The priests, exclusively, offered sacrifices, burned incense, and ministered at the altar—though ministered *unto*, as ministers of the gospel are in dispensing sacraments, by inferior officers, in furnishing elements and having charge of vessels, the property of the congregation of the Lord's people. Lev. i. 5; 1 Chron. vi. 48, 49. Now, no Levite, not a priest, or son of Aaron, dared, on *pain of death*, offer offerings or incense, or minister in holy things typical of spiritual ministrations under the New Testament in the sanctuary or at the altar. Num. iv. 15—20; Num. xvi. 5—11, 35—40; Num. xviii. 1—8. To this it is objected that 1 Chron. xxiii. 27—32, intimates that the ordinary Levites did officiate in these services. We answer, (1.) The Levites only "*waited*" on the sons of Aaron, which is the analogy of faith on this head. (2.) This, after all, is the express bearing of the language of the text: read. "Because their office was to *wait* on (margin—station was at the hand of) the sons of Aaron for the service of the house of the Lord in the courts—in the work of service—for show bread—to offer all burnt sacrifices," &c. (3.) Parallel passages, where the language is stronger even, confirm this construction. 2 Chron. viii. 12; 1 Kings ix. 25. Now, did Solomon burn incense, &c.? Just as he built the temple. In one case by his priests—in the other by his workmen. He had no more right to burn incense than Uzziah. 2 Chron. xxvi. 16. Again—Ezra viii. 35. "Also the children of those that had been carried away—offered burnt offerings." Now these children were neither all priests nor even Levites. The meaning is, the Levites offered by waiting on the priests while officiating at the altar. 5. The Levites, not priests, Aaron's sons, were ordained for "the *outward business* of the house of the Lord"—for temporalities. Weigh carefully the following portions. Num. i. 50—53; Num. iii. 6—10, 32—36; Num. iv. 15—20; Num. viii. 5—24; Num. xviii. 1—8; 1 Chron. ix. 26; 2 Chron. xxx. 16, 17; Neh. xi. 15, 16; Neh. xiii. 12, 13, and 29, 30. 6. Priests, elders, and Levites sometimes associated together in the management of temporalities; proving that priests had official power in spiritual ministration, in ecclesiastical rule, and in temporal ministrations—that elders, or chief of the fathers of the Levites, had only power to rule, and power in temporalities, and that all Levites had official power in temporal business. 1 Chron. xv. 2—15; 2 Chron. xix. 8—11. Here, "chief of the fathers of the Levites" means elders. Form, p. 21; 2 Chron. xxix. 3—8; Ezra viii. 25—30.

In closing our remarks upon the Levitical functions, we notice a few passages referring, by consent of all, to New Testament times, confirmatory of the positions taken. The vision of Ezekiel's city and temple, from the fortieth chapter to the end, gives one of the most sublime and graphic descriptions of the New Testament church, especially in the millennium, found in the Bible. So minute are the details—so delicate the lines and pencil shades, that the beholder gazes with astonishment and delight. And though the student of prophecy, on the very threshold, may stand with hesitancy, while he casts an eye over its labyrinth windings, yet he feels an assurance that while he gazes upon the architectural skill of the hand that projected the model city and significant temple, he stands before the city and temple of the New Testament

church. The prophet, giving the law of the house, points to the altar. (New Testament worship, Rev. xi. 2,) chap. xliii. verse 18. "These are the ordinances of the altar in the day when they shall make it—and thou shalt give to the priests, the *Levites that be the sons of Zadok*, which approach unto me to minister unto me." In the next chapter, from the 10th verse we have a statement of functions performed by distinct functionaries. "And the Levites that are gone away from me when Israel went astray," (Antichristian apostacy which merged all the apostolical offices into a spiritual priesthood.) verse 11. "Yet they shall be ministers ('to serve in the dust') in my sanctuary, having charge at the gates of the house, and ministering to the house, they shall slay the burnt offering and sacrifice for the people, and they (the Levites) shall stand before them (the people) to minister unto them, (as the divinely appointed 'agents of the people.') verse 13. And they shall not come near unto me to do the office of a priest unto me, nor to come near unto any of my holy things in the most holy place." verse 14. "But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein." In verse 15, the priests are again introduced by way of contrast, using a disjunctive—"But the priests, the Levites, the sons of Zadok—they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood—they shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge." verse 23. "And they shall teach my people the difference between the holy and profane, and cause men to discern between the unclean and the clean." verse 24. "And in controversy they shall stand in judgment, (not civil, but as teaching elders in the New Testament church) and they shall judge it according to my judgments, and they shall keep my laws and my statutes in all mine assemblies." Mal. ii. 7. So, "the priest's lips should keep knowledge," &c. Another portion involving the distinct official functions of New Testament priests and Levites. Ps. cxxxv. 19, 20. "Bless God, O Aaron's family." (Ministers of the gospel.) "O, bless the Lord of Levi's house." A distinct class; and both classes will answer to Phil. i. 1.

7. Our last position is—the tithe of the Old Testament was an ecclesiastical or a religious—not "*a civil arrangement.*" The safe, though circuitous way of settling this question will be to examine each particular passage of the Bible in which tithe occurs, and put all together. We shall then see the character of the "*arrangement.*" In Gen. xiv. 20, we have the first account of tithes: Abraham gave Melchizedek "*tithes of all.*" This first instance of tithing involves, for substance, the whole subject—all the principles of the tithe system of the Old Testament. Was it "*a civil arrangement?*" Perhaps we cannot answer this question better than by giving the language of the learned Dr. Owen on Heb. vii., London Ed. 1840, vol. III., p. 427. And let it be remembered Dr. Owen lived and wrote about Westminster times, and in so far as the question of church *offices* and *officers* is concerned, he was a Westminster Presbyterian. He says:

"The second sacerdotal act or exercise of priestly power ascribed unto Melchizedek is, that he received tithes of all. For, 1. The tenth thus given was first given unto God; and he who received them, received them *as God's officer in his name.* When there was none in office to receive them, they were immediately to be offered to God in sacrifice according to their capacity. So Jacob, Gen. xxviii. 22; Gen. xxxv. 1—6. And, 2. Saul, 1 Sam. xv. 15. And I no way doubt but that these tenths that Abra-

ham gave, at least such of them as were meet for that service, were offered in sacrifice unto God by Melchizedek. For, whereas, he was a king, he stood in no need of any contribution from Abraham: nor was it honourable to receive any thing in way of compensation for his munificence in bringing forth bread and wine, which was to sell his kindness and spoil his bounty: nor would Abraham have despoiled the King of Sodom and others to give unto another. Wherefore, he received them as a priest, to offer what was meet in sacrifice to God whenever, no doubt, according to the customs of those times, there was a feast wherein they ate bread together, and were mutually refreshed. 3. This matter was afterwards *precisely* determined in the law, wherein *all tithes were appropriated unto the priests.*" Again he says, p. 431. "Wherefore, the giving of the tenth of the spoils was not from the obligation of any law, but was an act of free will and choice in the offerer. And as for the instance of Jacob, who vowed unto God the tenth of all, it is so far from proving that the tenth was due by any law, that it proves the contrary." We agree with Owen that the first instance of tithing presents no feature of "a civil arrangement," but of a religious, exclusively. The case of Jacob is of precisely the same character—nothing like "a civil arrangement."

The next instance is in Lev. xxvii. 30, "And *all* the tithe of the land—is the Lord's; it is holy unto the Lord." Is this language ever applied in the Old Testament to "civil arrangements?" Never. All the tithe then under the law was the Lord's—sacred, not civil. Next, Num. xviii. 24—26, "But the tithes of the children of Israel which they offer *as a heave offering* unto the Lord, I have given to the *Levites* to inherit." Were the heave offerings a "civil arrangement?" Then, of course, were the tithes. This will not do. Again in order, Deut. xii. 5—7, 17. Instead of a "civil arrangement" here, we have as rich a vein of gospel grace as was ever "dug from Mount Sinai." Let the reader consult any pious commentator, say Dr. Scott, and he can have little doubt of its religious character. Then read again the passages, "But unto the place which the Lord your God shall choose out of all your tribes to *put his name there*, even unto *his habitation* shall ye seek, and thither thou shalt come. And thither ye shall bring your burnt offerings—sacrifices—*tithes*—heave offerings—vows—free-will-offerings—firstlings: And there ye shall eat before the Lord your God." Verse 17. "Thou mayest *not* eat within thy gates the tithe of thy corn—wine—oil—firstlings—*but in the place,*" &c. These holy convocations, ceremonies, feasts, and offerings which brought the people before the Lord, where he had recorded his name, were no more civil than was the passover. We must turn over again. Deut. xiv. 22, 23. These refer, as in the last quoted, to the annual appearing before God to keep the *religious ceremony* of eating *before* the Lord in the place where he had promised to meet with his people and commune with them. Verse 28, 29 refer to triennial tithing, distinct from the annual referred to in the other passages. This common stock formed by triennial tithing was not laid up in the individual's *house*, to be distributed by himself or his agent, but laid up in the *walled cities*, for such had gates; and these were called "cities of tillage," in which the Levite tithes were laid up. Neh. x. 37. There were forty-eight cities of the Levites; and in all of them a common stock was laid up by tithing, for the ministers of religion and for the poor. To whom was this tithe given? To the Lord. Lev. xxvii. 30. Thrown into the Lord's store-house. Mal. iii. 10. Brought with the sacrifices. Amos iv. 4. As yet we have not come up with civil tithing. Is it in Deut. xxvi. 10—14? If not, we shall find the "civil arrangement" no where in the Bible.

Reader—will you read with us from the beginning of the chapter? We will paraphrase while you hold the Bible and read. God says to his people about to enter the promised land to this effect—"When you

go there, take the first fruits and go with them to the place where I shall choose to place my name. You shall go even unto the priest (not the king, or magistrate, or *trustee*)—yea, even unto the priest, and before him profess thy faith in thy God, and in his goodness in bringing thee out of the house of bondage—and while the priests shall take thy basket of thy tithes of thy hands and set it down before the Lord in the place of religious worship, even before God's altar; thou shalt then praise thy God, confessing thy sinful origin, a poor Syrian—thy father an Amorite, thy mother a Hittite, thank God for thy great deliverance, and all through thy Messiah to come, seen by faith in all thy offerings. And, moreover, thou shalt say, while thus before his altar, to thy God in these words—verse 10, “And now, behold, I have brought the first fruits of the land (the *tithe* to thy priests before thine altar, in thy house of religious worship) which thou, O Lord, hast given me.” There too—“Thou shalt set it before the Lord, and *worship before the Lord thy God.*” Yea, moreover—verse 11. “Thou shalt rejoice”—in all the goodness of thy God, called to mind by these religious ceremonies. And then, towards the close of the religious exercises in which thou hast been engaged before God at his altar,—verse 12, Even “when thou hast made an end of tithing all thy tithes,” as thou hast just done to the priest who hath set thy basket down before the altar, just *thus* given through God's priest to the “Levite,” the ministry of religion, the stranger, fatherless, widow and poor, that they all may partake of this common stock brought in baskets, given to priests at the altar, and laid up in walled “cities of tillage,” that they may eat within thy gates (not *in thy private house of thy private bounty*) and be filled.” And now, in the very last act of a religious kind before the altar of thy God, thou shalt purge thyself of the sin of keeping back any of the tithe which thy God required to be brought to his altar in a basket, and laid at the feet of his priest; yea, thou shalt solemnly say—verse 13—“I have brought away the hallowed things (the tithe of the basket) out of mine house, (not kept back any part of dedicated things) and also, I have given them unto the Levite, &c., according to thy commandment which thou hast commanded me,” in verses 2—4 of this chapter. No, nor have I in any way, verse 14, “Eaten thereof,” in my own house, or “*distributed*” it by myself or by my agent in any way—thou knowest that in accordance with the government of thy house I gave all in my tithe basket to the priest, thy church officer, “according to all that thou hast commanded me.” In all this there is not the shadow of “a civil arrangement.

Perhaps, after all, this thing is to be found in the treasurers which Nehemiah made to “*distribute* unto their brethren.” Neh. xiii. 13. True—Nehemiah was the Tirshatha. So David, too, was the Chief Magistrate, and he “divided them into courses among the sons of Levi.” 1 Chron. xxiii. 6. And much more of the same did he do, as a reforming king. So Asa, 1 Kings xv. So Josiah, 2 Chron. xxxv. 1—16. “And he set the priests in their charges, and encouraged them to the service of the house of the Lord.” Now, if the “charges of the priests in their service of the house of the Lord” was “a civil arrangement,” then were the “treasurers Nehemiah made” civil treasurers. And then too was the religious Psalm singing commanded by King Hezekiah, “a civil arrangement.” 2 Chron. xxix. 30; 2 Chron. xxxi. 2. Now, Nehemiah, the worthy pattern of the Parliament, in calling the Westminster Assembly, did no more than any reforming magistrate may do in endea-

vouring to purge the church of human inventions, and to restore the divinely established order and government of Christ's house—for this was just what he did. Neh. xiii. 13. "He made treasurers over the treasurers, Shelemiah the priest—and of the Levites—their office *was* (even before this restoration of the ancient order) to *distribute* unto their brethren." He says this was for the reformation of the house of God. Verse 14, "Remember me—that I have done for the house of my God, and for *the offices of the house of my God.*" In verses 29—31, he explains the whole matter, "They have defiled the priesthood, and the covenant of the priesthood, *and* of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business." How came "strangers" to defile the covenant of the Levites? Had the multitude of the people placed their "agents," not of the tribe of Levi, over "*this business,*" over the treasures? If so, and how else shall we understand it? Did he not, under God, purge out those human corruptions and restore ordained officers to their places over all the business about God's house, spiritual and temporal, officers and treasurers? It seems, after all, these Levites of Nehemiah were the divinely appointed ecclesiastical "*distributors*" of the Old Testament, "answering to the New Testament deacons." Divine Right, p. 150.

In summing up the preceding, we conclude—the Old Testament tithe system was ecclesiastical or religious, and not civil. Because, 1. The tithes were "for the support of the ministry, the expenses of divine worship, and the relief of the poor;" objects *all* contemplated in the *divine* ecclesiastical organization. 2. They were in connexion with, and formed a part of the divinely appointed religious and devoted offerings to God, not to the king. 3. They went into the Lord's treasuries, never to the king's. 4. They were paid unto, or collected and distributed by ordained ecclesiastical officers appointed by the Head of the church. Hence, 5. The notion that a part of the tithe was "paid by the people"—that is, if we understand—not paid to the priests or Levites, but distributed by the people as their own almoners, and another part paid to the priests and Levites, which part, and which only they managed, is gratuitous and erroneous, void of even a shadow of proof. 6. That it is fallacious and illogical to infer from the assumption, even if it were true, that a part of the tithe was paid by individuals directly to objects of charity as private benevolence; that, therefore, trustees and not deacons may manage all the temporalities of a congregation, except the poor fund. The reasoning (?) is as puerile and absurd as to say—because the abolitionist, *as a man and individual*, is bound to admit the stranger slave under his roof, to his warm fire-side, to his well spread table, and to a share of his full purse, therefore a *congregation* may have trustees and not ordained deacons to manage their temporalities! Every Israelite was bound, as an abolitionist to all similar acts of benevolence. The question at issue is—how, and where was the Israelite, *as a church member*, to send up his tithe *dedicated and due to God for church purposes?* *This* is the question. The assertion that, "Now, beyond receiving and distributing whatever was put into their hands for that purpose, the priests and Levites did not interfere in these matters. The tithing was a civil arrangement, and was done by the people," Reformed Presbyterian, Vol. XI. No. XII., is irrelevant. It is even worse than irrelevant to say in this connexion, "The people may

in whole or in part be their own almoners, the dispensers of their own gifts. This is their civil right." What has private benevolence, the giving of a man's "own" to the poor, to do with things dedicated to the church, and no more "his own," but the Lord's and common church stock, the stock of the organic moral person?

We notice briefly an objection having some bearing upon the general question—"The Levites were supported by the tithe *as* the priests, and hence, could not answer to the New Testament deacons." We answer, *First*, The Levites were not *so* maintained, there was a difference. Num. xviii. 26—28; Neh. x. 37, 38. *Second*, The tithes were *all* the Lord's, were for the poor, and all religious purposes. Lev. xxvii. 30—32; Deut. xiv. 29. *Third*, The Levites did not depend upon the tithe *entirely* for sustenance, but had large inheritance. Num. xxxv. 1—8; 2 Chron. xi. 13—15; 2 Chron. xiii. 9, 10. *Fourth*, They were employed in various lucrative ways, just as any elder or deacon may be now. They were officers, elders, civil judges, overseers, workmen, &c. 1 Chron. xxiii. 1—32. *Fifth*, They were not, as ministers of religion, entirely and exclusively devoted to sacred things as were the priests, and as ministers of the gospel should be. 1 Cor. ix. 13, 14; 1 Cor. x. 18; Num. xviii. 8—10, and 20.

A few concluding remarks before turning over to the New Testament. The first Christian converts, the materials for the first church organizations, were from among the Jews. Matt. x. 5, 6. They were remarkably tenacious of all their religious customs, as, (1.) Of their Psalms. (2.) Concerning blood and things strangled. Acts xv. 20. (3.) Circumcision. Acts xv. 1. (4.) Concerning unclean beasts. Acts x. 14. (5.) Eating with the uncircumcised. Acts xi. 3. (6.) Synagogue worship. (7.) Putting *all* moneys, devoted things (tithes?) into the hands (at the feet?) of officers of the church. For a time they had no Scriptures to direct them but the Old Testament in those matters. *Of course* they would at first bring all their religious offerings and "tithes" to church officers, which they did. Acts iv. 37; Acts v. 1—4. This, too, was their custom eight years after. Acts xi. 30. Yea, and after this about eighteen years, when churches were organized. 1 Cor. xvi. 1—4. Here, reader, for you, a few questions by the way. 1. By whom were Sabbath collections taken up in the primitive Christian churches? 2. By whom were their collections carried up to Jerusalem, when carried up to the elders? Acts xi. 30. 3. To whom delivered, or at whose feet laid up at Jerusalem? Acts iv. 37. 4. Who carried up the collection, 1 Cor. xvi. 1—4; Paul, or some pastor or elder of that congregation going up to Synod at Jerusalem? 5. Who was sent *by* Paul the *apostle* and approved *by letter* (certificate) to carry up? a trustee of the congregation, or delegate to Synod, who, when up there, would sit among the elders in Synod? 6. Does our "form of government" apply these texts, Acts xi. 30; 1 Cor. xvi. 1—4, to trustees or to ordained officers of the church? pp. 17, 18. Which? 7. Are Covenanters bound to this said application and *exposition* of these texts? 8. As faith is shown by works, how do Covenanters apply these portions now, by sending *all* their contributions by *trustees* or by ordained officers going up thither, and at whose feet? We once heard a young minister say, "he did not know he was ordained over these things." We just then thought, had the young brother read the constitution before he swore it, he might not have taken the oath at all; he did not think that *that* slavery was in the con-

stitution! Perhaps, like too many, he made "reservation" of the drudgery sections! The application of the texts referred to is settled in our constitution. But we are anticipating. We now look into the New Testament.

The first thing, in this connexion, which arrests attention is the common stock laid at the apostles' feet. This stock was money. Acts ii. 45; Acts iv. 34—37; Acts v. 1—4. The question now arises, was it civil or ecclesiastical? To settle the *character* of this common fund is the *main* thing. For if it was civil, a dividend at any time could be made, and the whole revert back to each individual having an interest in the joint stock. Or even after the goods were sold with the purpose in the mind of putting the money into the civil stock, it might be held back and not given. I may sell my farm to-day for any civil or secular purpose; to-morrow I may change my mind, my purpose, and my investment, and offend neither God nor man. On the *character* of this fund rests the *whole issue*. It was not *civil*—because,

1. Such joint civil arrangements would have been similar to a Sons of Temperance association, tending to break down the church organization. It must have worked, too, as did the English poor laws of Elizabeth, at the time of the Westminster Assembly; crippling the church in her endeavours in settling a government for England. And let us not forget—the stock, whatever its character before the vi. of the Acts, *was*, in part, poor fund, as was the "need" of the vi. by all conceded to be poor fund, in part—the poor *were* supplied out of it: and the "need" of the vi. chap. was not an entirely new thing for the first time occurring. That a new character of *paupers* appeared, is foreign to this subject; and beyond this there is no shadow of evidence. What better than Fourierism, for all the Christians *absolutely* to sell all their goods, and invest all the money in common civil stock? Then, if *all* their effects were sold, where did they reside? and, especially, on what did they all labour? It may be said, they rented houses. Granted. But what, then, would bare walls avail, without household possessions? 2. To lay such joint civil stock at the apostles' feet—*all* their civil possessions—was profane, and incompatible with the apostolical functions. They would not have suffered it; nor themselves to be dividers of civil inheritances. But they did receive and divide. Hence, the fund was not civil. 3. To ordain seven men, by imposition of hands, over a civil joint stock, was as profane—which profane thing they did, if *all* in the possession of the whole Christian church had been previously thrown into one common civil fund—for then, out of what could a poor fund have been created? And how could any of that stock, already given out of Christians' *own* hands, laid at apostles' feet, and, consequently, directions thereto given, be *misdirected* so as to form the object of an ecclesiastical ordination. 4. For Christians to throw all their effects into any civil stock, thus giving all to civil purposes, is to rob God, the greatest civil sin; and to rob his church, the next in criminality. Mal. iii. 7. God and his church *always* had higher claims than civil arrangements; and, we are sure, apostolic times formed no exceptions. 5. Such was to make the care of the poor a civil, not a church arrangement, which is an error. There are good reasons why all the poor of the church should be under her care exclusively. One only we give. All church members should have access to all her ordinances. Hence, every pauper should be lodged in a family of the church where God is worshipped according to the pat-



tern. This, we are confident, is included in the divine designs in the organization of a visible church. 6. This is in direct opposition to the letter and spirit of the standards, which say, ministers are ordained over such funds, "to take care of the poor," which doctrine they prove by Acts xi. 30, Acts iv. 34—37. They find poor fund here, and fund under the official power of ordained officers. Form, p. 17, 18. How can these texts, with the others quoted, prove what belongs to the pastoral office, if they refer to the power of the magistrate, or to the civil rights of the multitude of the people? Then, either the stock was *not* civil—or, to manage civil joint stock is a power communicated by ordination to the pastoral office—or, our standards are wrong. The two latter cannot be admitted—the former is the truth; this joint common money stock was not civil. It was managed, neither by the magistrate nor his "substitute." *The fund was ecclesiastical.* Because,

1. For all the reasons, tithes belonged to an ecclesiastical arrangement. Like tithe devoted to God for sacred purposes, laid at apostles' feet, as tithe at the priest's "in a basket," and could not be held back by the donor, for it was no more his "own." Acts v. 1—4. To hold it back, it seems, was to "lie to the Holy Ghost." Why? Because a sacred, or religious transaction, not civil; and, because keeping back, was keeping back from God, and not from man—was the violation of a solemn religious covenant betwixt the soul and God, and not betwixt the soul and civil society.

The phrase, "at the feet of," has a technical and settled meaning; and no man has the right of giving to it a new and unusual, a forced and unnatural application. It means, power over that which is laid at the feet. The apostles had official power over the fund. Remember, it is not said, Peter's, John's, Paul's feet—but apostles' feet. Reference to all the places where the phrase occurs, will settle this matter. In Acts xxii. 3, "Feet of Gamaliel," means, power of a master over his scholar. Acts vii. 58, "Clothes at Saul's feet," means, charge over, as keeper in trust. So says Saul himself, Acts xxii. 20: "I *kept* the raiment." In Deut. xi. 6, our translators say, "Substance that was in their possession;" original, "Substance at their feet"—synonymous. Judges iv. 10, "Barak (a general,) went up with ten thousand men at his feet"—under his command. Ps. viii. 6, "All things put under Christ's feet," means, delegated mediatory official power over. Error and sophistry may attempt to wrest the meaning—truth scorns such paltry tricks.

2. No individual could appropriate of this fund to his private use, but such as church law contemplated, as having need. Acts ii. 45, Acts iv. 34. The whole church fund being (like tithe,) laid under official control, must have been managed according to church rule, as a matter of course. At that time, all church power, spiritual and temporal, whether of church officers or of church courts, was in the apostles, till distributed and lodged with bishops and deacons, or rulers and distributors; and with sessions, presbyteries and synods. Acts xi. 30, Acts xiv. 23. 3. There was one only common fund for all church purposes. Where a second—one at the apostles' feet, another in the people's hands—both distributed by their respective managers? No where, but in men's imaginations. On such an airy foundation no theory should be based. 4. This church fund was not extraordinary in character, kind, ends, objects—only in degree; that is, saints of property then exceeded in liberality. Persecution furnished the occasion. Persecution has, in later times,

occasioned proximate liberality. Sometimes among the Waldensian churches—sometimes among the other persecuted continental churches; nor was the persecuted church of Scotland always a stranger to the “occasion,” of great sacrifices even, in this matter of great liberality. But our standards put this matter at rest with all who believe them, and regard their profession. They decide that this fund was ordinary, distributed according to ordinary principles of church government; that it establishes divine right, and ordinary and perpetual ordinances in the church—yea, “unalterable form of church government.” Westminster Form. “The pastor is an ordinary and perpetual officer in the church.” P. 12. “It belongs to his office,”—p. 13,—“to take care of the poor.” Proof—Acts xi. 30, and Acts iv. 34, 35, 36, 37. And yet some who *swear* to this, that these texts prove the ordinary and perpetual *official* power of an ordained officer, *say* they prove the *unofficial* power of the people, or their agents. Which do they believe?—what they *swear*, or what they *say*? If the latter, how much truth does the oath confirm? Again, the standards say, Acts vi. 1—4 “holds out deacons,” whose office is perpetual, and to distribute to the poor. Form, Pp. 22, 23. Now, has the church attempted to establish an ordinary and perpetual institution “*jure divino*,” from an extraordinary and temporary circumstance? If so, no marvel many of her sons don’t believe her. Nor could any sensible Christian man believe any such absurdity. If the fund at the apostles’ feet, and of Acts vi., was not ecclesiastical and ordinary, the Testimony and the Westminster Form err. Others may, we shall not, impugn the standards. The common fund was ecclesiastical, not civil.

We now turn over to Acts vi. 1—6, from which we deduce the following. The apostles ordained *deacons, distinct, perpetual officers—requisite in each particular congregation for temporalities exclusively*. This proposition is stated in the very language of our acknowledged standards. And now, if all who subscribe the standards are willing to abide by their subscription, and refrain from assuming any position contravening, there will be little difficulty in settling the whole question about the deacon—the office, extent of the power, duty of having the officer in each particular congregation, &c. It is worthy of grave reflection, that every *material* position taken by anti-deacon, or half-way anti-deacon men, is in direct opposition to the standards. Even the position, confidently declared to be “*the key-stone of the arch*,” is of this character. It is perfectly utopian to think that the covenanted church will ever be brought to harmonize in standing upon an arch, whose “*key-stone*” is of human daubing—rejecting the old Bible key-stone laid by our covenant fathers, when erecting the beautiful and compact fabric of “our unalterable form of church government.” The fund laid at the apostles’ feet was not managed by the people. If so, how came our standards to commit the puerile blunder of attempting to prove the *ordained official* power of the successors of the apostles, in managing church funds, from Acts iv. 34—37? But to the proposition. We argue,

I. *From the power or party electing “the seven”*—the people, congregation, or “multitude of the disciples”—*they* elected. Verses 2, 5.

1. The divine right of a congregation to elect ministers, elders, and deacons, is long established—is recognised in *our* covenanted reformation, and ever since 1551 received as axiomatic. Any position impair-

ing is deemed *de facto* an error. But does any one therefore maintain either from the Bible, the standards, or from nature, that any congregation or multitude of disciples have a divine right to elect either minister, elder, or deacon, for any other congregation or people? Is it ever claimed that any congregation or people have the right of choosing from among themselves a candidate for the ministry for the church catholic, or for the heathen, and to be, by an ordination instanter, clothed with the pastoral office and sent abroad? This is absurd—none believe it. If any do, it is like the deacon faith of some, never practised. Long, long have Presbyterians claimed this passage as establishing the divine right of congregations to choose *all* their officers. They have long withstood the claims of *patrons*, yea, of church courts even, to choose for the people any officer. Not even the apostles, Paul and Barnabas—no, nor the whole college of apostles, dared assume the right of choosing any officer for any congregation. The Presbyterian elective franchise is sacred, and well defined.

2. The “seven” chosen could not have been fixed pastors, as seen from the narrative—no such intimation. On the contrary, it is opposed to all established usage in the history of presbyterianism, to elect from among the common people, and on the very day of election, before the assembled multitude of electors, ordain to the holy ministry. This would be, with a witness, “laying on hands suddenly”—contrary to express precept, example, and teaching of the Bible. The following, and parallel passages, plainly show the designation to the gospel ministry: Matt. x. 7, Matt. xxviii. 19, 20, Mark xvi. 15, Luke ix. 2, Acts i. 16, 17—25, Acts xiii. 2—5, 1 Tim. v. 22. Here the designation is plain, for temporal things. Beyond this, is begging the question.

3. They were not evangelists. For, *first*—evangelists, like apostles, were never chosen by the multitude of the people—by congregations. Reference to the above texts just quoted, will settle this matter. They were appointed by Christ himself, or by the apostles extraordinary. Never elected by the people, any more than missionaries are now, *then* ordained and sent by church courts. How much “*dead faith*” must all errorists need have in evangelical churches! For, *second*—evangelists were *itinerants*; not like pastors, ministering to congregations by whom they were chosen. *They travelled*. Luke x. 1, Titus i. 5. The twelve apostles were not travellers—“and they were all scattered abroad, *except the apostles.*” Acts viii. 1, Acts xv. 2, 23.

II. *From the reason and occasion for the election and ordination.* 1. The increase of disciples in the church of Jerusalem. This could have been no reason for sending out evangelists to the heathen, but a good one for electing deacons from “among themselves,” to serve them at Jerusalem. 2. The murmuring was about temporalities, not preaching or any spirituality—about the daily “*diaconia*,” not the “*diaconia logou.*” These, by the Spirit of inspiration, are here placed in contrast. The cure was designed for the complaint. A stone was not given for bread. 3. Temporal matters began to interfere with spiritual duties. Hence, deacons, to meet the *interference*, and to remedy its effects, diverting from spiritual things. 4. The occasion furnished no reason for ordaining any other kind of officer, except temporal. To appoint seven men to spiritual functions, to relieve twelve from temporal, is absurd! This would give more time for temporal things only—the very opposite of that for which they needed time. 5. It is objected here—“Some of the ‘seven’ preached—we have no after account of

their ordination, therefore, this ordination was to preach." Ans. (1.) We have no account of the *ceremony* of the ordination of any one of all the evangelists that ever preached in primitive times—where? Do we not read of Paul preaching long before any word of his ordination? (2.) As we have said before, evangelists never were ordained pursuant to such election. (3.) Christ, in his word, provides for the rising of deacons in office, 1 Tim. iii. 13, while he makes no provision for the election of evangelists. (4.) The standards decide positively that this election by the people was for deacons, and not for preachers of any kind. "Deacons, to whose office it belongs, *not* to preach the word." Proved from Acts vi. 1—6. Form of Gov. p. 23. The "seven" were not ordained to preach; at least, our standards are as good authority as the *ipse dixit* of those who contradict them: of those, especially, who *profess* to make them theirs.

III. *The election and ordination establish an ordinary, perpetual, and unalterable institution.* 1. The institution, upon this occasion, of the ordinary and perpetual office of deacon, as distinct, is according to the analogy of faith. The patriarchal form of government was changed on the first occasion—the numerous family of Jacob remaining together. The family merges into a nation, and church and state begin to appear in distinct organizations. Moses institutes the civil Sanhedrim, courts of appeal, &c., on the first occasion. Ex. xviii. 21, 22. Elders were ordained in every church, only when need arose. Church courts, congregational elderships, classical and synodical, when the first occasions occurred for their organization. Settled pastors were introduced in the room of an itinerancy, as congregations began to put on a full organic form. The right of the people to elect *all* their officers, was guaranteed when congregations were ripe for them. Sabbath collections for general or synodical purposes were taken up in congregations, and sent up to Synod, (Acts xi. 30, 1 Cor. xvi. 1—4,) when the whole church began to be compactly organized in presbyterial form, and officers and powers extraordinary were being passed away. The church, under all dispensations, went gradually into organization, and by single example, one thing after another became established, till the whole New Testament fabric was erected. And because usages and divinely established order have a beginning, must the first occurrence, therefore, be pronounced extraordinary and of no authority? Then no scripture example can ever have any force. Was there not a first election—a first ordination—a first congregational eldership—a first presbytery—a first synod, &c.? And were all these, what some call, extraordinary? But, 2. The subsequent practice and order of the church were established upon this ground as a basis. Acts xi. 30, 1 Cor. xvi. 1—4, Phil. i. 1, 1 Tim. iii. 8. And our standards are in perfect accordance with the practice of the primitive church, in improving the example of the election of the seven deacons at Jerusalem. Form, p. 23, 26. Ref. Prin. p. 87, 88. Scottish Testimony p. 65. And, consequently, they decide that Acts vi. 1—6, establish ordinary, perpetual, and unalterable truth—the divine right of the temporal deacon.

IV. *From the business over which the seven were ordained.* In considering this last argument, we shall take occasion to recapitulate, and present in one brief view, the whole question at issue. There are three distinct views of the business or need over which the seven were ordained; and as having reference, somehow, to the fund at the apostles'

feet. 1. That the whole was extraordinary—the fund and all arrangements connected therewith; consequently, prove nothing. 2. That it was ordinary; but distinct from the common stock at the apostles' feet, managed by the people as their civil property, in the exercise of their civil rights, as members of a civil association, and no part under the control of the apostles as church officers. Hence, never committed to the "seven." But, a new case bringing poor *first* to light, called for deacons to manage the poor fund *exclusively*. 3. That the *money* at the apostles' feet was all church fund, for all church purposes, managed by the apostles as church officers, transferred by them to the "seven," and all this settling ordinary and permanent institutions in the church.

Now, the *first* involves the following absurdities: 1. That the apostles solemnly ordained men over an extraordinary joint civil stock of property possessions, and that too, *pro tem!*—which was to profane Christ's name, as much so as to ordain a chaplain, who should have power to manage provisions for a sea voyage, or a military campaign! 2. That it can never be quoted in proof of any thing ordinary, which, if true, the church has absurdly done!

The *second* involves the following absurdities: 1. Before the ordination of the "seven," Acts vi., the church had no fund for ordinary church purposes; as for the ministry and support of gospel ordinances; nor yet, either poor or poor fund. 2. If they ordained for the Grecian widows' business, they ordained for a nonentity; not over the people's fund, nor the apostles', since they had none; consequently, over no fund then in existence. 3. If a church fund was contemplated, of what *could* it be formed, if no man had any thing of his own, if all was in the civil stock of the people in their civil ecclesiastico-organic associated capacity? For we are told that absolutely, "no man had aught his own," Acts iv. 32. Of what could a fund for the poor Grecian widows be formed, without levying upon things otherwise appropriated, and beyond the control of individual donors? 4. That there could not have been either ground or object of complaint, either justly or unjustly. Against whom? For what? Who could neglect the widows, when none had a poor fund to dispense, on which widows had any claim? 5. Scarcely any case can be even supposed to exist, exhibiting more uncivilized anarchy: twelve thousand Christians, as is supposed, all having equal claims upon a common stock, and all distributors! No wonder poor weak widows were trampled down in the general scramble! High time for apostolic extraordinary interference, in this civil derangement in the ecclesiastical machinery, to bring order out of confusion! 6. That this view of the distribution or management by the people, and *unofficial*, is against the standards which say preachers distributed. Form of Gov. p. 17.

Finally, the *third* and true view. 1. The apostles did supervise the whole fund, which was neither impossible nor absurd. They had with them "one hundred and twenty disciples," Acts i. 15, distinct from the "multitude of the disciples," Acts vi. 2, said to be twelve thousand at least. Perhaps, too, they had with them the seventy sent out by Christ. Then, surely, one hundred and thirty-one, or two hundred and one, ecclesiastical officers could have distributed for twelve thousand. But if they managed for the poor, the ministers and gospel ordinances only, the difficulty vanishes. 2. The apostles ordained the "seven" to attend to the business or need which the whole church fund was to supply. Compare Acts ii. 45 and Acts iv. 35, with Acts vi. 3. "This

business," or work, was to distribute to all, "*as every man had need;*" the same with "serving tables"—"diaconein trapedzais"—to serve in money matters. 3. The whole transaction being ordinary, and for perpetual example and authority, establishing a permanent institution, the seven were ordinary and perpetual officers of the congregation electing them. So decide our standards. Form of Gov. p. 22, 23, 26. Testimony, p. 87, 88.

The extent of the power of the deacon, the duty of immediately restoring this officer to his place in the church, and of removing the trustee which has supplanted the deacon, remain to be considered hereafter.

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EMANCIPATION IN KENTUCKY.—HENRY CLAY.

Our readers are aware that there is a strong party in Kentucky earnestly desirous of ridding that State of the *burden* of slavery—a few, probably, wish to free themselves from the *sin*. A convention has been called to amend the constitution, and slavery is expected to be *the* question before the convention. However, the opposition spirit is fairly roused, and, to the astonishment of all parties, the legislature, during its late sessions, passed, nearly unanimously, a resolution deprecating any present action in reference to emancipation. Under these circumstances, a letter has appeared from the pen of Henry Clay, which has, of course, attracted a great deal of attention. But what shall we say of this letter? Is it a letter worthy of a statesman—to say nothing of a philanthropist, a republican? Far from it, we are constrained to say. It is a little in advance in its theory of his celebrated speech in the senate of the United States, which lost him his election to the presidency, but in most of its practical details, it displays the same cold-blooded indifference to the rights and feelings of the oppressed.

The following is good, true, and seasonable; and will be a bitter draught for the slavites of the Calhoun school, and even for the less excusable apologist of the system in the northern states.

"I am aware that there are respectable persons who believe that slavery is a blessing, that the institution ought to exist in every well-organized society, and that it is even favourable to the preservation of liberty. Happily, the number who entertain these extravagant opinions is not very great, and the time would be uselessly occupied in an elaborate refutation of them. I would, however, remark that if slavery be fraught with these alleged benefits, the principle on which it is maintained would require that one portion of the white race should be reduced to bondage to serve another portion of the same race, when black subjects of slavery could not be obtained, and that in Africa, where they may entertain as great a preference for their colour as we do for ours, they would be justified in reducing the whites to slavery, in order to secure the blessings which that state is said to diffuse. An argument in favour of reducing the African race to slavery, 's sometimes derived from their alleged intellectual inferiority to the white races; but, if this argument be founded in fact, (as it may be, but which I will not now examine,) it would prove entirely too much. It would prove that every white nation which had made greater advances in civilization, knowledge, and wisdom, than another white nation, would have a right to reduce the latter to a state of bondage. Nay, farther, if the principle of subjugation founded upon intellectual superiority be true, and be applicable to races and to nations, what is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind! If, indeed, we possess this intellectual superiority, profoundly grateful and thankful to Him who has bestowed it, we ought to fulfil all the duties and obligations which

it imposes, and these would require us not to subjugate or deal unjustly by our fellow-men who are less blessed than we are, but to instruct, to improve, and to enlighten them."

But what then? Emancipate? Yes. But when? and how? And here is the painful and shameful part of this singular letter, namely, first, Let nothing be done until 1860, then, let all born *after* that time be free at a certain age, say twenty-five. Then, let them be transported to Africa. Mr. Clay calculates that by transporting 5000 a year, the state may get rid of its entire black population. But where are the funds to come from? From the labour of the emancipated slaves, who are to be hired out three years to pay for their own transportation! Without colonization, Mr. Clay would never give his assent to *any* scheme of emancipation. On this point hear Frederick Douglass. He has a right to speak. We do not endorse every epithet and remark. With the general drift we do accord most heartily.

"A more insulting and villainous mode of treating the people of that state could not be well devised. The author of it seems to have pressed every humane sentiment, for the time being, from his heart, and to have set down to his work with all the cool, calculating malignity of a blood-thirsty pirate. Not content with placing the hope of freedom far beyond the reach of the present generation, and one-half of the next, he provides that those destined to enjoy it, shall be colonized, expatriated, and that they shall furnish the means for their own expatriation! thus showing that it is not for emancipation that Mr. Clay is contending, but banishment. It is not for the freedom of the slave, but the freedom of Kentucky; it is not to benefit the slave, but the slaveholder. In this plan for emancipation, there is every provision for the slaveholder's advantage, and not for the slave. Thirty-four years are to elapse before the "*crop*" of slaves is to be effected. "Thirty-four years" is a sufficient space in which to provide against all the losses which may otherwise ensue. Mr. Clay virtually exhorts the slave-holders of Kentucky, as the best means of promoting their interest, to commence at once to sell off their slaves to the far south, to crowd the New Orleans market with their human chattels. Come, brother slaveholders! the cause of freedom demands that you fill up your empty coffers with blood-stained gold. You can do so now in a manner which shall be as honourable as it is profitable. You may sell off your slaves, and call it emancipation. Here is a chance of freeing the state, without freeing the slave. You may now revive the slave trade, with all its hellish enormities, in the name of freedom and humanity. If the market be not good now, remember that you have thirty-four years before you; wait until prices are higher. Indeed, you may keep your "*first crop*" until they are in their twenty-fifth year, and just as they are making up their minds, and laying up plans for improvement and happiness in Liberia, you can sell them off in Louisiana, and thus will our beloved state of Kentucky be free from slavery, and be distinguished for benevolence and philanthropy. While, in very truth, you will not lose a farthing.

One word further about colonization. We hold it to be downright impudence for Mr. Clay, or any one else, to propose the removal of any member of the human family to any quarter of the habitable globe, and the very climax of injustice and tyranny for any class of persons to force such a removal upon another class. How dare Henry Clay or any one else undertake to decide where an equal brother man shall live? He has just as much right to murder the slaves where they are, as to force them to leave this country where they are free. The wrong in one case only differs in extent, not in quality. Humble as we are, degraded, imbruted, and enslaved as we have been, if Henry Clay or any one else should propose to remove us, he would have his insolence rebuked; and if he should force us, it would be force against force."

After all, we do not question that this letter will give an impulse to the cause of emancipation in Kentucky. It is something, in these times, when man-worship is so rife, to have the doctrine propounded by the great leader of one of the great parties, that slavery is *essentially wrong*. It is hardly possible that men who believe thus, and

are free from the temptations that beset a political leader, will allow things to remain as they are, or that they can be brought deliberately to sanction so unjust and cruel a scheme as the violent deporting of thousands upon thousands year after year, to a wild and inhospitable continent to die of disease or of starvation. Emancipation *must* come, and *upon the soil*; and the sooner those concerned make up their minds to this, and to act accordingly, the better for them.

#### EXTRAVAGANT VIEWS, &c.

We find the following in the April No. of the Reformed Presbyterian. It is the last sentence of an article upon "Sabbath collections" by an anonymous writer.

"We should not have deemed it necessary to say even this much on a point so perfectly plain, (this is, that Sabbath collections may be 'rightfully and profitably applied to many other uses besides the support of the poor,') were it not that extravagant views, and still more extravagant measures, respecting the temporal affairs of the church have had the effect of driving some, otherwise well meaning people, to an opposite extreme."

Now we ask this writer what are these extravagant "views," and by whom have these extravagant "measures" been adopted? Does he mean the "view" that the power of the deacon extends to all the temporalities of the church? We can hardly think so, for perverted as we fear the notions of some among us, in these truly modern times, are, we cannot bring ourselves to believe that any one would have the hardihood to call the doctrines of the second Book of Discipline, of the Reformed Church of Scotland, of Rutherford, Dickson, Gillespie, Henderson, and a host of worthies, to say nothing of the Synod of the Reformed Presbyterian Church in this country, which in 1838 and since, has re-affirmed the same doctrines, "extravagant." Does he mean the "measure" by which congregations were virtually instructed to restore this, by many practically despised, class of officers,—deacons,—to their rightful and Christ-appointed place in Christ's own house? We can hardly think so. For, to say nothing of the charge of extravagance thrown upon the Head of the church, we cannot believe that any member of the church would venture, in the face of the Westminster Form, which expressly asserts deacons to be a "*requisite*" part of the church's organization, to charge such a measure with extravagance! Does he mean the direction given by the Synod, at its last meeting, to such congregations as needed it, to "free themselves from all connexion with the immoral law" of the state of New York on the subject of incorporations? We think not. For that direction was nearly, if not quite, unanimously issued, *the editor of the Reformed Presbyterian*, with others of the same views on the deacon's office, voting for it! Are there, then, any such extravagant "views" and "measures?" We know of none except the views of those who deny that there is such an office as deacon at all, or if there is, that he is an elder or a preacher, or something of that kind; and the measures of those who would rather manage the temporalities of the church according to the enactment of an unscriptural authority than according to the wise and beneficent laws of Jesus Christ.

With the rest of the article we do not greatly differ, and we hope it will do good to the "well meaning" people for whom it is intended,—though we might differ with the writer, first, as to the extent of what



may properly be styled alms and charities, and second, as to the fact that these "well meaning" people have been driven into their present views by any such influence as he assigns. To our knowledge some held them before the deacon controversy began, and if more have adopted them it must be owing to the teachings of those who have denied that any other than "poor's money" should go into the deacon's hands. This writer will be more cautious in regard to making assertions when he has a riper experience.

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#### FAITH.

The great work of faith is to make things that are absent present to a soul, in regard to their sweetness, power, and efficacy; whence it is said to be "the evidence of things not seen:" and it looks backward into the causes of things; and it looks forward unto the effects of things; to what hath wrought out grace, and to that grace which is wrought out; and makes them in their efficacy, comfort, and power, to meet and centre in the believing soul.—*Dr. Owen.*

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#### DYING FAITH.

It is the highest act of faith to give up a departing soul, upon a stable bottom and foundation, such as will not fail, into the hands of God. Some die upon presumptions, some in the dark; but faith can go no higher than, upon a sure and stable ground, to give up a departing soul into the hands of God: and that for this reason,—Because the soul is then entering into a new state, whereof there are these two properties that will try it to the utmost, viz.: that it is invisible, and that it is unchangeable. 1. It is invisible. The soul is going into a condition of things that "eye hath not seen, nor ear heard;" that nothing can take any prospect into but faith alone. However men may talk of the invisible state of things which our souls are departing into, it is all but talk and conjecture, besides what we have by faith, so that to give up a soul cheerfully and comfortably into that state, is a pure act of faith. 2. It is unchangeable. It is a state in which there is no alteration. And though all alterations should prove for the worse, yet it is in the nature of man to hope good from them. But here is no more alteration left; the soul enters into an unchangeable state.—*Dr. Owen.*

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#### AMERICAN POLITICS AND MORAL LAW.

It is remarkable that the moral sense of the country is so dulled, in reference to every thing that can be called politics; moral distinctions are so far subordinated to the power of party discipline, that almost no effect is produced by the agitation on one side, or the just reprobation it meets on the other. A most melancholy and frightful evidence of the extent to which American politics have become separated from the law of God and the control of moral principle!

We are guilty, as a nation, of the most glaring wrongs, and if there be a just God, we have reason to tremble for His judgments. We are ceasing, as a nation, to have any conscience about public matters. Even good men and Christians, which is most deplorable of all, are suffering an allegiance to party rule, which effectually demolishes their personality under the claims of principle, learning quietly to approve, and passively to follow in whatsoever path their party leads. The fear of God is perishing. The impulse

of political adventure bears down other and better impulses. Numbers and force are the instruments, success the test, of all public measures; and the amazing interests of our country, if we do not retrace our steps, are soon to be at the mercy of irresponsible will, instigated by a rapacity for office and power, which no constitutions or bonds of order can restrain.

The neglect of the pulpit to assert the dominion of moral principle over what we do as citizens, has hastened and aggravated the evil I complain of. The false notion has taken possession extensively of the public mind, and received the practical assent, too generally, of the ministers of religion themselves, that they must not meddle with politics. Nothing is made of the obvious distinction between the moral principles of politics, and those questions of election and of state policy which are to be decided by no moral tests. It is the solemn duty of the ministers of religion to make their people feel the presence of God's law every where, and especially here, where so many of the dearest interests of life—nay, the interests of virtue and religion, are themselves at stake. This is the manner of the Bible. There is no one subject on which it is more full and abundant, than it is in reference to the moral duty of rulers and citizens. Command, reproof, warning, denunciation—every instrument is applied to keep them under a sense of obligation to God. Some of the ministers of religion, I am afraid, want the courage to discharge their whole duty in this matter. Their position between two fiery and impetuous torrents of party feeling, is often one, I know, of great weakness, and they need to consider, when they put on their armour, whether they can meet alone one that cometh against them with twenty thousand. But it cannot be necessary that the duties of the ministry in this field should be totally neglected, as they have been in many places hitherto; or if it be, we may well despair of our country.

Party discipline is so strong and peremptory among us, that moral considerations and restraints are overborne by it. Men are always irresponsible when they act in masses. Conscience belongs to the individual, and when all individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any scheme by which it could be avoided. But, in the name of God and all that is sacred, I protest against the doctrine that every man shall be what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident is it that the party discipline of our country, irresponsible as it is, and must be, sweeps like a maelstrom around the personality of our people, engulfing men and churches in its dismal vortex! Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the Spirit of God—it is their duty—their party is most assuredly to be the salvation of the country—the voices of the multitude and the chief priests prevail, and Christ is crucified!

The preponderant influence of Slavery, in the institutions of our country, is a powerful cause of the result we are deploring. With a population inferior to that of the Free States, and rapidly decreasing, it is yet demonstrable that Slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of State in our country, since the adoption of the Constitution, showing that, in the highest grades of office, at least five-sixths of the incumbents have been from the slaveholding States! I laid the record down with feelings of indignation, shame, and grief, that I cannot find words to express—indignation that the lordship of Slavery has asserted so effectually the lordship of office—shame that we have suffered it to be so—grief at the discovery that Slavery is the characteristic and dominant power of our country. It was no relief to remember that Virginia, the breeder of slaves, a distinction at once cruel and infamous, has also been the chief breeder of Presidents—as little, that the national capital

has been, and still is, the great slave market of the nation—as little, nay less, that northern leaders have there conspired, for so many years, to stifle the prayer of freedom in the halls consecrated to equal rights and human liberty. O, my country! hang thy head and blush over this desecrated name!—a name which thou hast emblazoned before mankind, but hast made a fiction at home, in thy republican slavedom!

Slavery being thus predominant in the politics of our country, they have grown as irresponsible, as destitute of conscience, and remote from the fear of God, as slavery would require. The moral deterioration of which I have complained here at the north, has been visibly due, in no small degree, to the assimilating power of a southern influence. Slavery, as such, has no principle—it loosens all the evil passions of human nature. Its law is human will. The style of southern politics has accordingly been signalized by irresponsibility from the first. And the south has been steadily travelling northward, bringing its license with it, expelling the ancient time when merit reigned among us, and making us familiar with the lawless spirit of political adventure and rapacity. Our evil communications have corrupted our good manners; till now, the separation of politics from the fear of God and the constraints of moral obligation, is become national in our people.

*Rev. Dr. Bushnell.*



REPORT OF THE BOARD OF MANAGERS OF THE REFORMED PRES-  
BYTERIAN TRACT SOCIETY, CINCINNATI.

Since the organization of the society, it has been the constant desire of the board to carry out the design for which the society was organized. The object which the society in its organization proposed to accomplish, was 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. The board being fully convinced that the press is the vehicle of thought, and that our age is devoted to reading, made vigorous efforts, in view of the late presidential election, to exhibit our political principles. In March, 1848, they published 2000 copies of Tract No. 1. This Tract, consisting of eight pages, was entitled, "Wicked Rulers a Great Evil." It clearly exhibited the duty of nations to be governed by Bible principles in their national capacity. It showed the evil of wicked rulers, and demonstrated that this nation, since its organization, has entirely neglected the divine command, "Choose ye able men, such as fear God, men of truth, and hating covetousness." This Tract was distributed through the city generally, and by the benevolent exertions of the members of the board of inspection, and others, it was circulated through different parts of the state. In February, 1849, the board succeeded in publishing 2000 copies of Tract No. 2. The object the board had in view in publishing this tract, was to call the attention of the people of this country to the covenants of our fathers, and, in obedience to the divine injunction, plead with them to put away their iniquity, and return to God. The board have made the condition of the Catholic population of this city a particular subject of inquiry. In November, 1848, they appointed three of their number a committee to inquire into their situation, and report. Mr. Williams, the chairman of that committee, presented an able report, which has since been published in the "New Concord Free Press." Two colporteurs have been appointed to distribute Tract No. 2, and to solicit donations to

the society. It was the desire of the board to publish a number of tracts, had the funds of society enabled them so to do; but the fewness of our numbers, a large part of whom are connected with the seminary, and our limited means, prevented the board from spreading the principles of the Bible so extensively as they wished. The present condition of the society is favourable. A number of copies of Tract No. 2, remain yet to be distributed, and though our numbers are few, yet they are united and energetic, and with the blessing of God upon their labours, they still hope for success. The funds of the society at present are limited. From the report of the treasurer, it appears that the whole amount which he has received from the members of society and other sources, is twenty-five dollars and ten cents. The cost of publishing Tract No. 1, was twelve dollars; of Tract No. 2, twelve dollars and eighty-five cents, leaving a balance of one dollar and twenty-five cents in the treasury. Could the society obtain the assistance of auxiliary societies, its sphere of usefulness would be greatly enlarged. When the type is set, the printing of six thousand copies would cost little more than the printing of two thousand; and if the four thousand copies were divided among the different societies, and let each minister and licentiate who is going to travel, take a number of copies and distribute them among the people where he labours, the board are fully convinced that the design for which the society was organized, would be more efficiently promoted. All which is respectfully submitted by the board.

DAVID M'KEE, *Sec'y.*

#### PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery met April 10th, at 10, A. M., in Wilkinsburgh. R. B. Cannon chosen Moderator, and T. Sproull continued Clerk. The Salt Creek Congregation petitioned for the moderation of a call, but their connexion with their former Pastor, Rev. Robert Wallace, still continuing, Presbytery deferred action on the case till its next meeting. Petitions from the congregations of Miller's Run, Monongahela, Union, Pine Creek, and Pittsburgh, asking a rescinding of the resolutions of last Synod, on the Deacon question, and a return to constitutional law, were presented to Presbytery for transference to Synod. Transferred. A petition from Brooklyn and North Washington on the same subject, and complaining of the manner in which the Seminary is conducted, and the doctrines taught—not having come through the session, was returned to the petitioners.

Messrs. Levi B. Purvis and John B. Williams, candidates for licensure, having been, by indisposition, prevented from committing their pieces, their manuscripts were put into the hands of a committee, consisting of Rev. John Galbraith, John Wallace, A. M. Milligan, and Elder James Gemmil, for examination.

Mr. Williams' Exercise and Additions, and Mr. Purvis' lecture, with a few criticisms, were unanimously sustained, and Mr. Purvis' Exegesis was, after some examination, at his own request, returned to him to be perfected.

Specimens of improvement were delivered by R. C. Gibson, Joseph Hunter, and D. M'Kee, and with some criticisms, were considered as highly satisfactory by the Presbytery.

The Literary Institutions in Wilkinsburgh were under consideration

the greater part of the second day's session. Presbytery inquired of the several congregations what had been done in the matter—the reports from nearly all the congregations were very encouraging. Presbytery resolved that while the buildings are in process of erection, the schools be started as soon as practicable. Rev. Sproull, A. M. Milligan, and Elder H. Boyd, were appointed a committee to superintend this matter. Rev. Moses Roney was chosen to preside over these institutions. Rev. T. Sproull and A. M. Milligan were appointed as agents of Presbytery to go east and raise funds to assist in the erection of buildings. Presbyterial report read, amended, and adopted. A call from Cedar Lake on Rev. J. Love, having laid on Presbytery's table since last meeting, and Mr. Love not appearing to act upon it, was pronounced dead. Adjourned to meet in Allegheny on the first Tuesday of October next, at 10 o'clock, A. M.—*Communicated.*

### Foreign Correspondence.

#### *Kilmarnock—Dean Castle—Fenwick—Lochgoin.*

Having spent the Sabbath in Glasgow,\* I set out on Monday, Sept. 25th, by railway, for Kilmarnock, to meet Rev. Dr. Peter M'Indoe, pastor of the Reformed Presbyterian congregation in that town,† and to carry out an arrangement previously made with him to visit together some of the interesting localities in Ayrshire. The day was favourable, and at an early hour we left Kilmarnock for Lochgoin, distant, towards the east, about ten or twelve miles—Mrs. and Miss M'Indoe accompanying us. Just beyond the town, we passed Dean Castle, or what remains of it, a little to the right of the road. This castle, which I afterwards visited, was long the residence of the Boyds, lords of Kilmarnock; its last noble occupant was that lord Kilmarnock who was executed in 1746, on Tower Hill, for his share in the mad attempt of the young Pretender to dethrone the house of Brunswick. The castle is still nearly entire, and must have been a very strong, and by no means inconvenient residence—in this respect excelling most of the dwellings of the feudal barons of olden times. In the persecuting times, this castle was occupied occasionally by companies of troopers ready to sally forth and attack the covenanters, particularly around Lochgoin.

\* In the forenoon, I preached for Dr. Bates; in the afternoon, I worshipped with Dr. Symington's congregation, and had the pleasure of hearing a discourse by the Rev. Mr. Gould, of Newton Stewart, Dr. S. having exchanged with him for the purpose of preaching a martyrs' sermon at Wigton, at the invitation of the committee of the inhabitants, appointed to make arrangements for the erection of a suitable monument in memory of Margaret Wilson and Margaret M'Lauchlan, who were drowned in Wigton Bay, May 1st, 1684, and the intention was to have the sermon preached in the fields near the place of their martyrdom. A great multitude gathered, but the day being stormy, the services were held in the parish church, where some two thousand, not half the audience, assembled, the remainder took refuge in the Seceder church, expecting that the Dr. would repeat his discourse the same afternoon. This he could not do. Three other martyrs lie in the grave yard of Wigton. Dr. Symington was much struck with the spirit of the people, their evident interest in the martyrs and their contendings. I much regretted that it was out of my power to visit Galloway, a district hallowed by so many recollections of piety and of suffering.

† This was formerly the congregation of "Crooked-holm," so called from the small village in which the church was formerly located, about a mile and a half south of Kilmarnock, where is still the small building once occupied by the congregation. It is now vacant. Mr. Brown was Dr. M.'s predecessor.

For me, one small apartment had a peculiar interest. It is situated in the north-western angle of the larger building,\* and is now used as a pantry or cellar for milk, &c. It is about ten feet in length, and three or four in breadth, separated from the apartments above by a ceiling four feet in thickness. The outer wall, through which an entrance has been broken, is about three feet thick. Before this door was opened, which was only a few years ago, the only entrance to this vault was by a narrow opening in the ceiling, through which one person could descend or be let down—the only light that ever visited it, was by a narrow aperture high up in the wall. This was once the dungeon of the castle, and, no doubt, in this living tomb many a victim has pined away in darkness and solitude. Of one victim we have some knowledge, a female, a Covenanter. The dragoons were pursuing a fugitive—Capt. Paton, if I mistake not. He fled through her open cottage doors and made his escape. Balked of their prey, they seized the unhappy mistress of the cottage, dragged her away to Dean castle, and thrust her into this gloomy cavern, and, tradition says, that she was never released, but perished there among filth and vermin.

Beyond the castle, some five miles from Kilmarnock, we passed through the village of Fenwick, (pronounced Finick or Fenick,) well known in covenanting times. Here William Guthrie was long the parish minister, and so popular were his ministrations, that many persons came from a distance and settled in his neighbourhood, that they might enjoy the benefit of his ministry. To not a few of them Mr. G. gave permission to erect cottages upon the glebe grounds. When times changed, these were driven away, and their humble tenements thrown down. The parish kirk, the same in which Guthrie ministered, still stands. In the trying times the men of Fenwick were always among the first, and the most courageous. Their flag—of which more presently—was unfurled at Drumclog, and, perhaps, at Bothwell. The village, like most that I saw in Scotland, consists, principally, of one long, narrow, winding street, the houses, on either hand, generally low, and mostly thatched, with occasionally one of greater dimensions and better materials. There was not wanting, however, an air of peace and contentment, though certainly not of any great abundance.

Lochgoin lies high up among the heathery hills, which here come down to within ten miles of Kilmarnock. To reach it we turned off the main road to the right, some three or four miles beyond Fenwick, and following a very winding cart road through the fields, soon came to the comfortable farm-house of Mr. Samuel Howie, usually styled, from the name of his farm, "Drumtee." Here we had fairly reached the upper moorland regions, where grain, even oats, is cultivated with difficulty and some uncertainty. "Drumtee" had but just commenced, and it was September 25th, the cutting of his small crop of oats, and to my eye it seemed, even then, to be far too green. He told me he could wait no longer lest the frost should overtake it. Ten days before, the farmers in West Lothian had finished their harvest. However, grain is not much of an object with these farmers: they raise sheep and cattle, and make large quantities of butter: the latter on farms favourably situated. At the very highest elevations, as at Lochgoin,

\* The castle consisted of two distinct buildings, both of which remain.

their entire attention is bestowed upon the raising of sheep. Of course the farms are large, in fact they vary from seven or eight hundred acres to three thousand, and even more, the rent being so much for the whole, not so much per acre, as in the fertile lowland farms.

The face of the country all through these moorland districts, is rolling, the hills barren of shrubbery; the whole, without exception, unless where small portions have been brought under cultivation, covered with heather and bent, with various hardy grasses, which at a distance present an appearance not unlike green velvet. Occasionally, however, there are deep moss hags, presenting deep black gullies, through which the waters percolate freely. The whole surface was, at the time of our visit, thoroughly saturated with moisture. The season had, indeed, been unusually wet, but it is a dry time when the moors can be traversed dry-shod.

From Drumtee, we set out on foot, under the guidance of Mr. Howie, for Lochgoin, which was still distant two miles, and these, as Mr. H. remarked, "not measured," up still higher, and, of course, in a more inhospitable climate. We went on foot, as there is no carriage road, and scarcely a cart road, particularly in a wet season. In fact we found, on arriving at the farm house, that not even a cart had passed either in or out during the past season. Our task was no easy one. However, our destination was in sight, and by dint of wading and leaping, we finally succeeded, the ladies not excepted, in overcoming all obstacles, and entered the far-famed refuge and home of the persecuted. It stands upon the summit of a ridge running, as near as I could judge, north-west and south-east. Just below the summit, towards the north-east, is the Loch from which the farm derives its name, a beautiful sheet of water, and of considerable extent. Towards the north and east, are other similar hills, some still higher. On the south, some six or seven miles, we could plainly descry Loudon hill, with its singular, black, and beak-formed top, and beyond it again, the elevated range to the south of the Irvine water. Far to the west, we could get glimpses of the hills near the coast, and could even see, if I mistake not, the high peaks of Arran. Lochgoin is a lonely residence, the most lonely I ever saw, except Priesthill, which I afterwards visited. No sound of busy life ever reaches its solitudes, except what is connected with their own humble dwelling and occupation.

The house is a one-story thatched building, perhaps sixty feet long; this including sitting room, kitchen, and office houses as they are termed: all exhibiting evident marks of age. In fact, part of the buildings are frail—so frail that it was feared the storm of the night before our visit, which had been unusually severe in this elevated region, would have brought it down in ruins. On entering, we passed through the kitchen into the sitting room in the west end of the house, and experienced no little satisfaction in repairing, with a lively peat fire, some of the damages of our journey. This done, we looked around us. The first object that met my eye, remarkable in such a place, was the library collected by John Howie, and used by him in compiling the immortal memorials of the worthies of Scotland. It contains about three hundred volumes, most of them choice works, some of them very old: one I remember printed in 1588. They have suffered greatly from the damp atmosphere of these bleak hills, and will soon, if they remain

where they are, be of no use whatever. We were next shown the memorials of the persecuting times still kept here. These are—1. The flag of Fenwick, which is of white, fine linen, about three yards long, and two broad, and in good preservation. In one corner is the figure of an open Bible, with the inscription, "The word of God." In the other corner are a crown and thistle, and as an inscription around the flag the motto, "Fenwick,—For God, country, and covenanted work of reformation." All these are drawn in red colours. The blank, it is thought, was meant for the word "king," then, for obvious reasons, omitted. 2. Captain Paton's Bible, the same that he handed from the scaffold just before his death. It is a small pocket Bible, printed in London in 1652, and very much resembling many of the Polyglot Bibles of our times. It was presented by his daughter's husband to John Howie. 3. Captain Paton's sword. This for some reason I did not see. 4. A drum and sticks, used by the Covenanters. They were, probably, at Drumclog, and are still in a tolerably good condition. 5. Several pieces of silver coin—in all thirty-five—which were hidden, and that so safely, that he could not himself find them again, by the great grandfather of the present occupant, during some sudden assault. They were found, accidentally, in 1812. In the garden, where there are a few unhappy fruit trees, is shown the recess in which John Howie was wont to pursue his labour of love, in reviving the names and the sufferings of the faithful.

Lochgoin is, and ever will be, an interesting spot to all who cherish the memory of the wanderers and the martyrs of the seventeenth century. Here they found refuge, and so far as it could be given them, shelter. In these rooms many a faithful, but watchful company assembled, sending out their watchmen to stand upon the artificial mound which still occupies the very summit of the ridge, and which I ascended, that they might not be attacked unawares by the dragoons of Dalziel and Clavers. Sometimes even *their* vigilance was at fault, and ere they knew, the dragoons were upon them. Nor is it only for these reasons that Lochgoin possesses unusual interest. It deserves to be remembered on account of the fact that for six or seven hundred years it has been occupied by one family, the family of the Howies, who beyond this trace their genealogy to the Waldenses. This is, indeed, a pedigree worth having! The present occupant of Lochgoin, is Thomas Howie, a son of John Howie, who with difficulty gathers a subsistence for himself and family off these wild hills, and his difficulties would be greater, were it not that the noble family of Loudon, to which this district belongs, are disposed, for his fathers' sakes, to deal leniently and kindly with him.

I next visited Priesthill.

J. M. W.

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#### AFFAIRS ABROAD.

The late foreign news, though important, has been unusually scanty in its details. Our summary is, of course, brief, and much of it about war.

**AUSTRIA.**—The Hungarian war still continues, and is conducted with no little vigour on both sides. The tide, however, has turned, and the advantage is now upon the side of the Hungarians, who have beaten the Austrians in some considerable battles. The latter are re-



treating, and will, to all appearance, be soon driven out of the country. The Russians have been beaten in Transylvania, by Bem, and driven, with the Austrians, whom they came to assist, into Wallachia, where the latter have been disarmed by the Turkish authorities.

**HUNGARY.**—We have stated, in the previous paragraph, that the Austrians have been beaten by the Hungarians. The following, which we find in the columns of a daily paper, will throw light upon the parties and their objects in this war.

“Quoting from an interesting English work now before us, upon the Austrian empire, published some years ago, we find that the kingdom of Hungary, an important part of the Austrian empire, comprehends Transylvania, Slavonia, Croatia, and Hungary proper. The whole now contain about 14,000,000 of people, consisting of Germans, various tribes of Slavonians, and Magyars. The Germans are probably less than 1,000,000, the Magyars, or Hungarians proper, about 5,000,000, and the remainder are Slavonians, divided into different tribes, called Croats, Slowacks, Rascians, Serbs, Wendes and Tshecks. The Slaves or Slavonians are of the same race with the Bohemians, Moravians, Poles, Russians and Polish Prussians, the *Sarmatians* of ancient Roman wars. The Magyars, or Hungarian aristocratic race, are of Asiatic origin, who broke into Europe in the tenth century, from the eastern and northern regions of the Caspian Sea, the descendants of the Huns of the fifth century. For fifty years past, the Austrian government has been endeavouring to suppress the tyranny of this race, and to emancipate the Slavonic peasantry or serfs; and it had gradually reduced them till the late European Revolutions. The final blow to them was given by the Magyars themselves, who, by an act of their own legislature, or diet, a body which has existed for nine centuries, on March 18, 1848, abolished all feudal rights and distinctions, and placed the whole population of Hungary on equal ground. The present war, in which the whole population are united, was provoked by the attempt of Austria, in making its new constitution, to abolish the separate government of Hungary, and consolidate the country with Austria. This attempt will probably be resisted by the Croats and Slavonians proper.”

**ITALY.**—1. *Naples and Sicily.*—These are at war. The Sicilians have, so far, been beaten. The parties are greatly embittered against each other. The slaughter has been dreadful. Both are popish powers. It is a struggle on the part of Naples to maintain its authority over Sicily, which is set upon being an independent kingdom.

2. *Sardinia.*—The Sardinian army has been thoroughly beaten by the Austrians, under Radetsky. Three battles were fought—the last very bloody. Charles Albert has abdicated in favour of his son, and an armistice has been entered into. 3. *Rome.*—After the defeat of the Sardinians, there was little prospect of the Romans—and, we may add, the Tuscans—maintaining their newly-acquired liberties. With Austria on one side, and Naples on the other, the Roman Republic was in extreme danger. Its fate has been sealed, for the present, by the unexpected intervention of France in favour of the Pope! For this has been done—the Assembly by a vote of 338 to 131, agreeing to the ministerial proposition to that effect. A fleet and army have been actually sent to Civita Vecchia for the purpose of taking possession of the Roman territories. England—so Lord Lansdowne stated in the house of Lords—looks on this movement with approbation. Rome will probably submit without a struggle. If she fights, she will be conquered. But what a spectacle!! The head, as he claims to be, of the church, raised at the point of the sword, upon his throne in the Vatican! He will not hold it long.

**IRELAND.**—We take the following significant fact from an article by Dr. Dill, defending the Presbyterians of Ireland from the charge of

want of liberality in their contributions for church purposes. The statement, coming from such a source, may be relied upon. He is contrasting the population of Scotland and Ireland as to wealth.

“In the County Down, the richest in Ulster, while there are only 1508 farms above thirty acres each in extent, there are no less than 29,609 below it; 14,000 of these consisting of from one to five acres! Such is the state of Ulster’s richest country. And yet men rolling in English wealth will taunt such a population with stinginess, to whom one pound would be more than one thousand to themselves, and the price of whose *wine* for one year would buy up all they possess in the world. Let Mr. Keats fancy himself a farmer on five acres; pay for these £7 10s. of annual rent, with about £1 more of taxes; support on this his wife and children, and then where will even he find means to pay a generous stipend? Now, one word on the commercial classes of both countries. Here the contrast is still greater. I have often heard it said that a few Glasgow merchants could buy up the entire commercial capital of the Presbyterians of Belfast.”

All accounts still confirm the great destitution in the south and west. The cholera is also making dreadful ravages in various parts of the island. It is in Belfast and the neighbourhood.

HAYTI.—Our readers are aware that Hayti is divided into two portions—the French in the west and the Spanish in the east. The latter, which since the expulsion of Boyer, has retained an independent position, has lately been assailed by Soulouque, the president of the Haytien Republic. So far, the attack has been successful. This war, being without the territories in which they reside, does not interfere with the operations of the missionaries.

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#### AFFAIRS AT HOME.

UNITED STATES SENATE.—Abolition has found a seat in the Senate in the person of Solomon P. Chase, the new senator from Ohio. Mr. Chase has long been a prominent abolitionist, and if his past life furnishes any guarantee for the future, will not be found wanting in his present high position.

UNION CONVENTION.—According to adjournment, in October last, the Convention of delegates from several branches of the Presbyterian church in the United States, held its second meeting on the 10th of April, in the city of New York. Delegates appeared from the Associate, the Reformed Presbyterian, (New Light,) the Associate Reformed Synods of New York, the West, and the South, the General Assembly Presbyterian, and the Reformed Dutch churches. A series of resolutions were passed unanimously. The fourth is as follows:

“That, in the judgment of this Convention, while the singing of God’s praise is an interesting part of religious worship, and while, for the present, it is left to the different churches to employ whichever of the authorized versions now in use may be most acceptable to them, the sacred songs contained in the book of Psalms are every way suitable and proper for that purpose, and any intimation that they breathe a spirit inconsistent with the gospel is to be regarded as a reflection upon their Divine Author.”

Rather tame, this. Psalmody is an “*interesting part*,” &c. True. But it is far more; and in such circumstances, a divine ordinance should not be put off with so feeble a word. “It is left to employ,” &c. Did the members of the Convention intend by this to *sanction* the use of Watts’ Psalms? If not, what does it mean? “Suitable and proper.” This, we presume, was considered a concession! And lastly, was it absolutely necessary to introduce a resolution as a basis

of union, that neither party should revile the Book of Psalms? If so, we would rather wait awhile. The fifth resolution is as follows:

“That, where it is practicable, without any surrender of principle, an interchange of ministerial services be recommended, and that the different churches pay respect to each others’ acts of discipline and sustain each other in all scriptural efforts to promote the good order, and to preserve the purity of the church.”

How will the Associate Synod like this, as applied to that body in the east whose members it suspended some few years ago?

We repeat what we have before said of similar efforts—that we have no faith in them. The large and popular bodies make no sacrifice, even of their errors, and mean to make none in prosecuting these unions. The smaller bodies are expected to sacrifice, and in so far as they go along with these efforts, do sacrifice truth and right, and their own grounds of separation from the larger denominations. In the entire series of resolutions, there is nothing yielded by the larger bodies, unless their saying that it is proper to sing the scripture Psalms, and that they will not “reflect upon their Author,” be another concession, while they have obtained from the representatives of the smaller bodies an implied sanction of their use of “Imitation Psalms.”

**THE COLONIZATION SOCIETY.**—This Society is putting forth new efforts. It has never been more active. If it aimed at no more than planting a colony on the coast of Africa, none could object to it; that is, provided, it sought to take away only those who *preferred* to leave their country. But this, we are constrained to say, is but a small part of its aims. Indeed, it proceeds, in all its reasonings that we have any knowledge of, upon the principle that this is not the coloured man’s country; that he cannot remain here with any prospect of comfort and honour to himself, or benefit to the country. We have had our attention called to this subject at this time by the fact that a large and spirited meeting of the coloured people of New York, held a week or two since, has most emphatically repudiated, as they did fifteen years ago, the whole scheme. They claim this to be their country, and will sanction no *such* scheme of colonization. In the words of Frederick Douglass, at that meeting,

“The fundamental, and—as Daniel Webster would say—the everlasting objection to Colonization is this; that it assumes that the coloured people, while they remain in this country, can never stand on an equal footing with the white population of the United States. This objection, I say, is a fundamental one; it lies at the very basis of this enterprise; and, as such, I am opposed to it, have ever been opposed to it, and shall, I presume, ever continue to oppose it. It takes the ground that the coloured people of this country can never be free, can never improve here; and it is spreading throughout the country this hope-destroying, this misanthropic doctrine, chilling the aspirations of the coloured people themselves, and leading them to feel that they cannot, indeed, ever be free in this land.”

But Douglass opposes in toto the emigration of the coloured race, for what reason the following extract will tell:

“The slaveholders are sleeping on slumbering volcanoes, if they did but know it; and I want every coloured man in the South to remain there and cry in the ears of the oppressors, ‘Liberty for all or chains for all.’ I want them to stay there *with* the understanding that the day may come—I do not say it *will* come, I do not say *that* I would hasten it, I do not say that I would advocate the result or aim to accomplish or bring it about,—but I say it *may* come; and in so saying, I only *bag* myself upon the doctrine of the Scriptures, and upon human nature, and *speaking out* through all history. ‘Those that lead into captivity shall go into captivity. Those that take the sword shall perish by the sword.’ Those who have trampled upon us for the last

two hundred years, who have used their utmost endeavours to crush every noble sentiment in our bosom, and destroy our manly aspirations; those who have given us blood to drink for wages, may expect that their turn will come one day. It was in view of this fact that Thomas Jefferson, looking down through the vista of the future, exclaimed: 'I tremble for my country when I reflect that God is just, and that his justice cannot sleep for ever.' He saw even through the distance of time through which he looked, down beyond the present to a future period, when the spirit of liberty and manhood would lead the slave to bare his bosom and struggle in his chains for freedom, as was illustrated by the fathers of '76; and seeing this he said, 'I tremble for my country.'"

Some may favour Liberia as likely to do good to Africa. It *may*, at some future period; for the most nefarious schemes are overruled, in the providence of the Messiah, for good. However this may be, we must judge it on other principles;—so judging, we have no hesitation to endorse the condemnatory sentence passed upon it by the New York meeting.

**THE ANNIVERSARIES.**—This is anniversary week in New York—the second week in May. We are able to furnish only one or two notices of the doings of the various benevolent societies, for the last year. 1. *The Methodist Episcopal Church Missions*,—

"From the detailed annual account of the progress of the missions, by the secretary, it appeared, that the receipts for the year ending on the 1st instant, at the offices here and at Cincinnati, amounted to \$84,045; the disbursements within the same period, to \$102,490; the balance in the treasurer's hands, \$3,256, and the expenditures \$18,894 more than the twelve months' income."

2. *The Presbyterian Church Missions*,—

"Among the Choctaw, Chickasaw, Creek, Seminole, Iowa, Otoe, Omaha and Chippewa Indians, eight ministers of the gospel, one physician, one native licentiate preacher, five male and five female teachers, one farmer, one carpenter, and the wives of the missionaries; about 300 scholars, of whom 200 are in boarding-schools; 63 native members reported in connexion with the churches. In west Africa, three ministers of the gospel and two teachers; schools at three of the stations; church at Monrovia. In North India, three missions—the Lodiana, Furrukhabad and Allahabad, with nine stations; twenty-five ministers of the gospel, one of them a native, and most of them married; and seventeen native converts employed as catechists and teachers; two printing-presses, with book-binderies and fonts of type in four languages, from which upwards of 10,000,000 pages of the Holy Scriptures and religious tracts were sent forth during the year ending November 1, 1848; scholars, about 1200, of whom 150 are supported by the missions, and about 600 more are in schools of a higher order; churches at several stations, and 112 native church members reported. In Siam, two ministers of the gospel, both of them married, and a physician. In China, three missions, one of them unoccupied at present; nine ministers of the gospel, one physician, one superintendent of the press; about 100 scholars, of whom 60 are supported by the missions; church at Ningpo; printing press, with moveable metallic types, from which about 4,000,000 of pages of the sacred scriptures and religious tracts were issued. Among the Jews, two ministers of the gospel. In papal Europe, efforts made to promote the spread of the gospel, by sending moneys to approved persons in France and Geneva, to be expended for that purpose.

*Summary.*—Missions in seven general fields of labour, namely, the Indian Tribes, Africa, India, Siam, China, Europe, and the Jews; ministers of the gospel, 49; physicians, three; licentiate preachers, 2; male and female teachers, 12; carpenter, farmer, &c., 4; native Christian teachers and catechists, not fully reported; schools at most of the stations; eleven churches; printing presses at four stations; the returns of the European missions not included.

**THE SEASON.**—The season is very backward. The western rivers, —the Illinois, the Wabash, the Mississippi—have risen to a great height, doing immense damage. Cholera has spread its ravages, and still does, from New Orleans up the western waters, and throughout Texas and Louisiana especially. The frost in April cut off the crops and blossoms in the south. These calamities have, so far, affected chiefly the slaveholding states.

## NOTICES OF BOOKS.

IS CHRISTIANITY FROM GOD? or a Manual of Christian evidence for Scripture Readers, &c. By the Rev. John Cumming, D.D., minister of the Scottish national church, London. 18mo. pp. 330. Philadelphia, *Presbyterian Board of Publication*, 1849.

The design of this work is excellent—to provide, in a limited space, an abstract of the evidence in support of the fundamental principles of all religion, and of the authenticity of the scriptures. It discusses such questions as these: Is the soul immaterial and immortal? Does creation prove the existence of God? Is a revelation from God to man probable and necessary? Is the Bible genuine and authentic? Is the Bible inspired? It then takes up the consideration of the Bible—its general characteristics—its alleged contradictions—its doctrinal difficulties, so called, and then elucidates particular texts cavilled at by opponents. As to the execution, we can, in general, commend it. The work is seasonable, and will be found a good help by those who are exposed—and who is not?—to the assaults of cavillers and impugners of the word of God.

THE PROVIDENCE OF GOD DISPLAYED in a series of interesting facts. 18mo., pp. 215. Philadelphia, *Presbyterian Board of Publication*, 1849.

The observation of providences is an important Christian duty. In this small volume there are upwards of eighty narrations, well told, and, generally, of an interesting character, and well calculated to awaken attention to this subject. It will be found an excellent volume to be put into the hands of children and youth.

MADAGASCAR AND ITS MARTYRS. A book for the young. 18mo., pp. 150. Philadelphia, *Presbyterian Board of Publication*, 1849.

Our readers have heard of the persecutions in Madagascar. This volume contains the best account we have seen of this island, its inhabitants, the labours, successes, and trials of the missionaries, the violent opposition with which the converts have had to contend, and, finally, and chiefly, their uncompromising fidelity amidst sufferings of the most trying kind—not a few dying cheerfully for the name of Christ. Enjoying, as we do, unbroken peace, we ought not to forget that persecution rages in other lands. The story of the martyred Malagazys should be widely circulated.

THE LITTLE ITALIAN BOY. By Cousin Mary. 18mo. Philadelphia, *Presbyterian Board of Publication*, 1849.

This is a fictitious narrative, designed to convey instruction regarding some of the tenets of Popery. We do not altogether favour this mode of indoctrination. The argument in this volume is, however, well managed, and many will, probably, read in this form what in another and less inviting they would pay no attention to.

THE KEY OF KNOWLEDGE taken away by the National Board of Education, with strictures, &c. A discourse of the Rev. Thomas Carlile, Pastor of the Reformed Presbyterian church, Rathfriland. 8vo., pp. 39. Belfast, 1849.

The controversy in reference to the national system of education in Ireland, has been reopened. The Presbyterian church in that country, as our readers are aware, has withdrawn its opposition to the system, on the alleged ground of concessions made to their wishes, by which its objectionable features were modified. Still, there has been some grumbling, and some open dissent among themselves, while the Reformed Presbyterian church and some others have maintained a consistent course—have constantly repudiated the system as unworthy

the support of a Christian and protestant people. This discourse handles the questions at issue in a manner highly satisfactory. We do not know how Mr. Carlile's positions can be met. We give one or two quotations—partly as specimens of the discourse, but chiefly because of their important practical bearing every where.

"We are told by one of the synod of Ulster's deputation, that the principles of the national system 'are two, and no more—1. *A united education* of all sects, so far as attainable; 2. *Non-compulsion* of one denomination to receive the religious instruction of another.' In our humble opinion, had the word *non-interference* been substituted for the term *non-compulsion*, the statement would have been more correct. In support of this *amendment*, we refer to Lord Stanley's letter and to the reports of the commissioners."

"The most scrupulous care should be taken *not to interfere* with the peculiar tenets of any description of Christian pupils." "By keeping clear of *all interference* with the particular religious tenets of any," &c.—\* The commissioners "desired that the children of all religious communions should be encouraged to attend the same schools for moral and literary instruction, *by having it guaranteed to them that their religious principles should not be interfered with.*"\*

"Thus the assembly are bound, and they have pledged themselves not to interfere with popery in national schools, and to refrain from directing the youth of the Romish communion to Jesus Christ as the alone Saviour and Mediator, or to His atonement and intercession as the only way of pardon and acceptance with God. And yet Mr. Johnston, in his sermon (p. 12,) designates himself, his congregation, and the church with which he is connected, 'the descendants of Knox.' 'We, the disciples of Christ, and the descendants of Knox, sign the bond of equality and fraternity with Rome! permit the suppression of the Bible,' &c. We presume that, were Knox now living, he would pronounce the assembly, in so far as their connexion with the board, and their engagement to let popery alone, are concerned, his degenerate offspring, if he would claim kindred with them at all. Just imagine John Knox pledging himself not to interfere with error! engaging to let popery alone! Just think, for a moment, of John Knox, in order to please popish priests, entering into an express stipulation to keep the Bible out of the hands of the Romish youth of his native land, and not to attempt to enlighten their minds in the knowledge of Christ and his salvation! Never was there a more unhappy allusion to the principles, and character, and conduct of Knox, to sanction a bad system, and an equally bad practice. To be convinced of this, and to know what were Knox's sentiments on the subject of *National Education*, we have only to refer to the First Book of Discipline of the church of Scotland, under the head 'Of Schools and Universities,' in the drawing up of which book of 'policie' John Knox was one of the ministers engaged. 'A certain time must be appointed to reading and learning of the catechisme, and a certain time to the grammar, and to the Latin tongue, and a certain time to the arts of philosophie, and the other tongues, and a certain time to that studie in the which they intend chiefly to travel for the profite of the commonwealth; which time being expired, we meane in every course, the children should either proceed to farther knowledge, or else they must be set to some handie craft, or to some other profitable exercise; providing alwaies that first they have further knowledge of Christian religion, to wit, the knowledge of God's law and commandments; the use and office of the same, the chief articles of their belief, the right form to pray unto God, the number, use, and effect of the sacraments, the true knowledge of Jesus Christ, of his offices and natures, and such other points, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any man to be admitted to the participation of the Lord's table; and therefore their principles ought and must be learned in the youth-head.'

"Such was Knox's system of *national education*. The children attending the Scottish national schools were regarded as immortal beings, having souls to be saved, and were trained for the church and for eternity, as well as for this world. And be it remembered, that Scotland was then just emerging from popery, and that the reformers had to contend against a numerous Romish party. And yet we do not find these noble patriots engaging to let popery alone in their national schools, nor pledging themselves to withhold the Bible and religious instruction from popish youths, because, forsooth, the priests might be offended."

“But suppose, for the sake of argument, we should admit that the Romanist parent has the right to forbid his children to read the Bible, and is invested with the authority, recognised by the board, and by presbyterian patrons and committees, does this right and this authority extend to every school to which their children may be sent in order to receive a secular education? Have such parents a right to command *in the school* what God has forbidden, or to prohibit what God has enjoined? Is the assumption of an unlawful authority on the part of Romanist parents to be recognised either by the board, or by presbyterian parents or committees in framing regulations for their respective schools? The parent has just as good a right, and as legitimate an authority, to command his children to steal as to prohibit them from reading the Bible. But what would be thought of the legislators of any land who would recognise such a right, and frame their laws accordingly? In both cases there is the recognition of a right and an authority which is illegitimate, which infringes upon the claims and commands of God the Supreme Lawgiver, and which is at variance with the best interests of the church and of civil society. If Romanist parents will keep the Key of Knowledge out of the hands of their children, is that any reason why patrons, committees, and teachers should do the same? Have such parents any right to control the managers of presbyterian schools in framing laws for these schools? or lead the latter to recognise an authority which is illegitimate, and subversive of the claims of the Supreme Lawgiver?”

MAN SAVED BY THE FOOLISHNESS OF PREACHING. An ordination sermon. By John Neil M'Leod, D.D., Pastor of the Reformed Presbyterian church, New York. 8vo., pp. 21. New York, 1849.

We have received a copy of this discourse, but do not know to whom we are indebted for the favour. It discusses from 1 Cor. i. 21, the question, “What is that preaching which, it is God’s pleasure, shall be the means of man’s salvation?” Replying that it embraces—I. “A distinct declaration of the great fact of the Christian system,” and, II. “The authoritative offer of salvation to sinners, and of comfort to believers by the qualified minister of Jesus Christ.” The doctrines presented under each of these general heads are orthodox, and the style, while by no means striking, is clear and intelligible. But why did the writer omit all allusion to the preacher’s duty to testify against social and national evils? The doctrine of Messiah’s headship is brought forward, but it is only in the abstract—the sermon does not contain, so far as we can discover, the least expression having the form or appearance of a testimony against the neglect of that principle either in church or state in our times, or of the duty of the messenger of Christ to witness against such neglect. In a discourse professing to hold up an outline of a Reformed Presbyterian minister’s field of discussion, this is a serious defect.

We must add another inquiry? How could the preacher style the handful over whom a pastor was that day ordained in Ryegate, “*The Reformed Presbyterian congregation of Ryegate?*” Did he not know that *the* congregation from which these few had seceded was, and had always been in that place, and, what is more to the purpose, that they had continued to hold the principles to which Mr. Wylie, (now Dr. Wylie,) pledged himself, when ordained fifty years before, in that “*same ancient building,*”—principles which the few to whom the preacher ministered had abandoned? Did he not know this? One of the worst features of the New Light organization, is the pertinacity with which it puts forward its claims to be, what it knows it is not, the Reformed Presbyterian church of M’Kinney and Gibson.

ARRIVAL.—The Rev. Mr. Morton has arrived in Boston, in the brig Speedwell, from Hayti. He speaks of the affairs of the country as being a good deal disturbed.

THE  
COVENANTER.

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JULY, 1849.

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MINUTES OF THE REFORMED PRESBYTERIAN SYNOD  
OF NORTH AMERICA. SESSION XXV.

*Philadelphia, 22d May, 7½ P. M.*

The Synod of the Reformed Presbyterian church having met, the Moderator delivered a discourse from Isaiah liii. 1, ("Who hath believed our report," &c.,) the subject assigned at last meeting. Immediately after sermon, Synod being constituted, was adjourned by prayer to meet tomorrow, 9 A. M.

*23d May, 9 A. M.*

Synod met, and was constituted by prayer.  
The members were ascertained as follows:

*New York Presbytery.*

Ministers.

James Chrystie,  
James Douglass,  
Samuel M. Willson,  
Moses Roney,  
James M. Willson,  
Andrew Stevenson,  
Samuel O. Wylie,  
James W. Shaw,  
James M. Beattie,  
Joshua Kennedy,  
Renwick Z. Willson,  
C. B. M'Kee.\*

Ruling Elders.

Andrew Bowden, 1st cong., N. Y.  
  
Matthew Mackie, Cherry St., Phila.  
James Wiggins, 2d cong., N. Y.  
William Brown, 2d cong., Phila.  
  
Wm. M'Leran, Ryegate and Barnet.\*  
John Renfrew, Conococheague.  
Alexander Shields, Craftsbury.  
Matthew Duke, Newburgh.  
David M'Alister, White Lake.  
James Shaw, Argyle.  
Hugh Glassford, 3d cong., N. Y.†

*Pittsburgh Presbytery.*

James Blackwood,  
Thomas Sproull,  
John Crozier,  
John Wallace,  
Thomas Hannay,

John Love, Camp Run, &c.,  
David Gregg, Allegheny and Pittsburg.  
James Patterson, Monongahela.

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† Marked thus \* appeared after the constituting of the court.

† Congregation organized since last meeting.



## Ministers.

John Galbraith,  
Oliver Wylie,  
  
R. B. Cannon,  
  
‡A. M. Milligan,  
‡R. J. Dodds.

## Ruling Elders.

Robert Dodds, Union, Pine Creek, &c.  
Thomas Dunn, Brookland, North Wash-  
ington, &c.  
James Gemmill, Greensburg & Clarks-  
burg.  
John M'Clure, New Alexandria.  
David Wallace, Salt Creek cong.\*  
James Cook, Little Beaver.  
James Henning, Wilkinsburg.

*Rochester Presbytery.*

David Scott,  
John Middleton,  
Samuel Bowden,  
Rev. Wm. L. Roberts, D. D.\* Hugh M'Gowan, Rochester.  
Hugh Crockett, Sterling.\*

*Lakes Presbytery.*

James R. Willson, D. D.  
J. B. Johnston,  
A. M'Farland,  
James Neil,  
J. C. Boyd,  
‡Josiah Dodds.  
Cornelius Jamison, Miami.  
Samuel Blackwood, Southfield.  
James M. Milligan, Beech woods and  
Garrison.

*Illinois Presbytery.*

James Milligan,  
William Sloane,  
J. J. M'Clurkin,  
James Wallace,  
J. W. Morton.  
John M'Clurkin, Elkhorn, Ill.  
Thomas Cox, St. Louis.

Absent, Wm. Neill, James Faris, Wm. Slater, James Love, Samuel Sterrit, Robert Hutcheson, and Robert Wallace through bodily indisposition.

It was moved by Mr. Stevenson that "the name of Rev. R. J. Dodds be erased from the roll of the constituent members of Synod, inasmuch as he has never been elected by any portion of the people to bear rule, nor installed by any court of the Lord's house to exercise rule." This motion was negatived, and Mr. Dodds' name kept on the roll. Rev. A. Stevenson and Jas. Wiggins dissented.

A certificate from the Eastern Presbytery of the Reformed Presbyterian church in Ireland, of the Rev. Robert Johnson, was laid on the table. Resolved that this certificate be received and his name put on the roll.

The Rev. James Chrystie was chosen moderator, Rev. J. M. Willson, clerk, and Rev. John Wallace, assistant clerk.

Resolved, that during its present sessions, Synod shall meet from 9 A. M. till 12 M., and from 3 P. M. till 6 P. M.

Rev. W. L. Roberts, D. D., appeared and took his seat. Adjourned with prayer.

‡ Introduced—having been ordained since last meeting of synod.

*Same Place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except R. J. Dodds, Robert Johnson and William Brown, who soon appeared: Hugh Crockett presented his certificate from session of Sterling congregation, and took his seat. Minutes of morning session read, amended and approved. Rev. Wm. Sommerville of the Presbytery of Nova Scotia and New Brunswick in connexion with the Reformed Presbyterian synod, Ireland, being present, was unanimously invited to a seat as a consultative member. Minutes of last sessions of Synod read and approved. The Moderator appointed the following standing committees. 1st. Unfinished business, M'Farland, John Wallace and Jamison. 2d. Discipline, Scott, S. M. Willson, and Renfrew. 3d. Presbyterial reports, Sproull, Roberts, and Gemmill. 4th. Signs of the times, S. O. Wylie, Sloane and J. M'Clurkin. 5th. Foreign correspondence, J. M. Willson, James Blackwood, and Shields. 6th. Theological Seminary, J. Milligan, J. B. Johnston, and Dunn. 7th. Finance, S. Bowden, A. M. Milligan, and Mackie. 8th. Presbyterial records: *New York Presbytery*, O. Wylie, James Wallace, and Love. *Rochester Presbytery*, R. Z. Willson, Cannon, and Duke. *Pittsburgh Presbytery*, J. Kennedy, J. Middleton, and James Shaw. *Lakes*, J. W. Shaw, Crozier, and Cook. *Illinois Presbytery*, Galbraith, Beattie, and Samuel Blackwood.

It having been stated to Synod by Rev. D. Scott that the Rev. J. W. Morton, missionary to Hayti, had in a very public manner declared his adoption of views in regard to the day to be observed as the Sabbath contrary to those taught in our standards, viz., that the seventh day of the week, and not the first, is to be *observed* as the day of rest—therefore,

Resolved, that a committee of three be appointed to deal with Mr. Morton, and to report such a course of action as it may deem proper in his case to-morrow at commencement of afternoon session. Committee, D. Scott, S. M. Willson, and Thomas Dunn. J. Milligan added by motion. Inquiry having been made as to Mr. Morton's standing in the mean time the Moderator gave as his decision, that Mr. Morton is not, under the circumstances, entitled to deliberate and vote in this court.

Papers were then received and numbered as follows:

No. 1, Communication from Scottish Synod. No. 2, Letter from Synod of Ireland. No. 3, Letter from Scottish Synod. No. 4, Report of Lakes Presbytery on Overtures. No. 5, Communication from Rev. W. Sloane. No. 6, Complaint of J. M. Willson against the New York Presbytery. No. 7, Libel by Rev. J. R. Willson, D. D., on Rev. J. Crozier. No. 8, Report of New York Presbytery. No. 9, Petition from Miller's Run congregation. No. 10, Memorial from members of Monongahela congregation. No. 11, Petition of Session of Pittsburgh and Allegheny congregation. No. 12, Petition from members of Union, Pine Creek, &c. No. 13, Memorial from Congregation and Session of Brookland, North Washington, &c.\* No. 14, Memorial on Slavery from ladies of Brookland, North Washington, &c. No. 15, Petition from Mr. Ardrie. No. 1, Relating to a matter and an individual not before this court, was not read, but was put on file. No. 2 read and referred to the Committee on Foreign Correspondence. No. 3 read and referred to same committee. No. 4 laid upon the table for the present,

\* These petitions, from 9 to 13, asked for the repeal of Synod's resolutions of 1847, on the subject of deacons.

without reading. No. 5 read and laid upon the table for the present. No. 6 read and referred to the Committee on Discipline. No. 7 read and laid upon the table for the present. No. 8 laid upon the table for the present, without reading, and the reading of presbyterial reports made the order of the day for to-morrow afternoon. No. 9 read and laid upon the table for the present. No. 10 read and laid upon the table for the present. No. 11 read and laid upon the table.

Adjourned with prayer.

*Same Place, May 24th, 9 A. M.*

Synod met, and was constituted with prayer. Members all present except M'Clure and John Wallace, absent by indisposition, and R. J. Dodds, Kennedy, and Middleton, all of whom soon appeared except M'Clure. David Wallace presented certificate from session of Salt Creek congregation, and Wm. M'Leran from the session of Ryegate and Barnet, and took their seats. Minutes read, amended, and approved. Rev. C. B. M'Kee appeared and took his seat. The assistant Clerk being absent by indisposition, J. W. Shaw was appointed assistant Clerk pro tem. Papers were received and numbered as follows: No. 16. Report of Illinois Presbytery. No. 17. Memorial of Andrew Stevenson and James Wiggins. No. 18. Complaint of Andrew Stevenson against session of Second Congregation New York. No. 19. Complaint of Andrew Stevenson and James Wiggins. No. 20. Libel by T. Hannay against J. M. Willson. No. 21. Petition from Salt Creek congregation. No. 22. Libel by T. Hannay against J. B. Johnston. No. 23. Memorial and petition of Rev. Robert Wallace and others. No. 24. Report of the Presbytery of the Lakes. No. 25. Memorial from First Congregation, New York. No. 26. Petition of session of First Congregation, New York. No. 27. Report of Pittsburgh Presbytery. No. 28. Declinature of Rev. Wm. Neil. No. 29. Treasurer's report.

No. 12. Read and laid upon the table. No. 13. Read and laid upon the table. No. 14. Read and laid upon the table. No. 15. Read and referred to the Committee on Discipline. No. 16. Laid upon the table without reading until this afternoon. No. 17. Read and referred to the Committee on Discipline. No. 18. Read and referred to same Committee. No. 19. Read and referred to same Committee.

Adjourned with prayer.

*Same Place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present except M'Clure, still absent by indisposition. Minutes read and approved: special committee on the case of Rev. J. W. Morton reported. Report accepted and adopted, and is as follows:

*Report of the Special Committee on the case of Rev. J. W. Morton.*

The committee appointed to confer with the Rev. J. W. Morton, report, That they have had a conference with Mr. Morton on the subject of the Sabbath; and that he adheres to the opinion avowed by him regarding the Sabbath, in a printed circular, addressed to members of this court.

Your committee, therefore, recommend that Synod proceed to try this case by libel. In accordance with this, they have proposed the following libel, and recommend its adoption. All which is respectfully submitted.

Philadelphia, 24th May, 1849.

DAVID SCOTT, *Chairman.*

Resolved, That the libel appended to the above report be sustained as relevant. It is as follows:

*Libel preferred against the Rev. J. W. Morton.*

Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept is a heinous sin and scandal contrary to the word of God, and the profession of the Reformed Presbyterian church founded thereon. (Acts xx. 7, "And upon the first day of the week when the disciples came together to break bread," &c.) (Shorter Catechism, "From the beginning of the world to the resurrection of Christ, God appointed the seventh of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.")

Yet true it is, that you, the Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port au Prince, Hayti, 17th January, 1849, did publish a circular in which you upgned and denied that the first day of the week is the Christian Sabbath, which being found relevant and proved against you, you ought to be proceeded against by the censures of the Lord's house.

The Clerk was directed to serve a copy of the libel upon Mr. Morton, accompanied with a citation to appear to answer to the same tomorrow afternoon at the commencement of the sessions. Before passing this motion the court had been informed by Mr. Morton that he would be in readiness for trial at this time.

Papers received. No. 30. Report of Presbytery of Rochester. No. 31. Memorial from St. Louis congregation. No. 32. Memorial from Waukeshaw congregation. No. 33. Memorial from Brookland, Washington, &c. The order of the day was called for, when, on motion, the reports of Presbyteries laid upon the table were taken up. No. 8. Report of New York Presbytery read and referred to Committee on Presbyterial Reports. It is as follows:

*The New York Presbytery respectfully report to Synod.*

That since the last meeting of your reverend body the dispensations of Divine Providence to us have been varied. We have still reason to sing of mercy and of judgment.

In our widely extended bounds some interesting changes have occurred. In November, 1847, Rev. James Douglass was installed in the pastoral charge of Bovina congregation, among a people with whom he was intimately acquainted. In December, 1847, Mr. William Acheson, formerly reported as a student of theology, was licensed to preach the everlasting gospel, and continued to labour in our congregations till the May following, when at his own request he was dismissed to the presbytery of Pittsburgh.

In October, 1848, the pastoral relation existing between the Rev. Mr. Roney and the Newburgh congregation was dissolved. The separation was painful to both pastor and people, but his continued inability, through ill health, to perform ministerial labour rendered it necessary for him to demit the charge, and Newburgh is now added to the list of our vacancies. In March, 1848, a third congregation was organized in New York city, chiefly of members in connexion with the second congregation. The new organization worships in the building formerly occupied by the second, and during last summer a new, substantial and very commodious church was erected by the second congregation; so that in New York city we have now three churches and three congregations.

At our late meeting, Messrs. John Little, and Samuel Carlisle, licentiates certified by the Reformed Presbyterian Synod of Ireland, were received under our care. To Mr. Little a call was presented by the third congregation New York, and by him accepted. Arrangements are now made for his ordination.

We have two students of theology, Messrs. James R. Thompson and William Thompson, both of the first year. The former attended the theological seminary during its last session; the latter studied under the direction of Rev. James Chrystie.

We have twelve ministers, eleven settled congregations, five vacancies, and some societies which might soon be enlarged if we were able to supply them with preaching. From one of our vacancies a call has been accepted. Two others have asked the moderation of a call. We respectfully urge this upon the attention of Synod, that in the distribution of supplies we may receive as large a portion as may be consistent

with the wants of other parts of the church, and the number of labourers at the disposal of Synod.

While we have enjoyed the ministrations of the word and the dispensation of sacraments in all our settled congregations, and our vacancies have shared with us in these inestimable blessings, and we have not been left without evidences of the Divine approbation, still we feel deeply the influences of that agitation by which the heavens and the earth are being shaken; we have drunk deeply of the spirit of this world, and apathy respecting the cause of Jesus prevails to a lamentable extent. We have not succeeded in carrying out within our bounds all your recommendations. Presbyterial visitation has not as yet been attempted. Nevertheless at our last meeting inquiries were formally addressed to pastors, and ruling elders of vacant congregations present, respecting the observance of pastoral visitation of families, diets for catechizing, and the oversight of the children of the church, which proved satisfactory. Little has been done respecting congregational schools. Domestic missions for want of labourers have not occupied that place in our proceedings which they merit. Ought not congregations to incorporate in their statistical reports the amount contributed for the seminary, and for domestic and foreign missions?

An examination has been made respecting the observance of the days of fasting, and of thanksgiving appointed by Synod, the answers to which were generally satisfactory. All which is respectfully submitted. By order of presbytery.

Philadelphia, 22d May, 1849.

JAMES CHRYSTIE, Clerk of Presbytery.

No. 16. Report of Illinois Presbytery read and referred to Committee on Presbyterial Reports. It is as follows:

*The Illinois Presbytery respectfully report:*

This Presbytery covers a territory of about four hundred and fifty miles in length, and about the same in breadth, measuring from the northern part of the recently organized congregation in Wisconsin to the southern boundary of the old congregation of Eden; and from the eastern extremity of the young congregation of Bethel in Iowa, to the eastern boundary of ecclesiastical organization in Indiana. When Zion lengthens her cords to the limits of our jurisdiction, even east of the Rocky mountains, the area of our presbyterial charge will be more than doubled. We have nine regularly organized congregations in these bounds, viz.: three in Indiana, three in Illinois, one in Missouri, St. Louis, one in Iowa, and one in Wisconsin. Another congregation ought to be, and we hope soon will be organized in Chili, and in the neighbourhood of Mount Sterling. Our vacancies then, you perceive, are about as numerous as our settled congregations; and over all that extended area of productive and pleasant territory, fast filling up, there are scattered families and individuals which might, by a Divine blessing upon judicious ministerial labour, be the nuclei of congregations as numerous as we now count. The Macedonian cry for help is loud and the prospect favourable. The west for two years back has been favoured with healthful and fruitful seasons.

Of course the current of emigration is strong. The bonds of old connexions are relaxed; large family connexions, pews, tombs, &c., which exert such an influence in old settlements, are here scarcely known, rarely felt. Another thing is very favourable for the promulgation of our principles, the inhabitants who have any intelligence, moral principle, or religion, are advocates of universal liberty. The circumstance that some reckless characters are watching their opportunity to catch poor fugitives, to make gain by the price of blood, and others are willing to hide the outcasts, makes a kind of civil war among us all the time. The Covenanters have led the latter class, and when the business of hunting and enslaving innocent men becomes infamous, as we trust it soon will be, the denomination most active in teaching men its true character will acquire deserved celebrity. The scale is rapidly turning, abolition principles gaining ground every day: Covenanters, of course, are, as the only uniform and consistent advocates of that principle, coming into notice and respect. The forced construction of the Constitution as an entire Anti-slavery instrument, and the desperate efforts of the Liberty and of the Free Soil party, have been found untenable in theory, and unavailing in practice. The thinking and intelligent are beginning to see that the panoply of Christianity, of faith, and of testimony, is more powerful than the carnal weapons of policy and of party, and of course there is great need of an enlightened ministry to give organization to floating sentiment, and embodiment to principle and thought. We need here a ministry capable of reading, and of helping others

to read the current pages of passing events, prompt to understand, and forward to explain the signs of the times. We need men whose senses are exercised to discern between good and evil, and who can mingle with society in order to promote its sanctification. We need men who will be forward and ready to every good work, who can make at any time a temperance speech, an abolition speech, who can advocate the propriety of giving circulation to the letter and spirit of the Bible, and regard to the institution and solemnity of the Sabbath and the sanctuary. We want men who are willing to spend and be spent for the salvation of souls and of society, who are zealous for principle more than for sect, who are willing to co-operate with good men of every condition and of every name, to have practical reform carried forward, and the condition of the community ameliorated by the circulation of the sanctifying truth of the Bible, and Spirit of our covenant Lord, Sovereign, and Saviour. We need men, who, like the Wisharts, and Knoxes, and Melvilles of ancient times, and the Kings, M<sup>c</sup>Kinneys, and M<sup>c</sup>Leods of modern times, will strive to stamp society in all its departments with a mark of devotedness to Mediatorial authority as announced in the Scripture. Could we have labourers of the right kind, we have reason to expect, not only that the scattered remnant would be refreshed by the ordinances, and formed into societies and congregations, but also that a great region of country, which will soon teem with a numerous population, would be leavened by correct principles, and numbers be raised and prepared to form a part of the millennial church of better days approaching.

The only changes that have taken place in our bounds since we last reported are the installation of Rev. J. Milligan in Bethel congregation, Eden; the surrender of the Princeton congregation by Mr. M<sup>c</sup>Clurkin and the organization of a new congregation called Waukeshaw in Waukeshaw county, Wisconsin. We trust our feeble labours are somewhat blessed to edify the faithful, instruct the youth, the numerous youth of our congregations, who give comfortable prospects that they will be faithful and useful in their day. The accessions from without are not numerous. The greater part of those that come in from abroad or who have been bred in our vicinity seem more anxious to enjoy ordinances where terms of admission are not so stringent as with us, than to be in connexions that will make sacrifices for truth. The days of thanksgiving and humiliation have been punctually observed, presbyterial visitation of the congregations, and in general the forms of the house are according to the pattern, elders are in all the congregations, deacons in nearly all. There are none of our people known to us who deal in intoxicating liquor or use it as a beverage, but alas while we are somewhat careful to observe the forms of the house and of godliness, and do not deny the power, we lack very much the experience, and may say we have not yet attained, neither are we already perfect. We have a little strength, and are striving to have it increased. We need, as you see, a great addition of labourers in the very large field which we occupy, and we earnestly desire that you would furnish us as much help as you can spare. All which is respectfully submitted.

J. MILLIGAN.

No. 27. Report of Pittsburgh Presbytery read and referred to Committee on Presbyterial Reports, except so much as relates to the Theological Seminary, which was referred to the Committee on the Seminary. It is as follows:

*The Pittsburgh Presbytery respectfully report :*

That since your last meeting they have experienced much of God's goodness, loving-kindness and special care. His providences toward us have been mysterious, humbling and instructive. We have had tokens of his love, and evidence of his displeasure. The Lord has cast down, but not destroyed. He has wounded, but his hands have healed; and in seasons of great perplexity he has not suffered us to despond. Our persons, and families, and flocks, have been the objects of the Lord's special regard.

We have great cause of gratitude to the God of our fathers for the peculiar and inestimable spiritual privileges we enjoy. Our lines have fallen to us in pleasant places.

And the external providences of God have been no less favourable. The heavens have dropt down rain, the showers have fallen gently upon the earth, and it has yielded largely, not only to supply the need, but to reward the labour of the husbandman. Their barns are filled with plenty. God has not suffered the locust or the caterpillar to destroy the fruits of the ground. Nor has he sent the pestilence or the plague amongst us.

The cords of Zion's habitation have been greatly lengthened, and, we hope, her stakes have also been greatly strengthened within our bounds. Though we have experienced some diminution to our numbers by dismissal to co-ordinate courts, yet we have had a considerable accession to our constituent list.

At our first meeting, after the adjournment of Synod, our respected and esteemed father, the Rev. James Milligan, asked and obtained, in accordance with your direction, a certificate and dismissal to the Presbytery of Illinois. At a meeting of our Presbytery, shortly after, the Rev. J. W. Morton asked and obtained a certificate and dismissal to the New York Presbytery, Mr. Samuel Sterrett and Mr. Alexander McLeod Milligan having completed their course at the theological seminary, were licensed to preach the everlasting gospel. Shortly after licensure Mr. Milligan obtained a certificate and dismissal to the Presbytery of Rochester.

Mr. Sterrett continued to labour with great acceptance in our congregations and vacancies until the following spring, at which time the congregation of Beaver, Jackson and Greenville tendered to him a call, which he accepted, and on the 21st of June, 1848, he was ordained and installed pastor of that congregation. At the same meeting of Presbytery, Mr. Robert J. Dodds was licensed to preach the gospel.

Mr. Thos. McConnell, a student under our care, was, on the 27th of October, 1847, licensed to preach the gospel of the Son of God. He laboured for some months with much acceptance amongst our people; but we regret that his health has become so delicate that he has had to suspend his labours in God's vineyard.

In 1848, Mr. A. M. Milligan returned, duly dismissed and certified from the Presbytery of Illinois. A call for him, from the congregation of New Alexandria, was lying on the table of Presbytery, which, on the 4th of October, was presented and accepted, and on the 24th of November, 1848, he was ordained and installed to that congregation. Mr. Robert J. Dodds, the missionary elect, was, in accordance with an answer given to an inquiry made by the Board of Missions, and that he might be in readiness to enter upon the field of labour when required, at the same time ordained and solemnly clothed with the office of the holy ministry. The days of fasting and thanksgiving appointed by Synod have been carefully observed.

We have but three formally vacant congregations in our bounds. These are, Wilkinsburg, organized since your last meeting, Green, and Steubenville, and Warsaw, Montgomery, &c.

The latter places, though organized into a congregation, are more properly missionary stations. The congregation of Salt Creek, because of the advanced age and consequent infirmities of their pastor (Rev. Robert Wallace,) made application to Presbytery for a supply of gospel ordinances. No formal disjunction has been asked or granted.

The congregation has agreed to pay their aged pastor a certain sum during his life, and asked Presbytery to supply them to the amount of their requests, until they obtain an efficient pastor to distribute to them the bread of life.

We have fifteen constituent members on our list. Of these the Rev. Messrs. Hannay, R. J. Dodds, and Wm. Neil, are without pastoral charges. We have ten students of theology. Eight have been in attendance at the seminary during the past session, more than from all the other Presbyteries of the church, and Mr. Robert C. Gibson and Mr. Wm. F. George have had liberty to prosecute their studies according to their private convenience. We would suggest the propriety of Synod paying more particular attention to the difficulties of the institution, the manner in which it is conducted; and why it is not better supported? All our congregations have contributed of their substance to the support of the seminary or to aid the foreign and domestic missions.

We believe that among our people there is generally a laudable and becoming attention to the ordinances of God's house, and that their attachment to all divine truths is gradually increasing. They are generally steadfast in the faith. They manifest no disposition to abandon the attainments of our fathers, nor do they give any evidence of weariness with the salutary and scriptural restraints that the Reformed Presbyterian Church imposes upon her members. They all mind the same thing. They all walk by the same rule. They all evince an inclination to leave behind them neither hair nor hoof of the testimony and standards of the church. Whilst we have to lament the prevalence of every species of iniquity;—the holy name of God is most daringly profaned, the authority of his Son most wantonly contemned, and all the precepts, and invitations, and threatenings of the Bible despised and set at naught. The holy Sabbath is awfully desecrated, and rebellion, as the sin of witchcraft, pervades the land. Our people are in quiet resting-places. They are in the holes of the

rocks. They are not numbered among the nations. They are following in the footsteps of the flock. And the youth of our church manifest a laudable attachment to her distinctive principles, and generally at a commendable age espouse the cross of Christ.

At our meeting in October last, we had a peculiar token of God's goodness to the church. He put it into the heart of one of his stewards, to whom he has committed the care of large earthly possessions, to devote and consecrate a portion of his substance to the promotion of moral and religious purposes.

Mr. James Kelly, noted for his liberality and generosity, offered to Presbytery two tracts of land, adjacent to the village of Wilkinsburg, for the purpose of erecting male and female institutions. Presbytery accepted the offer, and measures are in progress for carrying the will of the donor into execution. Buildings are about to be erected for the accommodation of pupils, and it is the design of Presbytery to have these institutions in successful operation as speedily as possible. Over these institutions, which are designated Westminster College and Westminster Female Seminary, Presbytery has exclusive control. The choice of teachers, the books to be used in the course of education, and the conduct of the students, will be objects of special supervision. It is the design of Presbytery, as means may be developed, to enlarge and extend the course of studies in these institutions, until they become as extensive and profound as in the most commanding and popular seminaries.

In the goodness of God we enjoy largely of the legacy which Christ left to his disciples, "Peace I leave with you; my peace I give unto you." In all our congregations, peace prevails to a very desirable degree. We have but few cases of discipline, and those for offences not of an aggravated character. We have neither complaint nor appeal from any person within our jurisdiction to present for counsel or adjudication; nor have we a dissent or protest recorded in our minutes.

Whilst we would not assume the tone of dictation, we would respectfully suggest the propriety of very great caution in the passage of declaratory acts. We have not found them conducive to the peace and prosperity of God's heritage. If our Book of Discipline is obscure, or our standards defective, let them be amended legally and constitutionally. Let amendments be proposed and overtured to the subordinate courts, and obtain the sanction of the whole church before they are finally ratified and engrossed among our statutes. This we believe to be necessary before they become the law of the church. Declaratory acts are almost invariably taken for positive legislation, instead of being merely explanatory of the statute. They can be of no advantage in judicial proceedings, for a person violating the law of the church must be tried by the original statute, and not by a declaratory act. The number of declaratory acts with which your minutes are cumbered, and the frequency with which they have been passed at the late meetings of our supreme judicatory, we find to have a tendency to perplex the people and generate in their minds a suspicion that there exists a latent inclination to remove the ancient landmarks. Whilst it is our earnest desire to maintain and support by our influence, our prayers, and our feeble exertions, all the doctrines, the statutes, and practices that distinguished the Reformed Presbyterian Church when we embraced her testimony and standards, we desire no change in government, in doctrine or in practice. We do not wish to lay aside even the most external garment in which our mother is clothed, however old and unfashionable it may have become.

At the same time we claim the right to investigate, to consider, and even to doubt the correctness of acts which an accidental majority may pass. As far as our observation extends, they have always the effect of directing the minds of our people to the externals of religion—to occasion far more anxiety and deep concern in their minds about the *stripes* of their ecclesiastical uniform, than about the power of divine life in the soul.

From these considerations might we not solicit their reconsideration; should this be refused, we would earnestly plead with our mother not to increase their number. The days of Zion's bondage are not terminated. She must yet remain in the wilderness. She must wear her sackcloth a little longer.

Whilst kings and queens are abdicating their thrones, and the long established dynasties of the world are shaking to their centres, and God is apparently rising to shake terribly the earth, the strength of Zion is to sit still. So great are the commotions, the tumults and strifes, that pervade the nations of the earth, that the church of God is in danger, should she abandon her moorings and attempt to glide into the current of modern reform. The days in which we live are ominous. They are portentous of evil. Iniquity abounds, and the love of many waxes cold. God has a controversy with the



nations; his anger is kindling; the safety of Zion is to abide in her chambers until his indignation be overpast.

We look for better days. In the midst of the darkness with which we are encompassed, we would stand upon the outposts of Zion, and anxiously watch the dawning of a more glorious day. In the desolation of war, the revolutions effecting, and the contentions that exist throughout the kingdoms of Europe, we hear the sound of the wheels of God's chariot rolling in judgment, and crushing by their ponderous weight, the nations long since confederated against God, and in league against his Anointed, and the supremacy of his law. In the midst of the commotions that prevail, we hail as approaching the blissful period in which Satan shall be bound a thousand years; in which the mountain of the house of the Lord shall be established on the top of the mountains; in which the streets of Jerusalem shall be free from complaint, and the spouse of the Redeemer shall embrace her long-expected husband,—the desire of her soul,—the joy of her youth,—and the comfort of her years. The conflicts of the church will shortly be terminated. Let us hold fast that which we have, that no man take our crown. There are times of peace, and seasons of prosperity approaching. A few more suns shall have risen and set,—a few more years shall have rolled in their course; until we shall all be joined together in one eternal brotherhood with all the dispersed, but redeemed members of the family of God.

Let us leave that holy and beautiful house, where our fathers praised, in all its comeliness, its beauty and excellency, to our posterity, that they may rise and call us blessed.

JOHN WALLACE,

*Chairman of Committee.*

No. 24. Report of Presbytery of the Lakes read and referred to the Committee on Presbyterian Reports. It is as follows:

*The Presbytery of the Lakes would respectfully report:*

That we have held four meetings since last Synod. Through the mercy of our God we are still spared, and our numbers increase. Mr. Josiah Dodds, who at our last report had accepted a call from Beechwoods and Garrison, has been ordained and installed, Oct. 6, 1848. Our presbytery now consists of seven ministerial members. We have one licentiate, H. P. McClurkin, who was licensed to preach the gospel, April 20, 1848, and after having laboured with much acceptance in our bounds, has been lately dismissed to the New York Presbytery, at his own request. We have three students of Divinity, John French, N. R. Johnston, and James Saurin Turretin Milligan.

The state of religion among us, and of society around us, is not changed for the better since our last report. We have here little that is cheering to communicate; a lukewarm and worldly spirit, we fear, greatly prevails with us, and errors and immoralities abound and are on the increase around us.

The most of our congregations have been presbyterially visited since last Synod, ordinances are in general, as far as known to us, orderly dispensed, and regularly attended to, though little fruit appears. The days of fasting and thanksgiving appointed by Synod, have been observed throughout our bounds.

We have established under the care of Presbytery, a literary institution on Christian principles. It is located in Miami congregation, designated Geneva Hall. It is now in successful operation, having three teachers, and between forty and fifty students; and from the interest excited, not only in the church, but in the surrounding community, it is evident that in our bounds, Bible will soon supersede pagan literature.

We ask to be remembered in the distribution of licentiates; we need at least one labourer in our bounds. Our views of the overtures will be laid before you in another document.

Rev. J. C. Boyd is our Moderator, and Rev. Josiah Dodds, Clerk. That the Master of Assemblies may preside in your deliberations, is our earnest prayer. By order of Presbytery.

JOSIAH DODDS, Clerk.

No. 30. Report of Rochester Presbytery read and referred to the Committee on Presbyterian Reports. It is as follows:

*The Presbytery of Rochester beg leave to present the following report:*

The number of our ministerial members is four, all settled in pastoral charges. We have, besides, three missionary stations. In one of these, namely, Buffalo, a place of worship was erected last year, entirely by contributions from congrega-

tions under our care.\* The congregation of Lisbon, which has hitherto received aid from Presbytery's Mission Fund, is now, or will shortly be able to sustain itself.

Regular semi-annual meetings of Presbytery have been held since last Synod, which have been generally well attended. Rev. John Middleton is Moderator, and Samuel Bowden Clerk, for the present year.

We have under our care one student of Theology, William Milroy of York congregation, who has delivered before Presbytery two very satisfactory specimens of improvement. Joseph M'Cracken of the same congregation, has also applied to be taken under our care, but the Presbytery have not yet had an opportunity to examine and receive him.

In all our congregations peace prevails. In all of them there has been a steady and gratifying increase, as will be shown by the accompanying statistical report. Foreign and Domestic Missions have both received a larger share of attention than previously. In all our congregations the days of fasting and thanksgiving appointed by Synod have been observed.

As the number of unsettled ministers and licentiatees at the disposal of Synod is unusually large, we beg not to be overlooked in their distribution.

The overture on Covenanting is not considered satisfactory by us. The Queries for Presbyterial visitation sent down in overture not approved. We deem it best that Presbyteries should use their own discretion in the propounding of queries. All which is respectfully submitted.

S. BOWDEN, Clerk.

Rochester, May 2, 1849,

The Clerk was instructed to append the above note to that part of report relating to the church in Buffalo.

Resolved, That all papers relating to the Deacon question be referred to a special Committee, consisting of one minister and one elder from each Presbytery

No. 20. Read and laid upon the table for the present. No. 21. Read and referred to Committee on Presbyterial Reports. No. 22. Read and laid upon the table for the present. No. 23. Read and referred to a special Committee; J. M. Willson, O. Wylie, and D. Wallace that Committee. No. 14. Taken up and referred to same Committee. No. 25. Read, and with accompanying documents, referred to the special Committee of ten. Dr. Willson asked, and had leave to lay upon the table certain documents connected with No. 7. No. 26. Read and referred to Committee on Discipline. No. 28. Partly read and referred to Pittsburgh Presbytery. No. 29. Read and referred to Committee on Finance. No. 31. Read and referred to Committee on Presbyterial Reports. No. 32. Read and referred to same Committee.

Adjourned with prayer.

*Same place, May 25th, 9 A. M.*

Synod met, and was constituted with prayer. Members all present except M'Clure, absent by indisposition, and Gemmill and M'Kee, who soon appeared. Minutes read and approved—papers received and numbered as follows: No. 34. Protest and Appeal of Andrew Stevenson. No. 35. Protest and Appeal of Robert Boyd and others. No. 36. Report of Treasurer of Domestic Missions. No. 37. Communication from John Gray. No. 38. Protest and Appeal, by part of the Old Bethel congregation. The Moderator announced the special Committee of ten as follows: Pittsburgh Presbytery, T. Sproull and Samuel Henning; Presbytery of the Lakes, M'Farland and J. M. Milligan; Illinois Presbytery, Sloane and Cox; Rochester Presbytery, Bowden and M'Gowan; New York Presbytery, S. O. Wylie, and John Renfrew. Papers received. No. 39. Communication from Wm. Wylie. No. 33. Read and referred to Committee on the Seminary. No. 34. Read and referred

\* Contributions were received from abroad, which were appropriated towards the purchase of the lot.

to Committee on Discipline. No. 35. Read and laid upon the table. No. 36. Read and referred to Committee on Finance. No. 37. Read and referred to the Committee on Finance. No. 38. Read and laid upon the table. No. 39. Read and referred to the Committee on Finance.

The following papers were ruled out, not being transferred: petition from Wm. Temple and others, presented by J. Milligan, from persons in Illinois and Lakes Presbyteries, presented by Dr. Willson, from Joseph Scott, Miller's Run, by Rev. Thomas Sproull, one from J. Sterrit and others, and one from Thomas M'Elroy, by J. M. Willson.

Resolved, That to-morrow forenoon be observed as a season of fasting, humiliation, and prayer, and that the members of Synod will spend the usual hours of our forenoon meeting in appropriate religious exercises.

Resolved, That a Committee be appointed to arrange the order of religious exercises contemplated in the above resolution; James Wallace, Sproull, and Duke, that Committee. Mr. Roney brought before the court the fact of the decease of the late Rev. Thomas Donnelly, a constituent member of this court, whereupon it was

Resolved, That a Committee be appointed to prepare an appropriate minute for insertion in a suitable place in the minutes of Synod; Roney, S. O. Wylie, and J. Shaw are that Committee—R. Johnson, J. Milligan, and J. M'Clurkin added by motion.

Committee on unfinished business reported; report accepted and considered article by article for adoption. 1st. Item, Report on Historical part of the Testimony. While this item was under consideration, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present except M'Clure, still absent by indisposition. Minutes read and approved. Order of the day, viz.: the case of Mr. Morton called for, the libel was then read by the Clerk; when Mr. Morton having, in reply to the Moderator, answered that he was prepared for trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon, according to the rule provided for such cases, either to confess the charge or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by Divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavouring to prove the perpetuity of the law for the observance of the seventh day. While so doing he was arrested by the Moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the Moderator would consider disorderly and would not allow.

From this decision J. M. Willson appealed, when the Moderator's decision was unanimously sustained. Upon this Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as Missionary to Hayti be revoked.

Resolved, That inasmuch as Mr. Morton has now publicly declined the authority of this court, he be suspended from the exercise of the

Christian ministry and from the privileges of the Reformed Presbyterian church. The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

The court then resumed the consideration of item first of Committee on unfinished business.

Resolved, That a Committee be appointed to superintend the publication of another edition of Reformation Principles according to the last edition, said Committee to make the necessary corrections in dates, &c. At the request of Mr. Sproull he was allowed to take into his own possession the document prepared by him in continuation of the History of the church, and presented to Synod at its meeting in 1847.

On item second, inquiry was made as to the preparation of arguments on the doctrinal part of the testimony ordered at a previous meeting, when it appeared that Mr. Scott only had entirely completed the portion assigned to him. Mr. Chrystie's and Mr. J. M. Willson's had only in part been attended to. The Committee was continued to report at next meeting of Synod. Item third, Committee on Usury. This item was laid upon the table for the present. Item fourth, the report of Committee on "the duty of the church to baptized children." Laid upon the table for the present. On item fifth, Committee on overture on Covenanting, reported that the overture had been published—report accepted. On item sixth, hearing of reports of Presbyteries upon overtures on Covenanting, and on queries for Presbyterial visitation, was made the order of the day for Monday afternoon. On item seventh, inquiry was made as to the taking up of collections in congregations to liquidate debts due Professors of Theology, and to cover current expenses of Seminary. Collections, particularly for current expenses, had been generally attended to: in a few instances collections had been taken up for liquidating debt. On item eighth, report of Committee on Signs of the Times. The chairman stated his readiness to report. Hearing of report deferred.

The Committee on Devotional Exercises reported; report accepted and adopted, and is as follows;—

*The Committee appointed to arrange Devotional Exercises respectfully report:—*

That the Rev. Jas. Chrystie begin and preside during the time of Divine service. That Rev. Mr. Douglass, Rev. Wm. Sommerville, and Rev. Robert Johnson follow in order.

They also recommend Psalm cxxxiii. 1,—“Behold how good and how pleasant it is for brethren to dwell together in unity,” as an appropriate subject of religious conference. The subject of discussion, the obligations of Christians to preserve and strengthen Christian unity and brotherly love, and the advantages of so doing.

Also, Philippians ii. 3,—“Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.” Subject, the grounds of Christians' mutual esteem, and the means of avoiding strife among brethren.

Respectfully submitted,

JAMES WALLACE, Chairman.”

The rule requiring Synod to meet at 9 A. M. and 3 P. M. was, on motion, suspended for to-morrow.

Adjourned with prayer, to meet on Monday at 9 A. M.

*May 28th, same place, 9 A. M.*

Synod met, and was constituted with prayer. Members all present except Mackie, who soon appeared. No. 40. The Report of the Board

of Foreign Missions was laid upon the table. No. 7. The Libel of Dr. Willson against Rev. J. Crozier was then, on motion, taken up. The libel was then read by the Clerk. It is as follows:—

*Libel against John Crozier, Pastor of the Monongahela Congregation, and member of the Presbytery of Pittsburgh.*

Whereas it is a great sin and scandal to teach doctrines contrary to the word of God, in opposition to the standards of the church, and in violation of the most solemn vows, yet it is true that you, John Crozier, have been guilty of these heinous offences, in that—

Count I. You have published that the civil magistrate administers the property of Christ's church of right.

Specification 1. You teach, that the putting of the property of the church into the hands of the ruling elder is identifying him with, and putting him "in the place of the civil ruler."—Ref. Pres., Vol. XIII., No. 1, p. 19.

Specification 2. That the civil magistrate holds the property of Christ's house. You teach that the putting of the temporalities of the church into the hands of the ruling elder is to make him "a substitute for the civil magistrate."—Ibid.

Specification 3. That for the ruling elder, as such, to buy property, is to intrude himself into the office of the civil ruler.—Ib. pp. 19 & 20. All this is contrary to the word of God. The priests possessed and alienated, for a time, real estate in forty-eight cities. Lots and farms, sold in the Apostles' days, produced money which was laid at the Apostles' feet. The Apostles were elders.—Acts iv. 35. It is in opposition to our Testimony, p. 109. Error 1. It contradicts our 2d Book of Discipline.—Cap. XII., p. 34. To all which you are sworn.

Count II. You teach that church officers, "as such," cannot hold real property.

Specification 1. That the ruling "elder may not buy, sell, make civil contracts about church property."—Ibid. p. 20.

Specification 2. That church officers cannot be made trustees of a congregation.

Specification 3. That "the people must do all this in their civil capacity." Thus you cut off, at one fell swoop, all the people, as members of Christ's church, with all their rulers, from the right to hold any property on earth. God promises that "the saints shall use the earth as heirs." Your erroneous doctrine cuts them off from all their inheritance in property, and leaves them, as Erastians do, at the mercy of the civil magistrate. All these specifications are contrary to the provisions of our standards quoted above, which, by many vows, you have declared "to be agreeable to and founded on the word of God."

For all these offences against the laws and people of Christ's house, you ought to be proceeded against, and subjected to the censures of the church.

*Phila. May 23, 1849.*

JAMES R. WILLSON.

Moved and seconded that the libel be sustained as relevant. Passed unanimously. A copy of the libel was then ordered to be put into the hands of the accused.

The special committee on the subject of Usury reported. Report accepted and laid upon the table. No. 41. Report of Treasurer of Theological Seminary received, and, without reading, was put into the hands of a committee of the Board of Inspection for completion. Committee on the "Signs of the Times" reported. Report accepted, and taken up, article by article, for adoption. It was then, on motion, laid upon the table, for the purpose of resuming the consideration of the libel upon Rev. J. Crozier. The Moderator stated to Mr. Crozier that the libel against him which had been put into his hands had been sustained as relevant, who then, in reply to the inquiry whether he was in readiness for trial, demanded until to-morrow morning to prepare. The report of the Committee on the "Signs of the Times" was again taken up, and while this report was under consideration,

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present except Crozier. Minutes read and approved. Moderator announced the committee on the publication of the Testimony ordered yesterday, —J. M. Willson, S. O. Wylie and William Brown. The committee on the minutes of the Rochester Presbytery reported. Report accepted and adopted, and is as follows:—

*The committee to whom the records of the Rochester Presbytery were referred, report that they have examined them, and find nothing in them contrary to the law and order of the church.*

RENWICK Z. WILLSON, *Chairman.*

Order of the day called for, namely, The consideration of the Overtures on Queries for Presbyterial Visitation, and on the Bond of a Covenant. Reports were called for, when it appeared that only two Presbyteries had sent up reports, namely, the Rochester Presbytery, disapproving of both overtures, and the Presbytery of the Lakes, proposing amendments to both. Resolved, that inasmuch as but two Presbyteries have sent up reports upon the Overture on Queries for Presbyterial Visitation, the further consideration of this document be postponed to next meeting of Synod.

While a motion for deferring the consideration of the subject of covenanting to the next meeting of Synod was under discussion, Synod adjourned with prayer.

*Same place, May 29th, 9 A.M.*

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. The case of the Rev. J. Crozier was then, on motion, taken up. The Moderator announced to Mr. Crozier that the libel put into his hands had been sustained as relevant, and that he was now called upon, agreeably to the rule provided in such cases, either to confess the charge if true, or put himself upon his trial. Mr. Crozier then denied the charge, and put himself upon his trial. The libel was read by the Clerk, when Dr. Willson proceeded to establish and enforce the libel, advancing as testimony of the facts alleged therein, an article in the "Reformed Presbyterian," Volume XIII., No. 1, under the signature of Rev. J. Crozier. Having concluded, Mr. Crozier proceeded in his defence, before the conclusion of which, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. Mr. Crozier resumed his defence, and, having finished, Dr. Willson made a few remarks in explanation, to which Mr. Crozier very briefly rejoined. Moved by Rev. James Milligan and seconded by Dr. Roberts, "that the counts of the libel have been substantially sustained." The reading of the article in the "Reformed Presbyterian" was then called for. It was read by the Clerk. While the above resolution was pending, Synod adjourned with prayer.

*Same place, May 30, 9 A.M.*

Synod met, and was constituted with prayer. Members all present except Boyd and Mackie, who soon appeared. Minutes read and ap-

proved. The business under consideration last evening was resumed, and while the above resolution was still pending,

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. The subject before the Synod during the forenoon session was continued, and the resolution above-mentioned being still pending,

Synod adjourned with prayer.

*Same place, May 31st, 9 A. M.*

Synod met, and was constituted with prayer. Members all present except S. Blackwood, R. J. Dodds, Middleton, M'Gowan and Mackie, all of whom soon appeared. The business before the court during the afternoon session of yesterday was resumed, and the above resolution still pending,

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present except Gregg, Renfrew and J. B. Johnston, all of whom soon appeared. Minutes read and approved. Mr. Milligan, with the consent of the seconder, withdrew the resolution offered by him on the afternoon of May 29th, and which has been since under discussion, when a resolution was offered by Mr. D. Wallace, seconded by Rev. Wm. Sloane, which was amended and then passed. It is as follows:—

“*Resolved*, that while this Synod disapprove of the manner in which Mr. Crozier has expressed himself in his essay on the power of the Magistrate about the church, published in the “*Reformed Presbyterian*,” and warn him not to teach such doctrines in time to come, yet inasmuch as he has declared that he did not intend to teach doctrines contrary to our standards, *Resolved*, that the whole matter be dismissed.”

Several members dissented, for reasons to be given in.

The Committee on the records of the Pittsburgh Presbytery reported. Report accepted and adopted. It is as follows:—

*The Committee to whom were referred the Minutes of the Pittsburgh Presbytery* beg leave to report: That we have examined said records, and excepting one omission of the Moderator's signature, for which a satisfactory reason was given, we find nothing in them inconsistent with the law and order of the church.

Respectfully submitted,

JOSHUA KENNEDY, *Chairman.*

Committee on the records of the New York Presbytery reported. Report accepted and adopted, and is as follows:—

*The Committee to whom were referred the records of the New York Presbytery* report: That they have examined these records, and find nothing in them *contrary to the law and order of the church.*

OLIVER WYLIE.

The Committee on the records of the Presbytery of the Lakes reported. Report accepted and adopted, and is as follows:—

*The Committee on the records of the Presbytery of the Lakes* beg leave to report: That having examined their minutes they find nothing in them contrary to the law and order of the church.

JAMES W. SHAW, *Chairman.*

The Committee on the records of the Illinois Presbytery reported. Report accepted and adopted, and is as follows:—

*The Committee to whom was referred the records of the Illinois Presbytery* respectfully report: That having examined them, they discover nothing contrary to the law and order of the church, except the omission of the Moderator's signature, in a minute of Rev. J. Milligan's Installation.

JOHN GALBRAITH, *Chairman.*

The consideration of the report of the Committee on the "Signs of the Times," interrupted by the order of the day for Monday afternoon, was then resumed, and having been passed upon, article by article, and amended, the whole report was adopted. It is as follows:—

*The Committee on the Signs of the Times respectfully report:—*

To observe the course of Divine Providence is an important duty devolving upon all the subjects of Jehovah's government, and especially upon Zion's watchmen. In the administration of the kingdom of Providence, mercy is mingled with severity.

That a proper answer may be given to the inquiry, "What of the night?" the watchman must discriminate the varied Providences, to learn the voice which they severally proclaim, and to discern the tokens of God's favour and displeasure.

Corresponding to the peculiar aspect of the times and seasons are the duties of fasting and thanksgiving, to the observance of which God's people should be invited.

The following are suggested as some of the appearances that, at the present time, demand the observance of these duties respectively by the Lord's people.

#### CAUSES OF FASTING.

I. As regards ourselves, we have cause to "sanctify a fast."

1. Insensibility prevails among us. Fasting and humiliation on account of sin, are the appointed means for averting the wrathful visitations of the Almighty. Conviction of sin, accompanied with heartfelt sorrow on account of it—a readiness to confess and forsake it, are indispensable to the acceptable performance of this duty. And while the disciples of Christ lament the prevalence of vice and iniquity around them, they will particularly bewail their own sin.

Yet it is to be feared that we are not sufficiently aware of the number and magnitude of our iniquities. Lynx-eyed in detecting and exposing the moral turpitude of the nations of the earth and the various churches, we are comparatively blind to our own delinquencies. God's controversy with us gives us little anxiety. In various ways, and at different times, the Lord has contended with us; and we are not solicitous to ascertain the cause, nor to apply for his returning favour. The hand of the Lord is lifted up, but we do not see. Strangers have devoured our strength, and we know it not; yea, gray hairs are here and there upon us, and we know it not. Hos. vii. 9. Prone to conceal and extenuate our guilt, we cannot say with the royal penitent, "My sin is ever before me." Alarmed at our deep insensibility, we should diligently seek for quickening grace, and cry, "O Lord, revive us."

2. Lukewarmness exists among us. Lukewarmness is peculiarly offensive to the Lord Christ. It is a moth and rottenness in the house of God. Its benumbing, paralyzing influence has pervaded, long since, the great body of professed Christians, and by unmistakable evidence it has been silently accomplishing its work among us. There is indeed the form of godliness, but little of its power. Hence there is too little attention paid to personal and family religion. Many children arrive at maturity before they have been sufficiently taught the principles of the oracles of God; and of the distinctive principles of the witnesses they know little and care less. Fellowship meetings are not valued as they ought to be; and the means of grace are attended rather to add to knowledge that puffeth up, than to minister to edification. There is still too little spirit in supporting and diffusing the gospel; while every one folds himself up in his tattered robe of self-righteousness, and by his conduct declares, "I am rich, and increased with goods, and have need of nothing." Convinced that the Laodicean temper prevails, it becomes us to hearken to the counsel of the Lord, ere our doom be sealed, "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

3. Conformity to the world prevails among us. The Divine injunction, "Be not conformed to this world," is but little observed. The outward forms of religion chiefly distinguish us from a world lying in wickedness; while, in every other respect, the line of demarkation can scarcely be discovered. The avidity with which we pursue the pleasures and riches of the world, is not much surpassed by the carnal and ungodly.

Public opinion, the pomp and vanities of the world, its corrupt maxims and ever-varying fashions, all exert a powerful influence over us; and to them all, in many in-



stances, we adapt and conform ourselves. Brought daily into contact with men of every character, and of false principles, the practical illustration of the testimony of Jesus, still exemplified by our dissent and separation from immoral civil governments and corrupt churches, we are too much disposed to overlook, in our more private relations.

To secure the attainment of various objects, we readily coalesce with our fellow-men, irrespective of their principles or character, and under the specious pretext of aiding in the advancement of moral reforms we are too prone to enter into entangling associations with ungodly men, and with those in connexion with backslidden churches. The native tendency of this course is to weaken our attachment to the distinctive principles of the church, and ultimately to lead to the abandonment of our testimony. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not," Hosea vii. 8, 9. In these and many other instances our conformity to the world is manifest. Let us seek through the cross of Christ to have the world crucified to us, and to be transformed by the renewing of our mind.

Those who are invested with the office of the ministry may well inquire, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Dispensations of Divine providence truly discouraging meet us, whether we are engaged in preparing youth for the ministry—feeding the several flocks committed to our charge—watering the waste heritages—or in prosecuting the cause of domestic and foreign missions. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." God is holy and just in these dispensations, and we have "destroyed ourselves." In the view of our manifold transgressions and mighty sins, we truly deprecate the wrath of Almighty God, whom we have so grievously provoked. Yet would we hearken to the entreating voice of mercy:—"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil."

II. The condition of the churches around us affords cause of humiliation and mourning.

1. The number of bodies professing Christianity is still increasing; and the various sectaries cleave fast to their errors. Ancient and exploded heresies are presented in new and attractive attire, and readily received. The most corrupt systems of religion find numerous advocates; popery and all the sects allied to the mother of harlots, avail themselves of the opportunity furnished by the licentious and skeptical character of the age to propagate their respective tenets and extend their influence. The sinful schism, by which the ancient covenanted church of the British Isles has been broken into fragments, still exists. And the various bodies which have departed more or less from her system of doctrine and order, appear more inclined to diverge further from the good old ways in which their fathers walked than to return to them.

2. The laxness of discipline in the various protestant churches is cause of sorrow. The strong desire to gain numerical strength, tends to the introduction of members into the church, who are disqualified by ignorance, error or immorality. Hence persons of every character, open violators of both tables of the decalogue find a sanctuary within the pale of the visible church.

3. Nearly all the members of the churches around us are in fellowship with the immoral governments of the earth; thus continuing to uphold with their suffrage and influence thrones of iniquity that have no fellowship with God. Although some see and confess the evils that abound, their attempts at reformation are often conducted on principles opposed to the divine law.

III. As it respects the nations of the earth, causes of unfeigned grief, prompting the witnesses of Christ to put on sackcloth, abound. None of them kiss the Son. The iron rod of Emmanuel has shivered many of the horns of the Apocalyptical beast; he has been pouring out the vials of his wrath upon them in various forms, yet they do not see. In our own land, evils in the constitution and administration of the government are not reformed. Vile men still occupy high places, and the people love to have it so. The native tendency of this is to be seen in the unrestrained violations of the divine law, such as Sabbath profanation, profane swearing, blasphemy, drunkenness, gambling and lewdness, &c. The sin of slavery is a subject to us of the deepest sorrow and humiliation. The captive yet mourns in his chains, and a mighty nation fastens them upon him. Man, by national authority

and under national protection, trades in the bodies and souls of men: thus making merchandize of the image of God; and the man-stealer is exalted to the high places of power: and the area of slavery is sought to be extended. In the guilt of our nation we are partakers. Wo unto us, that we have sinned! "Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God." "And let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should ryle over them."

The fast should be proclaimed, that we may come together to ask help of the Lord.

#### CAUSES OF THANKSGIVING.

The witnesses of Christ cannot lay aside their sackcloth during Antichrist's reign. Then the general aspect of Divine providence calls to lamentation, mourning and wo. Yet is there much to impart joy, to excite believing hopes, and to elicit devout and heartfelt thanksgiving in this cloudy and dark day.

1. The means of grace are still enjoyed. Much as we have undervalued the inestimable privilege, the gracious head of Zion has not removed the candlestick out of his place. Most of our congregations enjoy the dispensation of gospel ordinances by their own pastors, and not without some evidence of their being blessed to the conversion of sinners, and the edification of saints. To God we give the glory.

2. Our increase, though slow, is not altogether discouraging. New congregations are springing up, and calling for the labours of Christ's servants to dispense to them the bread of life. The youth of the church generally inquire for the old way, and walk therein. And many promising sons of Zion have devoted themselves to the work of the ministry. Thus the Lord hath helped us in the remembrance of his mercy.

3. Temporal mercies have been bestowed in large abundance. The heavens have not withheld their dew, nor the earth her increase. Labour in every department has been rewarded. Peace is enjoyed in our land, and the sword has again been sheathed. God hath not left himself without witness, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

4. A deep interest is felt by the people of God in the evangelization of the world. The cause of missions is cherished by Christians throughout the world, and our people manifest an enlarged public spirit in the support of the gospel, and in the extension of Christ's kingdom. The obligations of our covenants binding us to maintain the testimony of Jesus Christ, and to promote the interests of pure and undefiled religion are more deeply felt; and, hence, we perceive increasing energy in supporting our domestic and foreign missions. We praise the God of our covenant fathers who hath given ability "to offer so willingly."

5. The judgments of God are poured out upon the anti-christian powers of Europe. In this wrathful visitation of the Almighty, we recognise the justice and faithfulness of God, and the verity of the sure word of prophecy. However painful in themselves, we hail this outpouring of the vials of God's wrath as an omen for good to the Church of God,—a harbinger of bright and glorious days to Zion. Then shall there be naught to hurt or destroy in God's holy mountain.

For these and other causes, your Committee recommend the last Thursday of November, 1849, to be observed as a day of Thanksgiving, and the first Tuesday of February, 1850, as a day of Fasting and humiliation.

All which is respectfully submitted,

JOHN GALBRAITH, *Chairman.*

The motion to defer the subject of Covenanting until next meeting of Synod, under consideration on Monday afternoon, and arrested by other business, was then resumed and passed.

Rev. J. M. Beattie stated that he held \$200, the gift of a lady in Vermont, to be placed at the disposal of Synod, the interest to be appropriated to the support of young men needing it, pursuing their studies in the Theological Seminary under the care of this Synod. Accepted.

Resolved, That this Synod will finally adjourn from its present sessions to-morrow evening.

Resolved, That when this Synod adjourns from its present sessions,

it will adjourn to meet in the Reformed Presbyterian Church, in the city of Allegheny, on the 4th Tuesday of May, 1851, 7½ P. M.

Item 9th, of Unfinished Business. Report of Committee on Irish Relief Fund. Report accepted, and is as follows:—

*The Committee on the Irish Relief Fund respectfully report.*

		CASH.	DR.	
1847.				
June 3,	John Dodds, Butler county, Pa.	-	-	\$4 00
	" Mrs. Margaret M'Kinney, - - -	-	-	3 00
	" Miami cong., Rev. J. B. Johnston, - - -	-	-	24 22½
	" Utica cong., Rev. A. M'Farland, - - -	-	-	4 00
	" Rev. John Middleton, - - -	-	-	5 00
June 14,	Craftsbury cong., Rev. R. Z. Willson,	-	-	11 00
July 12,	2d Cong. New York, Rev. Andrew Stevenson,	-	-	100 00
	12, Rochester cong., Rev. David Scott,	-	-	67 69
	13, 1st cong. New York, Rev. James Chrystie,	-	-	75 62½
Aug. 27,	2d cong. Philadelphia, Rev. S. O. Wylie,	-	-	194 80
	" Monongahela cong., Rev. John Crozier,	-	-	13 00
	" Bloomington cong., Rev. Jas. Faris,	-	-	42 00
	31, St. Louis cong., Henry Dean,	-	-	20 00
Sept. 6,	Delhi, John M'Lean, - - -	-	-	1 00
	14, Cherry St. Cong. Philadelphia, Rev. James M. Willson,	-	-	150 00
Oct. 4,	Kortright cong., Rev. S. M. Willson,	-	-	18 00
	6, Coldenham cong., Rev. James W. Shaw,	-	-	7 50
	7, Brush Creek cong., Rev. Robert Hutchinson,	-	-	25 00
	8, John Boyd, - - - 5 00			
	" Mr. Johnston, - - - 1 00			
	" Brookland and Piney society, 18 00			
	13, Lisbon cong., Rev. John Middleton, - - -	-	-	24 00
Nov. 9,	Old Bethel cong., Rev. James Wallace,	-	-	16 00
Dec. 1,	North Washington and Manchester societies, Rev. O. Wylie,	-	-	11 25
	6, Sandusky society, - - -	-	-	50
1848.				
May 10,	Clarksburgh cong., Rev. R. B. Cannon, - - -	-	-	13 00
	11, Pittsburgh and Allegheny, Rev. Thomas Sproull, - - -	-	-	119 96
	" Camp Run, Slippery Rock, &c., Rev. J. Blackwood,	-	-	32 75
Aug. 15,	David Dodds, Pa., - - -	-	-	2 00
1849.				
April 7,	Elkhorn cong., - - - 63 62½			
	" Old Bethel, - - - 20 00			
	" Bethel, - - - 15 00			
	" St. Louis, - - - 8 50			
			Per Rev. M. Roney,	106 00
			Amount	\$1115 30
1847.				
July 13,	By bill of exchange, 60 pounds, - - -	-	-	CR. \$294 60
Aug. 30,	" " 51 " - - -	-	-	249 90
Sep. 14,	" " 34 " 15 shillings, - - -	-	-	170 27½
Oct. 25,	" " 20 " - - -	-	-	98 00
1848.				
May 12,	" " 38 " 11 shillings, - - -	-	-	192 71
1849.				
April 16,	" " 22 " - - -	-	-	108 00
			Discount,	84
			Postage,	1 15
			Amount	\$1115 53½

Balance due the treasurer, 0 23½

All which is respectfully submitted,

ANDREW STEVENSON, *Chairman.*

Mr. Sloane called up the resolution of which he gave notice at the last sessions, namely, "Resolved, To amend the rules of Synod, by inserting after Committee," in the 12th rule, "unless the court shall order otherwise," and moved its adoption; when, after a short discussion, the motion was lost. No. 40. Report of the Board of Foreign Missions, read and accepted. The Report of the Treasurer of the

Board was referred to the Committee on Finance. John Wallace, having received word of illness in his family, had leave of absence during the remainder of the sessions. The report of the Treasurer was withdrawn from the hands of Committee on Finance, and read. While a motion on the subject of the Foreign Mission was pending, Synod adjourned with prayer.

*Same place, June 1st, 9 A. M.*

Synod met, and was constituted with prayer. Members all present except J. Dodds, J. B. Johnston, Neill and Stevenson, all of whom appeared while the minutes were under correction. Minutes read, amended and approved. Special committee on the decease of the Rev. T. Donnelly reported. Report accepted and adopted, and is as follows:

*The Committee appointed to report a Minute on the death of the late Rev. Thomas Donnelly, respectfully present the following.*

This venerable father, in our church, departed this life, November 27th, 1848, in the blessed hope of a glorious immortality, in the 76th year of his age and the 46th of his ministry. He was licensed to preach the gospel in 1799, and was, not long after, ordained to the office of the ministry and settled in the Rocky Creek congregation, Chester District, S. C. There he continued to exercise his ministry till within one year of the close of his life, when increased bodily infirmity rendered him unable to continue this form of his Master's service. His attachment to reformation principles continued steadfast to the end, and he, in his life and conversation, adorned the doctrine of God his Saviour. "For him to live was Christ; to die was gain."

Respectfully submitted,

Philadelphia, 31st May, 1849.

M. RONEY, *Chairman.*

Resolved, That Mr. Hannay have leave to withdraw papers, No. 20 and 22, being libels against J. M. Willson and J. B. Johnston. A division of the question was called for, and the vote being taken, on the first part of the motion, relating to No. 20, it was carried; and then on the second, relating to No. 22, when it was lost. In the absence of Rev. John Wallace, Rev. J. W. Shaw was appointed assistant clerk. No. 22 was then, on motion, taken up. It is as follows:—

*Libel against Rev. J. B. Johnston.*

Whereas the Westminster Confession of Faith, Directory for Worship, and Form of Church Government constitute one of the great corner stones by which the whole superstructure of the Reformed Presbyterian church is bound together; and

Whereas the writing, printing, or publishing sentiments charging the Confession of Faith or Form of Church Government with imperfections and defects is a divisive measure, and calculated to alienate the minds of our people from the standards of the church, and sinful in itself.

Yet it is true that you, J. B. Johnston, have written and published in the pages of the Covenanter sentiments charging our Form of Church Government with imperfections and defects, such as,—in the Form the power of presbytery is not distinctly stated at all—see page 261, 9th section, volume 4, and that the Form fails to state what is the lawful call of either ministers or elders—see page 260, section 4; and that the Form is loose, general, and evasive—page 260, close of section 3d, which being proven against you, you ought to be proceeded against by the censure of the Lord's house. Witness,

The pages of the Covenanter.

THOMAS HANNAY.

A motion to sustain, as relevant, was decided in the negative by the following vote:—*Ayes*, J. Blackwood, Sam. Bowden, Wm. Brown,

And. Bowden, J. Crozier, J. Cook, R. Dodds, T. Dunn, H. Glassford, J. Gemmil, J. Galbraith, D. Gregg, S. Henning, R. Johnson, J. Kennedy, J. Love, J. M'Gowan, C. B. M'Kee, J. Patterson, J. Renfrew, M. Roney, D. Scott, J. Shaw, J. W. Shaw, T. Sproull, O. Wylie and S. O. Wylie, (27.) *Noes*, J. M. Beattie, Sam. Blackwood, J. C. Boyd, R. B. Cannon, Thomas Cox, H. Crockett, J. Dodds, J. Douglas, M. Duke, C. Jamison, D. M'Alister, J. M'Clure, J. J. M'Clurkin, J. M'Clurkin, W. M'Leran, J. Milligan, J. M. Milligan, A. M. Milligan, A. M'Farland, J. Middleton, M. Mackie, J. Neill, W. L. Roberts, W. Sloane, A. Stevenson, A. Shields, J. Wiggins, James Wallace, J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, (32.) R. J. Dodds and D. Wallace excused from voting. D. Scott dissented from the above resolution in his own name, and in the name of such as should unite with him, for reasons to be given in.

Resolved, That the libel against Rev. J. Crozier, and the libel just now decided upon, be both published in the minutes.

Resolved, That this court disapprove of all publications teaching that the standards of the church are loose and evasive, at the same time not at all intimating that such things have been taught by the person against whom the libel just now acted upon was presented.

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present except Dunn and M'Kee. Minutes read and approved. Committee on finance reported in part: report accepted. Mr. Hannay, being indisposed, asked leave of absence during the remaining sessions of the court. The above report was considered article by article, amended and adopted. It is as follows:—

*The Committee on Finance would respectfully report.*

1. The following sums have been received for defraying the travelling expenses to this Synod.

From the cong. of Baltimore, -	\$6 75	From 1st cong. of Philadelphia, -	31 55
“ “ Beechwoods and		“ 2d “ Philadelphia, -	23 25
Garrison, -	14 00	“ “ Pittsburgh and	
From the cong. of Bethel, -	10 00	Allegheny, -	15 71
“ “ Brookland, etc.,	11 27	From the cong. of Rochester, -	14 68
“ “ Brush Creek, -	6 00	“ “ Ryegate and Bar-	
“ “ Cincinnati, -	5 00	net, - - -	8 45
“ “ Coldenham, -	7 00	“ “ Salt Creek, -	6 00
“ “ Camp Run, etc.,	10 00	“ “ Sandusky and	
“ “ Craftsbury, -	8 95	Loudonville, - - -	8 00
“ “ Elkhorn, -	27 00	From the cong. of Southfield, -	5 00
“ “ Greensburgh and		“ “ Sterling, - - -	15 00
Clarksburgh, - - -	6 50	“ “ St. Louis, - - -	5 50
From the cong. of Jonathan's Creek,	6 00	“ “ Tomico and	
“ “ Kortright, -	7 50	Muskingum, - - -	8 00
“ “ Little Beaver, -	6 00	From the cong. of Topsham, -	5 60
“ “ Lisbon, -	8 50	“ “ Utica, - - -	10 00
“ “ Miarni, -	11 02	“ “ Union, Pine	
“ “ Monongahela, -	12 37	Creek, etc., - - -	8 50
“ “ New Alexandria, -	6 00	From the cong. of Walnut Ridge, -	12 25
“ “ Newburgh, -	20 00	“ “ White Lake, -	6 50
“ 1st, “ New York, -	17 00	“ “ Wilkinsburgh, -	5 00
“ 2d, “ New York, -	35 00	“ “ York, - - -	20 40
“ 3d, “ New York, -	15 00		
“ “ Old Bethel, -	13 65		
			\$479 90

Number of miles travelled, calculated by post office routes, 22,742. Mileage 2 cents and a fraction over a mill. This fund we have distributed proportionally, according to the rules provided in this case.

Your committee would recommend that hereafter congregations must contribute \$10 at least to the fund, to entitle their delegates to draw out of it. They would also recommend that hereafter distribution be made out of the fund not according to the number of miles travelled, but in proportion to the expenses actually incurred in travelling.

2. Your committee have examined the report of synod's treasurer, and the report of the treasurer of domestic missions, and finding them correct, recommend their publication with the minutes.\*

3. Paper No. 37, is a communication from the late treasurer of the Theological Seminary, in which he states that he has regularly paid the interest on \$100 left by synod in his hands. He also states that he overpaid the professor at last meeting of synod between four and five dollars. Your committee would recommend that he be authorized to draw this sum from the present treasurer.

4. With regard to paper No. 39, A communication from William Wylie in regard to the will of his late brother, your committee recommend that Mr. Wylie be directed to carry out the will of the testator, and if any money is bequeathed by it to the Reformed Presbyterian church, that he send the same to synod at its next meeting.

S. BOWDEN, *Chairman.*

Resolved, that the statistical reports of Presbyteries be published.†

Committee on Foreign Correspondence reported letters to the sister Synods in Scotland and Ireland—the former was accepted and adopted—the latter was accepted and laid upon the table, until by the disposal of business before the court, there be opportunity to complete it. The committee on Presbyterian reports, reported. Report accepted, amended and adopted, and is as follows:—

*The Committee on Presbyterian Reports respectfully report,*

That in the documents referred to them, they find much that is interesting and encouraging. Since the last meeting of synod, there has been a regular increase of the congregations and people under the care of their judicatories. The church is lengthening her cords and strengthening her stakes, and in her various localities is slowly indeed, but, we trust, really accomplishing the design of her glorious Head in her organization. The handful of corn in the earth, in the tops of the mountains, has as yet produced but little visible effect in proportion to the labour expended; but there is ground for confidence that its fruit shall shake like Lebanon, and they of the city shall flourish like the grass of the earth.

A petition from St. Louis, within the bounds of the Illinois presbytery, referred to us, urges the claims of the extended west to particular consideration in domestic mission movements. We recommend this request to the attention of synod.

The presbytery of the Lakes reports nothing requiring special notice excepting the founding of a literary institution. We desire their success in the good work of advancing the cause of thorough and scriptural education. By Pittsburgh presbytery the same good work has been begun under encouraging auspices. In this report there is a recommendation to synod to repeal certain of its declaratory acts. As this matter comes before synod in another form, we have nothing to recommend in relation to it.

The reports of the presbyteries of Rochester and New York are of the same encouraging character.

In the petition from Waukeshaw congregation, within the bounds of the presbytery of Illinois, the petitioners ask to be transferred to the care of Rochester presbytery. We recommend to synod that the prayer of the petitioners be granted. On the petition from Salt Creek congregation we would merely say, it is not the business of synod to send supplies to particular congregations within the bounds of presbyteries.

We recommend the following distribution of the unsettled ministers and licentiates. That William A. Acheson, licentiate, be referred to the presbytery of Illinois, Rev. R. J. Dodds, to the presbytery of the lakes, Rev. Thomas Hannay, Rev. William Neil, and Thomas McConnel and Hugh P. McClurkin, licentiates to Pittsburgh presbytery, Mr. Carlisle to Rochester Presbytery, with liberty to remain a short time in New York presbytery, and Rev. M. Roney and Rev. R. Johnson, and Mr. Little licentiates, to the presbytery of New York.

The reports of the presbyteries evince that there is a prevalent disposition to observe and improve the doings of God's hand in this day in which our lot is cast. It is indeed an eventful time. The Lord is coming forth out of his place. Let us behold his goings, and admire the operations of his Almighty hand. He remembers Zion, and in his own time will make her the joy of the whole earth.

Respectfully submitted, THOMAS SPROULL, *Chairman.*

Resolved, that a committee of one from each Presbytery be appointed to distribute the labours of licentiates and unsettled ministers, until next meeting of Synod; not interfering, however, with any appointments made by this Synod. Their duties to commence one year from this date. This committee, D. Scott of Rochester Presbytery, J. M. Willson of New York Presbytery, Thomas Sproull of Pittsburgh Presbytery, Robert Hutchinson, Presbytery of the Lakes, and Wm. Sloane, Presbytery of Illinois.

Special committee on memorials on the subject of Slavery reported. Report accepted and adopted, and is as follows:—

*The Committee to whom were referred certain memorials on the subject of Slavery respectfully report.*

The petitioners, lamenting the prevalent ignorance of our testimony against this great evil, and the countenance given to it by most Christian denominations in the United States, respectfully ask Synod, 1st, To re-assert their position in regard to the exclusion of slave-holders from her fellowship, and her dissent from the United States Constitution, on this, with other grounds. 2d. They ask that, if practicable, some more efficient means may be employed for the diffusion of our doctrines and testimony on this subject, particularly that a remonstrance may be addressed to the principal slave-holding churches.

In regard to the first of these petitions, we remark that the declarations contained in the historical part of our testimony, published, of course, by the Presbytery itself, furnished ample testimony of the position occupied on Slavery by this church. We refer to the following statement, "The Presbytery resolved to purge the church of this dreadful evil: they enacted that no slave-holders should be retained in their communion." "The Presbytery required of their connexions a general emancipation." "No slave-holder is since admitted to their communion." See Hist. Test. pp. 154, 155, Ed. 1835. Now, while it is true, as stated in one of the memorials, that we have not in our hands the original acts excluding all slave-holders, we have the Presbytery itself as evidence that this was the purport and design of their actions. This, with the uniform practice of the church, for in the language of the testimony, "No slave-holder is, since (1800,) admitted to their communion"—in the judgment of your Committee as completely defines the position of this church in regard to ecclesiastical fellowship with slave-holders as it is possible to do. A sight of the original acts might gratify curiosity, but could not shed any additional light upon that which is already as clear as the noon-day. No slave-holder *can* have privileges in the Reformed Presbyterian church. We say the same of our position as a church in relation to the civil institutions of the country. The Historical Testimony, pp. 152, 153, 154, and the frequent incidental actings since, are sufficiently explicit on this point. Covenanters have not sworn, and do not swear oaths to the institutions of the country, among other reasons, because the constitution of the United States contains compromises with slave-holding interests, and guaranties for the institution itself, protection so long as it exists in the slave-holding States. We have no further action to recommend on either of these points.

2d. In regard to a remonstrance to be addressed to slave-holding churches, we agree with the petitioners that it is important that this church take some measures to bring her testimony more directly before the churches, and would recommend that a Committee of three be appointed to prepare a remonstrance of the kind contemplated, embodying the views and position of this church on the whole question, said Committee to publish the remonstrance on their own responsibility, as to the arguments and expressions which they may see fit to employ; and that they be authorized to draw upon the Literary Fund for any sum not exceeding ten dollars, to defray the expenses of publication. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman.*

The special committee of ten reported. Report accepted and adopted, and is as follows:—

*The Committee of ten* to whom were referred papers No. 9, 10, 11, 12, and 13, memorials from congregations and sessions in Pittsburgh Presbytery, praying that Synod's declaratory acts on the subject of the deacon be rescinded, report that they have been unable to agree on any recommendation, and beg to be discharged from the further consideration of said papers.

With regard to paper No. 25, a memorial from first congregation New York, which complains of an anonymous communication in the last February number, 1849, of the Covenanter, in which they are held up to public odium, as pursuing a disorderly and insubordinate course, your Committee reports as follows:

The communication contains a detail of alleged misdemeanors in that congregation, exhibiting them as opposing the law of Synod, thus appealing to the public instead of taking the Scriptural mode of bringing the matter before the church. Whatever may be the facts of the case, the Committee consider this a highly reprehensible mode of correcting evils in the church, and recommend that Synod strongly express its disapprobation of the spirit of this article, and warn all the members of the church against writing or publishing similar communications as tending to impair confidence among brethren, to produce alienation of feeling, and as being eminently divisive in its effects. Respectfully reported.

THOMAS SPROULL, *Chairman.*

The consideration of the report of the board of Foreign Missions, under consideration last evening, was resumed. Resolved, that the treasurer's report be referred to the committee on finance, to be audited. The report of the board was adopted, and is as follows:—

*The Committee on Foreign Missions respectfully report:—*

In due season, after the last meeting of Synod, the Board entered upon the execution of the several orders of Synod, respecting the Foreign Mission, and at their meetings, as detailed in the minutes of their proceedings, the original of which accompanies this report, gave these orders their mature deliberation and final completion, as far as the means in their possession allowed.

Mr. Morton, the missionary appointed by Synod, was sent out late in the autumn, after Synod's last meeting. Every attention had been bestowed on his preparation, by the acquisition of the French language, by arrangements for the translation of our Shorter Catechism by the missionary, and by furnishing him with Bibles and Testaments, for sale or distribution, and also appointing a French translation of the book of Psalms, to be arranged for music by Mr. Morton for the celebration of social worship. A reasonable, but as it was thought, according to our means, a liberal appropriation was made for the missionary's outfit, for his yearly support, and for the contingent expenses of the mission, required by a hired room and its furniture, for preaching and teaching. He left, commended by the prayers we trust of many, to engage in the first Foreign Missionary effort of the Reformed Presbyterian Church in this country, and arrived at Port au Prince in Hayti, the field of his future labours, on the 13th of December, 1847. On the second Lord's day after his arrival, he preached his first discourse, but was subjected to interruption and delay from the regular discharge of his ministry, by want of a suitable place, till the February following. In its progress he met with disappointment and neglect, his hearers, generally few in number, not exceeding, at any time, twenty-five, and sometimes he was compelled to leave the place and turn the key on his unoccupied room, as not a single hearer appeared. His school was also slow in its progress, long few in number, and never passing over seventeen scholars. He found it most expedient to constitute it a *pay* instead of *free* school, as the latter form subjected it to the interference of government regulations at once onerous and hurtful.

During these tardy operations, Mr. Morton became subject to a change of principle respecting the Christian Sabbath, and by a printed circular addressed generally to our ministers, made known that he had renounced the first day of the week, which the Christian Church has always observed as the Christian Sabbath, and returned to the Jewish seventh. Aware, we presume, that he could no longer expect to be the acknowledged missionary of the Reformed Presbyterian Church, he prepared for his return to this country, to appear at the present meeting of Synod and learn their decision in his case.

He has left behind him some school-room furniture, and also fixtures provided for his place of preaching. The room he had rented remains under a lease which holds till November next, when it expires, the money for the rent of which till that period, he informs the Board, in a recent interview, he had left for payment in the hands of a suitable person, with whom also he had deposited the key of the room containing the above-mentioned fixtures, subject to the order of the board. The whole, however, are of little value.

Mr. Dodds was, in accordance with your directions, ordained to the holy minis-



try, with a view to this mission, in due season by the Pittsburgh Presbytery, and intelligence of his readiness to set out for the field of missionary labours was early communicated to the members of the Board. At that juncture, however, our funds in the hands of the treasurer were very low, and as no satisfactory intelligence had been received of the condition of the mission from Mr. Morton—as it was known that the social state of the Island of Hayti was greatly agitated—as, moreover, the meeting of Synod was drawing nigh, it was judged prudent by the members of the Board for these and a variety of collateral considerations to defer any action till the whole matter could be laid before you, for your more mature deliberation, and Mr. Dodds, therefore, was not sent.

Our Treasurer's accounts have been carefully examined, and after the entire discharge of Mr. Morton's claims, a balance of two hundred and forty-two dollars and eighty-three cents remains at the disposal of Synod. The whole expense incurred by Mr. Morton's mission, amounts to one thousand six hundred and seventy-three dollars and forty-eight cents.

Your Committee cannot refrain from an expression of deep concern at the failure, thus far at least, of an effort on which the church entered with such general interest, zeal and liberality. Whether it shall be deemed expedient to resume and continue its prosecution, they leave wholly to the future consideration and judgment of the church. In the meanwhile, they judge that in the present adverse and even prostrate state of the mission, its attendant circumstances and discouraging influence on the minds of our people, a period has arrived which imposes on this Board an entire surrender of the charge which they have received at your hands. They are the rather induced to this measure by the uncertainty which may exist in the minds of the Synod, and of the church at large, respecting the continuance of the present mission, or if that be determined, whether it shall be in its present form, and by the conviction that, in any event, it should be left in your power to proceed to an entire reconstruction of the system, both in respect of persons and measures, that may be hereafter required in its prosecution, should such prosecution be finally judged expedient.

While, therefore, the Board holds itself in readiness to render such service as you may require, they await their dissolution with equal readiness, and consider this their last act under their present constitution.

By order of the Board,

*Philadelphia, 26th May, 1849.*

*M. RONEY, Chairman.*

The rule fixing the hour of adjournment was suspended. No. 35, the appeal of Robert Boyd and others against the decision of the Presbytery of the Lakes, rejecting their petition for a new organization to be composed of members of the Miami congregation, and petition to be so organized, were, on motion, taken up, and, with the accompanying documents, read. Mr. David Boyd was then recognised as commissioner on behalf of the appellants, and was heard in enforcing their petition and appeal. Had a recess until 7½ o'clock.

*Seven and a half o'clock, P. M.*

After recess, the court came to order, when, after the reading of a remonstrance by the congregation, Rev. J. B. Johnston proceeded, on his own behalf, and in behalf of the Miami congregation. Rev. J. C. Boyd, Dr. Willson, and Rev. A. M'Farland defended the action of the Presbytery of the Lakes in the case. The commissioner rejoined. Moved, by Rev. O. Wylie, and seconded by William Brown, that the appeal be sustained, and the prayer of the petitioners granted. After discussion, this motion was lost, and the appeal was dismissed.

Committee of discipline reported; report accepted, and then laid upon the table indefinitely. Resolved, That the minutes be published in the Reformed Presbyterian and Covenanter. Resolved, That the committee on publication of the Testimony be authorized, if they find sufficient encouragement in the way of funds, to stereotype the doctrinal part of the Testimony. Resolved, That the Rev. J. Galbraith be the

Moderator's alternate, to preach the opening sermon of next Synod. Jer. iii. 7 was assigned as the subject of discourse.

Board of Inspection of the Theological Seminary reported. Report accepted and adopted, and is as follows :

*The Board of Inspection respectfully report:—*

That they have held two meetings, one in March, 1848, the last commenced March 26th, 1849, and closed the 28th. At this meeting twelve students were present for examination: the class of the sessions having numbered fourteen, one of whom was a licentiate, another had been compelled by infirm health to return home previously to the close of the sessions.

There were twelve discourses preached before the Board, all which, after rigid criticism by members of the Board, were sustained as highly satisfactory. They were also carefully examined upon the original languages of the Scriptures—Hebrew and Greek; and on theology. The examination was extensive, and fully sustained by the Board as furnishing evidence of great industry on the part both of students and professor. The exercises, which had been throughout of a most interesting character, were brought to a close by a solemn and appropriate valedictory to the students, delivered by Rev. A. Stevenson, agreeably to appointment by the Board.

We commend the "school of the prophets" as richly meriting the fostering care of the church. All which is respectfully submitted,

J. B. JOHNSTON, *Pres. pro tem.*

The committee on the Theological Seminary reported. Report accepted; and having been considered article by article, was adopted, and is as follows :

*The Committee on the Theological Seminary report—*

That from all the information they have been able to obtain, the Seminary is very remarkably countenanced and blessed of the Lord: though from some portions of the church it has not received much pecuniary support, still it lives, and is likely to receive the continued and ample support of its friends.

As economy in pecuniary affairs is a moral duty, and especially binding on us as a church, while so few in number, and while possessed of limited wealth—and as the present location is attended with great and unnecessary cost to the students, to the professor and to the church—and as the Presbytery of the Lakes has given the Seminary so much fostering care and attention ever since it was located in their bounds—and as there is little prospect, during the present generation, of obtaining permanent accommodations in Cincinnati—and as the Presbytery of the Lakes can now furnish comfortable accommodations without cost to Synod, with nearly one half less cost to professor and students—and as we are allowed to say that Presbytery are willing to transfer their Literary Institution, with their college edifice, to the Synod, with a view to uniting the Theological Seminary and Literary Institution under Synod's care, should Synod think proper.

The committee therefore recommend the adoption of the following:—

1. That the Theological Seminary be transferred from Cincinnati to Geneva Hall, Logan county, Ohio.

2. That as much less salary will support the professor, one hundred dollars of his present salary be placed to the sinking fund, that the Synod may thereby be enabled in some reasonable time to liquidate the debt so long and so justly due the aged professor, Dr. Willson.

Respectfully submitted,

JAMES MILLIGAN, *Chairman.*

On the vote adopting the first resolution, D. Scott asked to be excused from voting: also, Wm. Brown, J. Douglass, J. Love, S. Bowden, A. Bowden, and J. Galbraith. Rev. Thos. Sproull resigned his place in the Board of Inspection of the Theological Seminary. Resignation accepted, and Rev. A. M. Milligan was appointed in his place, and Rev. J. B. Johnston was appointed chairman.\*

\* For Treasurer's Report, see Appendix E.

Reasons of dissent by D. Scott and others, were read, and are as follows:

*Reasons of Dissent.*

The judgment of Synod in the matter dissented from, being given, not on the truth of the charges, but on the relevancy of the charges in libel to censure. And as the libel charged the person libelled with having written and published that the standards, or one of the standards of the church, is general, loose, and evasive, I therefore dissent in my own name, and in the name of all who may adhere to this dissent, because, in my judgment, to say of any of the standards of the church, that they are "loose and evasive," is, as set forth in the libel, "a divisive measure, and calculated to alienate the minds of our people from the standards of our church, and sinful in its own nature," and is, therefore, a censurable offence.

DAVID SCOTT.

Others uniting in this dissent.	{	M. Roney, Thomas Sproull, John Crozier, James Blackwood, Samuel
		Bowden, Oliver Wylie, John Love, John Galbraith, Robert Dodds,
		James Gemmil, Joshua Kennedy, James Patterson, John Renfrew,
		Thomas Dunn, Samuel Henning, James Cook, Hugh Glassford,
		James Shaw, David Gregg, Andrew Bowden, Hugh M'Gowan, S. O. Wylie, Wm. Brown, C. B. M'Kee, Robert Johnson.

*Phila., June 1, 1849.*

The following answer to reasons of dissent was then adopted:

In answer to reasons of dissent by D. Scott and others, Synod replies, that the dissentients mistake the nature of Synod's action, inasmuch as in the vote dissented from there was no intention on the part of this court to pass any such judgment as that to speak or write against the standards of the church as "evasive" is not a censurable offence,—the fact is, the libel was so loosely and irregularly drawn, that it was impossible to do otherwise than refuse to sustain it. This statement of facts is sufficient to meet the allegations of the dissentients.

The committee on finance reported in full; report accepted and adopted, and is as follows:

*The Committee on Finance report,*

That they have examined the report of the Treasurer of Foreign Mission Fund, and finding it correct, recommend its publication with the minutes.\*

Allowing that Mr. Morton was entitled to his salary until the middle of April, he has overdrawn \$204 79 out of the Mission Fund.

S. BOWDEN, *Chairman.*

Report of committee on Foreign Correspondence taken up and adopted. The whole correspondence is as follows:

I. Letter from the Scottish Synod:

*To the Reverend, the Moderator, and Remanent members of the Reformed Presbyterian Synod in the United States of America.*

DEAR BRETHREN,—

It is our pleasing duty again to address you in reply to your highly esteemed communication of June 2d, 1847, which was submitted to Synod at its meeting in the beginning of July following.

The information which you communicate respecting the number of your ministers, preachers, students, and congregations—the state of your Theological Seminary—missionary operations—and deliberations upon the important subject of Covenanting, is interesting in itself, and furnishes gratifying evidence that you are endeavouring to realize the obligations, and discharge the duties of a faithful Christian church, and that you are not without hopeful tokens of divine approbation. May the Spirit be copiously poured out from on high upon you, that you may be enabled to contend earnestly for the faith once delivered to the saints, and labour assiduously for the advancement of the kingdom of Christ. "Ye are my witnesses. To do good and to communicate forget not, for with such sacrifices God is well pleased."

It is perhaps natural for you in the circumstances to object to any friendly correspondence upon our part with your former brethren, and to our addressing them by their ordinary and publicly recognised designation. At the same time we cannot

\* See Appendix D.

admit that our conduct in this matter is either blameworthy in itself or unfriendly towards you. The untoward controversy that resulted in the disruption of your beloved church several years ago, was to us, at every stage, matter of unfeigned regret. At the same time we have not judged ourselves called upon formally to homologate or condemn the whole sentiments and proceedings of either party; and it would afford us sincere pleasure if we could be instrumental in healing a division which we had no means of preventing. Hence we are anxious, so far to maintain a friendly Christian correspondence with both parties, and by regarding this as compromising you, we cannot help thinking that you misconstrue both our motives and our conduct. We have been in the habit of maintaining correspondence with churches that had less in common with us than either of the branches of the Reformed Presbyterian church in America. These are times surely in which composing differences among orthodox Presbyterians, and especially Reformed Presbyterians upon principles of truth and righteousness, should be more studied than intensifying and perpetuating present divisions. "*Behold, how good and how pleasant it is for brethren to dwell together in unity!*"

Our circumstances, so far as regards the number of ministers and preachers, the state of our congregations, &c., are very much the same as when we wrote last. We are still labouring to win souls to Christ, train up believers for glory, and display a public banner for truth, and we trust that our humble endeavours are not wholly ineffectual. We enjoy a large measure of peace and harmony, and there are not wanting symptoms that the truth and importance of our distinctive principles are beginning to be appreciated more extensively than heretofore in some other Christian communities. Our mission to the heathen in New Zealand has been broken up by the disturbed state of the district of Manawatu, in which it was located. The missionaries have retired in the meantime to Wellington, and are labouring among the colonists. What may be the issue of this dispensation we cannot as yet positively determine, but it is felt to be a severe trial of the church's faith on the head of continued missionary enterprise among the heathen.

Vigorous exertions have been making for some time past to free all our places of worship from the incumbrance of debt, and we are happy to say that they have been crowned with complete success. Our people have contributed, for this purpose alone, between £9,000 and £10,000, which, considering their numbers and circumstances, is a remarkable instance of Christian liberality, and it will prepare the way, we doubt not, for attempting and accomplishing greater things towards the advancement of the kingdom of Christ. Already, indeed, a scheme is in operation for raising the stipend of ministers in weak congregations under judicious regulations, so that no minister of the church shall have a smaller income than £100 *per annum*, with a manse and sacramental and travelling expenses. This it is proposed to accomplish by making grants from a general fund, raised expressly for the purpose, to the smaller congregations in proportion to their numbers and exertions, and the success of the scheme has so far proved very encouraging. At the same time the church is extensively pervaded by a missionary spirit, and there is a growing disposition to contribute towards this important object. It is pleasing to see our people thus *devising liberal things*, and we trust that the promise will be verified, that *by liberal things they shall stand*.

We are gratified to learn from you that enlightened anti-slavery views are making progress among professing Christians in the United States. This is a hopeful symptom, and must tell in time upon the churches which have been so strangely and culpably apathetic upon the subject. We trust that the "expostulation" by our Committee with those Christians and Christian churches in the United States of America that are implicated in the sin of slave holding is by this time in your hands, and that you will endeavour to circulate it as extensively as possible. God grant that all American Christians may speedily be brought to feel that it is their bounden duty to *loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that they break every yoke*.

Among the great public movements affecting the interests of religion and morality in this country, the Sabbath question has for some time past occupied a prominent place. By the extension of railroads, on several of which, even in Scotland, (and very many in England) trains are run on the Lord's day, its rest and sacredness are alarmingly invaded, and matters threaten to become worse and worse. It is a ground of thankfulness, however, that besides the efforts of private Christians and churches to arrest this flood of Sabbath desecration, (not to specify other forms of the same evil) a grand confederation has lately been formed, denominated "the Sabbath Alliance," whose operations are to be exclusively directed towards this important object, and it is our fervent prayer, that by wise counsels and well directed efforts they may be honoured of God to contribute largely towards the accomplishment of the end contemplated.

The signs of the times have of late become truly portentous. Continental Europe is every where convulsed. Tumults and revolutions follow each other in quick succession, and the work of ages is compressed into the narrow limits of a few days or weeks. In our own beloved country there is much uneasiness and considerable agitation portending change if not commotion. *Old things are passing away.* Are these, indeed, the last times? Is Babylon the great doomed speedily to fall? Are the kingdoms of this world soon to become the kingdoms of our Lord and of his Christ? God only knows. But there is abundant ground to believe that the faith and patience of the saints will for a season be severely tried. O, that we were enabled each one to deliver his own soul! and that we had understanding of the times to know what Israel ought to do! Meanwhile let us rejoice that the Lord God Omnipotent reigneth, and that there are things, and these the best things, that cannot be shaken, and shall therefore remain.

*And now, dear brethren, may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever.*  
Amen.

THOMAS NEILSON,

Convener of the Committee on Foreign Correspondence,

Rothsay, May 11th, 1848.

P. S. Our Synod met at Glasgow on Monday, the 1st inst., and continued its sittings till Friday. For particulars we beg to refer you to the published extracts of minutes, and the Scottish Presbyterian Magazine. It meets again on the 1st Monday of May, 1849, in the same place.  
T. N.

## II. Letter to the Scottish Synod:

### *Letter to the Reformed Presbyterian Synod of Scotland.*

DEAR FATHERS AND BRETHREN:—

We have received with interest your communication. We rejoice in the evidence it furnishes that God is still good to Israel. Amidst great, and we fear, growing defection, "having obtained help of God," you continue unto this day, the avowed witnesses in behalf of the claims and prerogatives of Prince Immanuel. We congratulate you upon the success of your efforts to rid your congregations of debt, and to make suitable provision for ministerial support. The liberality of your people is worthy of high commendation. We sympathize with your missionaries in their trials and in your anxieties on their behalf, and the more because our own incipient efforts in the foreign field have also, but from other causes, experienced at least a temporary interruption. Such events are disciplinary. They try our faith. Seed, may we not indulge the hope—has been sown that will yet yield its fruit. "My word shall not return unto me void." As to affairs here, we have not much new to communicate. The number of our congregations and communicants increases. The Theological Seminary maintains its position and its efficiency; the class of the last session numbered fourteen. We have in every quarter, new, wide, and, we trust, effectual doors opening to our evangelizing efforts; and while the condition of things around us, does in many respects call for mourning, we can yet notice some indications of a more favourable and encouraging character. The subject of Christian education, as distinguished from a course in which pagan literature has occupied the most prominent place, is in some parts of the country and departments of the church, awakening no little interest, and we hope soon to see the Bible in the original tongues, and suitable Christian authors, superseding, so far as it may be necessary or desirable, the immoral and defiling productions, however elegant, of pagan minds and hearts. Among ourselves, an institution established upon Christian principles is now in operation with promise of success, and incipient measures have been adopted for the establishment of another. Anti-slavery movements still occupy a large share of public attention. Remonstrances from abroad are important auxiliaries in the cause of freedom. Our prayer is, that every where, and in every form oppression may cease, and speedily, from among men—that "man who is but sprung of earth, may oppress his fellow no more." We now advert to a subject which occupied a place in our last letter, and in yours now before us—your correspondence, with those who, as we believe and know, claim without just foundation, the name and standing of the Reformed Presbyterian church. To this correspondence you say, "it is natural that we should object." This is also our own judgment. Surely it is not necessary for us to re-affirm our steadfast adherence to the whole doctrines of our published Testimony, and to that application of these doctrines to the civil institutions of the United States, which it is well known, and which you

are assured as well as ourselves, was made by the framers of that Testimony, and by the church following their footsteps since? On the basis of this application of our common system of covenanted doctrine, we and you did long hold free, fraternal and mutually comfortable and edifying fellowship. That we have, in any particular, deviated from this practical testimony against the atheistical, Christless and slave-holding institutions of this land you do not believe. On the other hand, we may take it for granted as a matter established by ample testimony, known to all acquainted with the history of the church for the last eighteen years, that our former brethren have abandoned that basis, and have joined with the multitude around them in giving an active support to these institutions; thus practically denying their testimony on behalf of Christ's law, prerogatives and sovereign authority. Now in all fraternal kindness we would ask, whether it is not due to us, and to yourselves, that upon resuming a correspondence, which had been for a time suspended, you distinctly re-occupy the ground of our former confidential and refreshing communion, that thus we may be helpers of each other's faith? We are the more free to ask this from the fact that in the year 1836, you did in your communication addressed to this Synod, express your decided purpose to recognise as brethren, those in this land who should continue to bear testimony against the immoral government of this country. The subject is a painful one to us. It is so to you, and we conclude our reference to it by the statement that we can discover no prospect of a re-union. The only possible way, moreover, in which such a re-union could take place, would be their return to the principles of the covenanted testimony, and to the grounds of their true and only consistent application. It is a case in which there is no room—no place—no work for a mediating party.

The times are indeed portentous. The Most High is now shaking not "earth only, but also the heavens." Let us lift up our heads, for "the day of our redemption draweth nigh." The Lord speedily accomplish his work, and deliver his heritage. Wishing you grace, mercy and peace from our common Father, Lord, and Saviour, we remain, dear fathers and brethren, yours in Christ's Testimony. JAS. M. WILLSON,  
*Chairman Com. of For. Corr.*

### III. Letter from the Synod in Ireland :

*To the Synod of the Reformed Presbyterian Church in America.*

REV. AND DEAR FATHERS AND BROTHERS :

With cordial pleasure and high gratification we have received your last Synodical communication. Refreshing as it is at all times to receive intelligence of the welfare and prosperity of those we love, when prevented from enjoying personal intercourse with them, it was doubly so upon the occasion of our present meeting.

We are emerging from a condition of great trial, under which we were sustained by knowing that we enjoyed your deepest sympathies and fervent prayers, and in which we were cheered by the substantial proofs which we received from you of your fraternal affection. The fruits of your Christian liberality supplied valuable help to many of the poor of our flocks, when in deep distress; and they were felt to constitute an additional and very powerful bond of attachment between you and us, and were the occasion of eliciting many prayers in your behalf.

We have, moreover, been more than usually delighted with enjoying the presence and assistance in our deliberations, of a much esteemed brother, one of your members, the Rev. James M. Willson, whose lucid and satisfactory statements concerning your progress and increase, and your external and internal relations, encouraged us not a little in the arduous work of maintaining and advancing the testimony of Jesus. The Lord has indeed done "great things" for you, whereof we are glad. Since the painful trials through which you were called to pass, and which issued in your separation from former brethren, we rejoice that your increase has been great, and in later times unexampled—that internal peace and purity among you have been advanced—that your distinct and high position as witnesses for Christ's royal prerogatives has come to be better understood and appreciated than in former times, and that important doors of usefulness are opened to you, into which you are inclined to enter, for gathering wanderers into the fold of the Great Shepherd.

Especially do we cordially rejoice in your having entered upon the field of a heathen mission, and we regard your mission to Hayti with the deepest interest, as a most important effort for elevating the condition of a degraded people, and for bringing in the latter day glory. At our last annual meeting, having previously pledged ourselves to the work of a mission to the heathen, we gladly and unanimously acceded to your request to co-operate with you in this undertaking; and have employed all means presently in our power, to obtain at least one missionary to work side by

side with yours for the evangelization of Hayti. We regret to say, that hitherto we have failed in obtaining any agent for this service. Yet we are resolved to persevere in our exertions, and it will afford us peculiar pleasure to maintain frequent correspondence with your missionary committee in reference to this matter. We have, in accordance with your request, directed our Presbytery in the British North American colonies, occasionally to correspond with you; and we have no doubt this arrangement will conduce to the comfort and efficiency of our Missionaries in the colonies. The state of our internal ecclesiastical arrangements differs in no respect materially from what it was when we last wrote to you. While we have much to lament in relation to the condition of vital religion among our people, we yet cherish the belief that to some degree, judgments that have passed throughout our land have been blest to solemnize their minds, and to increase their spirituality. Earnestly desiring to foster this spirit, at our last meeting we adopted the plan of a concert for united prayer, for the effusion of the Spirit; and we have some reason to think, that arrangement has already yielded salutary spiritual results. Should you consider it desirable, we shall rejoice in your taking part with us in this appointment, and it will enhance the interest in our solemn meetings, to know that you and we, and your people and ours, meet at the same times at the mercy seat, to seek the revival and extension of the Lord's work.

The solemn judgments that have afflicted our land, have, in the gracious providence of the Mediator, been overruled to prepare a way for the spread of the truth. In large districts of the south and west of Ireland, the Roman Catholic population, deserted by their priests in the time of deep distress, and relieved by Protestant liberality, have had their minds so opened as to be willing to hear the message of mercy, and large numbers willingly attend the preaching of the gospel, and still larger numbers of their children resort to Scriptural schools despite of the opposition of the priests. Considering these singular and unexpected changes as constituting a loud call to the church to attempt something for the spiritual emancipation of the millions of degraded Romanists of this country, we have adopted measures, at our present meeting, for commencing a mission to the native Irish in Connaught. In relation to the great matter of Covenant renovation, we have peculiar satisfaction in stating that, after much deliberation, we have come to the conclusion that it is the duty of the church in this land to engage in this work as soon as practicable. We have adopted measures to prepare our people for essaying this great duty; and we entertain the expectation, that under the blessing of the God of our fathers, soon after our next annual meeting, we may be privileged to renew publicly the solemn Federal Deeds that have been so signally owned as a means of advancing the kingdom of Christ. At our meeting last year, as well as at our present assembly, our attention was called to the necessity of impressing upon our people the duty of providing more liberally for ministerial support, and of thus promoting the comfort and efficiency of the ministry. After lengthened deliberation on this important subject, we have recommended the principle of a *Common Fund*, without, however, attempting to set aside, hastily, existing congregational arrangements for pastoral support. Aware of the delicacy and difficulty of legislating in a matter which we would wish to see taken up by the members of the church themselves, we *recommend* rather than *enjoin*, indulging the hope that our people, who value a faithful ministry, will evince their steadfast determination that nothing shall be lacking on their part to render the condition of their pastors comfortable, or their labours efficient.

In conclusion, dearly beloved brethren, we earnestly solicit a continued interest in your prayers and fraternal sympathies. We have been made painfully sensible of late of the difficulties of our position as covenanted witnesses in a land polluted by popery, oppressed by prelacy and Erastianism, and sorely smitten by Divine judgments. Political agitation and changes have increased these difficulties; extensive emigration has reduced the number of our flock, while famine and pestilence have spread their ravages on all sides around us. Alas! that we should have so much reason, notwithstanding all this, to complain of our deep insensibility. The Lord has smitten us, but we have not grieved; He has consumed us, but we have refused to receive correction. We would desire to humble ourselves under the mighty hand of our covenant God, and earnestly would we seek, through the help of your prayers, that we may be rendered faithful in perilous times, that so we may "finish the testimony" received from our fathers. From you, as well as from us, special important duties are required in the present eventful times. There may be before us, and near at hand, a period of severe conflict; but our comfort is that, although the struggle may be arduous, it shall be short. The day of Zion's deliverance assuredly draws

nigh. Amidst the convulsion of the nations, and the subversions of the thrones of iniquity, we rejoice in the prospect that the exalted Mediator comes speedily to claim the nations all for his inheritance. Earnestly seeking that you may be honoured to keep the word of the Saviour's patience—and may be kept in "the hour of temptation"—and with renewed fervent prayers that peace may ever be within your walls, and that your palaces may enjoy prosperity, we are, dear brethren,

Yours, in the kingdom and patience of our Lord and Saviour Jesus Christ.  
Ballymoney, 2d April, 1849:

WM. J. STAVELY, *Moderator.*  
JOHN W. GRAHAM, *Synod's Clerk.*

#### IV. Letter to Synod in Ireland:

##### *Letter to the Reformed Presbyterian Synod of Ireland.*

REV. AND VERY DEAR BRETHREN,—

Your letter gives us very great gratification. We do most cordially reciprocate your affectionate brotherly salutation. We rejoice with thankfulness in your prosperity, and deeply sympathize with you in your afflictions. "It is but a little while, until he that shall come will come, and will not tarry." In the mean time, "we have need of patience." We have the testimony of Jesus, and must wear a little longer the sack-cloth. "Here is the patience of the saints."

We are gratified, however, to learn from your letter and from other sources, that the judgments of the Most High have been overruled in his gracious providence for good, particularly in the opening of doors of access to the miserable and ignorant population of the south and west. May your hands be strengthened in the work which you have undertaken among them,—may your labours of love be attended with the effectual blessing of the God of all grace.

We have little new to write you. Notwithstanding some internal troubles such as may always be expected in the church militant, we continue to grow in numbers and in learning, and in the outward performance of the duties of our holy religion. We trust there is also some progress made among us in the life of faith on our Redeeming Head. The bonds of our brotherhood with you are being strengthened by a large immigration from your congregations. We are grieved for your sufferings, and for the necessity which many of your flocks are under of leaving the homes of their fathers, their beloved pastors, and other friends. When they come among us, we pledge ourselves to do all in our power to make them comfortable and useful members of the body of Christ.

Our Seminary still continues, under the superintendence of our aged professor, to furnish us the seasonable and much needed aid of intelligent and active co-labourers in the Lord's husbandry. The class of the last sessions numbered fourteen, six of them of the first year. Still, with all the aid which has come among us from your borders, we hear from every section of our extended territorial limits, the Macedonian cry.

While the horizon is hung with many dark and threatening clouds, we are not without some encouraging gleams of light. The doctrines of our Testimony are not altogether powerless and ineffectual. The subject of scriptural education is regarded with new and lively interest. Among ourselves, incipient steps have been taken for the organization of institutions in which the youth of the church, and particularly such as have a view to the ministry, may receive a complete education, free from the contaminating influence of the corrupt pagan classics, and under the eye and inspection of the church herself. Other denominations are moving in this matter: and, we hope, ere long, to see scriptural education, more especially in the higher departments of learning, occupy that place in the estimation and in the heart of the Lord's people to which its high importance so justly entitles it.

The state of the public mind around us is becoming more favourable to the just appreciation of our Testimony in regard to the rights of man. The whole north is waking on the subject of slavery. It is now the controlling element in the great political movements of the country. And while we are far from approving the manner and spirit with which this great contest against despotism is in many instances conducted, we do rejoice, as philanthropists, as patriots, as Christians, and as Covenanters, that the great principles of human liberty, long practically despised and set aside by the slave-holding institutions of the United States, are spreading themselves with new energy throughout the increasing millions of our land. In this you will rejoice with us.

We have been favoured during our present sessions with the presence and aided



by the counsels of one of your beloved missionaries in the provinces, Rev. William Sommerville.

Our foreign mission has met with a severe check,—Mr. Morton, our missionary, having changed his views with regard to the Christian Sabbath, has returned, under circumstances unhappy for himself, and especially unhappy for the interests of our mission. We have felt constrained to suspend for a season our operations,—but do not misunderstand us, we still cherish the hope that Providence will open up the way for our resumption of this good work under happier auspices. In the mean time, we take comfort in believing that the seed sown will not all be lost: that the day will disclose some fruit of all our toil, expenditure, and prayers.

The times are full of the omens of great and rapidly approaching changes. Institutions of human origin are on every hand falling into ruins. Our position in this land, and yours in the isles of our fathers, is full of high and solemn responsibility. To us has been committed, as a sacred trust, the covenanted attainments of a faithful, and often suffering, witnessing ancestry. "Let us hold fast, that no man take our crown." Beseeching the Lord, our common Master, to help, uphold, strengthen and comfort you in every good word and work, we remain, dear fathers and brethren, yours in covenant bonds,

JAMES M. WILLSON,  
*Chairman Com. of For. Corr.*

Resolved, That sixty dollars be appropriated to Rev. R. J. Dodds, out of the Foreign Mission fund, to cover expenses incurred through connexion with the foreign mission.

Adjourned with prayer and singing the 133d Psalm.

JAMES CHRYSSTIE, *Moderator.*  
JAMES M. WILLSON, *Clerk of Synod.*

#### APPENDIX A.—TREASURER'S REPORT.

*W. Bradford, Treasurer, in account with the Synod of the Reformed Presbyterian Church.*

		DR.
1847.		
May 10th,	To balance in Treasury per last report,	\$272 67
1848.		
January 1st,	One year's interest up to this date,	10 90
1849.		
January 1st,	" " "	11 34
		<hr/>
May 9th,	By balance in the Treasury,	\$294 91

#### *Fund for Superannuated Ministers.*

1847.		
May 10th,	To balance in Treasury per last report,	123 40
1848.		
January 1st,	To one year's interest up to this date,	4 92
1849.		
January 1st,	" " "	5 12
		<hr/>
May 9th,	By balance in the Treasury,	\$133 44

W. BRADFORD, *Treasurer.*

#### APPENDIX B.

##### REPORT OF BOARD OF DOMESTIC MISSIONS.

*Samuel Henry, Treasurer, in account with Board of Domestic Missions.*

		DR.
1847.		
	To balance per report to last meeting of Synod,	\$89 41
Jan. 3,	To cash received from Rev. A. Stevenson on bond, till May 1st,	
1849,	" " " " " "	18 75

Oct. 27,	To interest on money deposited,	-	-	-	-	2	41
"	To cash from Union, Pine Creek, &c.,	-	-	-	-	5	26
"	To cash from Brookland, North Washington, &c.,	-	-	-	-	17	00
Dec. 7,	To cash from Female missionary society of Miller's Run,	-	-	-	-	6	00
1848.							
Mar. 2,	Rev. R. Wallace's congregation, per Z. M'Connel,	-	-	-	-	8	81½
May 3,	Female missionary society of Miller's Run,	-	-	-	-	8	00
" 9,	Rev. J. Galbraith's congregation,	-	-	-	-	2	50
" 22,	Second Ref. Presbyterian congregation, Philadelphia,	-	-	-	-	35	00
June 7,	Rev. A. Stevenson, interest on bond,	-	-	-	-	25	00
Aug. 7,	Interest on money deposited,	-	-	-	-	5	00
Sept. 2,	" " "	-	-	-	-	1	00
Oct. 4,	From North Washington and Brookland,	-	-	-	-	23	00
Dec. 5,	Union and Pine Creek, per D. Dodds,	-	-	-	-	7	60
1849.							
Apr. 11,	Female missionary society, Miller's Run,	-	-	-	-	10	00
"	North Washington and Manchester societies,	-	-	-	-	6	25
May 25,	Rev. A. Stevenson, interest on bond,	-	-	-	-	25	00
"	S. Cochran, Alabama,	-	-	-	-	5	00
						\$300 99½	
						CR.	
Aug. 30,	Remitted to Rev. W. Sloane for Illinois Presbytery,	-	-	-	-	\$150	00
Sept. 29,	" John Gray for Lakes Presbytery,	-	-	-	-	75	00
						\$225 00	
Balance in treasury,						-	\$75 99½

APPENDIX C.—STATISTICS.

*Pittsburgh Presbytery.*

Congregations.	Pastors.	Communicants	Families.	Baptized members.	Received since last Syn'd	Dismiss'd since last Synod.	Baptisms.	Deaths.
Slippery Rock, Camp Run, &c.,	Jas. Blackwood.							
Greensburgh, Clarksburgh, &c.,	R. B. Cannon	87	26		6	5		
Monongahela,	John Crozier.							
Union, Pine Creek, &c.	Jno. Galbraith.	116	54	281	21	25	22	4
Londonderry,	James Love.							
New Alexandria,	Alex. Milligan.	79	29					
Miller's Run,	Wm. Slater.							
Pittsburgh, Allegheny, &c.	T. Sproull.	312	180	559	83	40	59	35
Beaver, Jackson, &c.,	Sam. Sterrit.	100	52					
Salt Creek,	Robt. Wallace.							
Irville, Tomika, &c.,	John Wallace.							
Brookland, N. Washington, &c.,	Oliver Wylie.	182	85					
Vacancies.	Unsettled ministers.							
Steubenville and Green,	William Neill.							
Wilkinsburgh,	Thos. Hannay.							
Sandy, Warsaw, &c.,	Robert J. Dodds.							

*New York Presbytery.*

Places.	Pastors.	Communi- cants.	Families.	Baptisms.	Elders.	Increase.		Decrease.		Mixed.
						Certi.	Exam.	Cert.	Cens.	
Craftsbury, Vt.,	R. Z. Willson.	82	44	22	6		8			
Topsham,	"	55	25	15	4		3	1	1	2
Ryegate and Barnet,	J. M. Beattie,	149	61	26	5		15			
Conococheague,	Josh. Kennedy.	73	37	13	3	1	18			
"	"	Adults,		6						
1st Con'n N. York,	J. Chrystie.	212		27	6	12	18			27
2d "	A. Stevenson.									
3d " "	Vacant.				5					
1st Philadelphia,	J. M. Willson.	265	115	45	6	52	31			14
2d "	S. O. Wylie.	158	51		5	31	37			25
Coldenham,	J. W. Shaw.				5					
Argyle,	Vacant.	37			2	11	(by cert. and ex.)			
Whitelake	"	30	11		3		4			
Newburgh	"	139	50		4	37	(by cert. and ex.)			

*Rochester Presbytery.*

Congregations.	Pastors.	Families.	Communicants	Increase by Certificate.	Increase by Profession.	Decrease by Discipline.	Decrease by Death.	Decrease by Dismission.	Baptized since last Synod.
Lisbon, John Middleton,		34	70	1	10	0	1	1	6
Stirling, W. L. Roberts, D.D,		36	75	0	7	0	2	0	7
Rochester, David Scott,		39	101	9	6	0	1	0	21
York, Samuel Bowden,		50	122	6	21	0	3	12	19
Missionary station } at Buffalo, }		5	11						

*Domestic Mission Fund.*

Receipts, -	-	-	-	\$214 64
Expenditures, -	-	-	-	194 50
Cash on hand, -	-	-	-	\$20 14

## APPENDIX D.

## REPORT OF TREASURER OF FOREIGN MISSIONS.

*H. Glassford, Treasurer of Foreign Missions of the Ref. Presbyterian Church.*

1847.		DR.
May 15,	To balance on hand,	\$533 55½
June 19,	Returned by Rev. J. B. Johnston,	185 92
" "	From member of Union congregation,	5 00
" "	" " Sterling congregation,	12 25
" "	" " Walnut Ridge congregation,	7 60
Aug. 31,	" " York congregation, N. Y.	11 86
" "	" " Steubenville congregation,	4 00
Sept. 4,	" John Carter,	5 00
" 6,	" Female missionary society, Ryegate and Barnet,	17 95

Oct. 8,	From Monongahela congregation,	15 00
" "	" Union and Pine Creek congregation,	18 37 $\frac{1}{2}$
Nov. 8,	" Princeton congregation,	5 00
" 15,	" Kortright congregation,	23 12 $\frac{1}{2}$
" "	" Southfield congregation,	9 20
" 16,	" 1st and 2d cong., Philadelphia, printing Psalms,	14 25
" "	" Friends of J. W. Morton for do. do.	10 50
" 29,	" Friend of Newburgh congregation,	5 00
" "	" " Foreign missions,	1 00
Dec. 4,	" 2d congregation, Philadelphia,	35 00
" 6,	" Sandusky,	5 50
" 11,	" Missionary societies, Pittsburgh and Allegheny, as a gift to J. W. Morton,	25 00
" 20,	" Miami congregation,	15 00
" "	" Xenia congregation,	4 50
" "	" William Magee,	00 50
" 22,	" Thos. Reed, Walnut congregation,	5 00
" 23,	" Bloomington congregation,	25 00
1848.		
Jan. 2,	" 2d congregation, N. Y.,	69 50
" 8,	" Lisbon congregation,	4 00
" "	" Rev. J. Middleton,	1 00
" "	" York congregation,	8 00
" "	" A. Challon,	5 00
" 17,	" Brush Creek congregation,	12 00
Mar. 6,	" A. M. Milligan,	30 00
" "	" 1st congregation, Philadelphia,	110 00
" "	" Craftsbury congregation,	23 00
" 20,	" Lisbon congregation,	6 00
" 29,	" Rochester congregation,	24 28
April 5,	" Missionary society, 2d congregation, N. Y.,	58 71
May 6,	" Five members of R. Wallace's congregation,	4 50
" "	" Utica congregation, (Ohio),	13 50
" "	" Juvenile missionary society, York congregation,	18 12
" "	" Jonathan's Creek congregation,	9 50
May 9,	" Isaac Adair,	1 00
" "	" Conococheague congregation,	40 00
" "	" Muskingum congregation,	7 00
" "	" Salt Creek congregation,	16 00
" "	" Hugh Parks, Delaware, Ohio,	2 00
" "	" Greensburgh and Clarksburgh,	23 00
" "	" Londonderry congregation,	12 00
" "	" Xenia congregation,	4 00
" 11,	" Bovina congregation,	8 87
" 30,	" York congregation,	10 00
July 26,	" Female missionary society, Ryegate and Barnet,	10 18
Sept. 22,	" Rev. R. Wallace's congregation,	10 00
" "	" Member of Rochester congregation,	5 00
" "	" Female sewing society, Rochester,	5 00
Oct. 4,	" Craftsbury congregation,	3 50
" "	" Henry S. Dover, Craftsbury congregation,	1 00
" "	" Samuel Strong,	1 00
" 9,	" Miller's Run congregation,	19 80
Nov. 6,	" Brush Creek congregation,	10 00
" 14,	" Ref. Presbyterian Synod, Ireland, £10,	48 30
" 19,	" 2d congregation, Philadelphia,	23 00

1849.			
Jan. 4,	From Lisbon congregation,	.	10 00
" 9,	" Male missionary society, Pittsburgh and Allegheny,	.	60 09
" "	" Thanksgiving collection, Pittsburgh and Allegheny,	.	17 64
Feb. 9,	" Beechwoods and Garrison congregation,	.	20 00
" 28,	" Southfield congregation,	.	10 00
" "	" North Washington and Brookland congregation,	.	13 00
April 4,	" Union congregation,	.	23 25
" "	" Do. do. for building Church in Hayti,	.	4 00
May 15,	" A lady in Pittsburgh congregation,	.	50

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\$1866 32 $\frac{1}{4}$

1847.			CR.
Aug. 21,	J. W. Morton for learning French language,	\$75	00
Sept. 21,	Do. Travelling expenses,	30	00
Nov. 8,	Do. Outfit,	150	00
" "	Do. Half-yearly salary in advance,	300	00
" "	Do. Passage money,	70	00
1848.			
Mar. 27,	Do. Salary,	.	100 00
May 13,	Do. do.	.	50 00
June 1,	Do. do.	.	50 00
July 31,	Do. do.	.	100 00
Oct. 6,	Do. do.	.	60 00
" 14,	Do. do.	.	43 00
Nov. 29,	Do. do.	.	200 00
Dec. 7,	Do. do. 44, 27,	.	71 00
1849.			
Jan. 6,	Do. do.	.	98 79
			<hr/> 1397 79
1847.—Nov. 8,	Expenses of mission,	.	50 00
1848.—June 1,	Do. do.	.	50 00
Dec. 23,	Do. do.	.	32 00
			<hr/> 132 00
1847.—Nov. 8,	Bibles and Testaments,	.	40 62 $\frac{1}{2}$
" 17,	Printing Psalms,	.	40 75
" "	Freight of Bibles and Testaments,	.	1 17
			<hr/> 82 54 $\frac{1}{2}$
1849.—May 15,	Postage, discount,	.	10 15
" "	Counterfeit bill,	.	1 00
			<hr/> 11 15
			<hr/> <hr/> \$1623 48 $\frac{1}{2}$

Total receipts,	.	.	\$1866 32 $\frac{1}{4}$
" disbursements,	.	.	1623 48 $\frac{1}{2}$

Balance in Treasurer's hands,	.	\$242 83 $\frac{3}{4}$
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24th May, 1849.

HUGH GLASSFORD, *Treasurer.*

Examined and approved by

JAS. CHRYSTIE,  
M. RONEY.

## APPENDIX E.

## REPORT OF TREASURER OF THEOLOGICAL SEMINARY.

*J. Finley, Treasurer in account with the Theological Seminary of the Reformed Presbyterian Church.*

1847.		DR.
June 1,	To balance in hands of Treasurer, per last report of J. Gray,	\$25 45
Oct. 9,	To cash from Sandusky congregation, per Rev. Mr. Boyd,	5 35
“ 11, “ “	“ Bethel congregation, Ill., per Rev. Mr. Elliott,	1 75
Nov. 9, “ “	“ Old Bethel “ “ per Mr. M'Donald,	3 67
“ 15, “ “	“ Southfield “ Michigan, per Rev. J. Neill,	9 20
“ “ “ “	“ Donation of Mr. N. Allen, - - -	1 00
Dec. 7, “ “	“ Donation of Dr. J. Carter, per Mr. J. Hutchison,	5 00
“ “ “ “	“ Pittsburgh and Allegheny cong., per Messrs. Henry, Magee and Euwer, - - -	17 20
“ 23, “ “	“ Bethel, Illinois, cong. per Mr. J. M'Clurkin, -	14 00
“ “ “ “	“ Conococheague cong., per Rev. J. Kennedy, -	10 00
“ 24, “ “	“ 1st cong., Philadelphia, per Rev. Mr. Willson, -	10 00
“ “ “ “	“ Princeton cong., per Rev. Mr. M'Clurkin, -	7 90
“ 27, “ “	“ Cincinnati cong., per Robert Finley, - -	6 14
“ 29, “ “	“ Beechwoods cong., per Rev. Mr. Dodds, -	10 00
1848.		
Jan. 1,	To cash from 1st cong., Philadelphia, per Mr. Willson, -	10 00
“ 3, “ “	“ Brush Creek cong., per Mr. Patterson, - -	8 00
“ 18, “ “	“ 1st cong., Philadelphia, per Rev. Mr. Willson, -	10 00
“ “ “ “	“ Greensburgh cong., per Rev. Mr. Cannon, -	11 00
“ “ “ “	“ Xenia Society, per Rev. J. R. Willson, D. D.,	13 25
Feb. 2, “ “	“ Bloomington cong., per Rev. Mr. Faris, -	9 00
“ “ “ “	“ Donation of Mrs. Agnes Barr, Bloomington, Ind.,	3 00
“ 14, “ “	“ Salt Creek cong., per Rev. Mr. Wallace, -	15 00
“ “ “ “	“ St. Louis cong., per Mr. Williamson, - -	6 00
“ “ “ “	“ New Alexandria cong., per Rev. Mr. Milligan,	7 00
“ 15, “ “	“ 2d cong., Philadelphia, per Rev. S. O. Wylie, (to be appropriated to payment of the debt against the Seminary,) - - -	17 26
“ 19, “ “	“ Pine Creek cong., per Rev. Mr. Galbraith, -	8 00
“ “ “ “	“ Old Bethel cong., Ill., per Rev. Mr. Wallace,	10 00
March 22,	To cash from Utica cong., per Mr. T. Glasgow, -	14 65
“ “ “ “	“ Muskingum cong., per Mr. Wylie, - -	7 60
“ “ “ “	“ Mr. French, - - - - -	1 00
“ 23, “ “	“ Craftsbury cong., per Rev. R. Z. Willson,	5 00
“ “ “ “	“ Elizabeth cong., per Mr. — - -	5 00
“ “ “ “	“ Union “ “ “ - - -	5 00
“ “ “ “	“ Walnut Ridge cong., per Rev. M'Clurkin,	4 00
“ “ “ “	“ Miami cong., per Rev. J. B. Johnston, -	5 00
“ “ “ “	“ Garrison cong., per Rev. Mr. Dodds, -	15 00
“ “ “ “	“ Bloomington cong., per Mr. Smith, -	1 00
“ 28, “ “	“ Adam Charlton, Elliotville, per Rev. Mr. Bowden, - - - - -	5 00
April 6,	To cash from Brookland cong., per Rev. O. Wylie, (by Mr. Euwer,) - - - - -	10 00
“ “ “ “	“ Pittsburgh & Allegheny cong., per Mr. Euwer,	26 07
May “ “ “	“ Coldenham cong., per Rev. J. W. Shaw, -	20 00
June “ “ “	“ Newburgh “ - - - - -	10 00
“ “ “ “	“ Miller's Run cong., per Rev. R. B. Cannon, -	9 00

June 10, To cash from Mrs. H. Parks, Delaware Co., per Mr. N. R.				
		Johnston,	-	1 00
"	"	Old Bethel cong., Ill., per Rev. Mr. Milligan,	12	30
July 14,	"	1st cong., Philadelphia, per W. Bradford,	-	23 75
Aug. 2,	"	2d cong., New York, per Rev. A. Stevenson,	45	00
"	"	Bovina cong., per Rev. A. Stevenson,	-	9 37 $\frac{1}{2}$
"	"	Craftsbury cong., per Rev. A. Stevenson,	-	6 50
"	"	Topsham cong., per Rev. A. Stevenson,	-	3 00
"	"	Miss Nancy Trumbull, Canada,	-	2 00
"	"	Brush Creek cong., per Rev. Mr. Hutcheson,	10	00
Sept. 4,	"	Slippery Rock cong.,	-	22 00
Oct. 4,	"	Beaver cong., per Rev. S. Sterrit,	-	12 50
" 12,	"	Elkhorn cong., per A. C. Todd,	-	5 00
Nov. 4,	"	York Centre cong., per Mr. Milroy,	-	19 20
Nov. 6,	"	White Lake cong., per J. R. Thomson,	-	5 00
Dec. 1,	"	Elkhorn cong., per H. P. M'Clurkin,	-	9 28
" 9,	"	St. Louis cong.,	-	6 80
" 27,	"	Miami cong., per Rev. J. B. Johnston,	-	8 26
"	"	Walnut Ridge cong. per Rev. J. J. M'Clurkin,	7	00
<b>1849.</b>				
Jan. 4,	"	J. Robinson, Beechwoods,	-	1 00
" 18,	"	1st cong., Phila., per Rev. J. M. Willson,	-	30 00
" 21,	"	North branch Salt Creek cong.,	-	10 00
" 24,	"	Bethel cong., per Rev. James Milligan,	-	20 00
" 27,	"	Bloomington cong., per Rev. James Faris,	-	11 00
Feb. 9,	"	Sandusky cong., per Rev. J. C. Boyd,	-	5 00
" 12,	"	New Alexandria,	-	11 00
" 19,	"	Middle branch Salt Creek cong.,	-	4 00
"	"	South branch Salt Creek cong.,	-	6 35
"	"	Southfield cong., Mich., by Rev. James Neill,	10	00
" 26,	"	Union cong., by David Dodds,	-	10 00
"	"	Nathaniel Allen,	-	1 00
March 1, To cash from Craftsbury cong., for sinking fund, Rev. R. Z.				
		Willson,	-	7 00
" 7,	"	Princeton cong., Indiana,	-	7 00
" 16,	"	Utica cong., Rev. A. M'Farland,	-	20 00
" 24,	"	Old Bethel cong.,	-	15 00
" 26,	"	Newburgh cong., by Rev. A. Stevenson,	-	22 65
"	"	Monongahela cong., by Isaac Willson,	-	10 00
" 28,	"	Beechwoods & Garrison, per Rev. J. Dodds,	12	50
"	"	Brush Creek cong., per Mr. George,	-	8 00
"	"	Pittsburgh and Allegheny cong., per Rev. T. Sproull,	-	11 00
"	"	Miss Mary Orr, Steubenville,	-	1 00
"	"	James Steele, Steubenville,	-	1 00
"	"	Sterling cong., per Rev. Dr. Roberts,	-	13 00
May 18,	"	Conococheague cong.,	-	10 00
" 25,	"	Kortright cong., per Rev. S. M. Willson,	-	12 00
"	"	J. Cochran, Alabama,	-	5 00
"	"	Craftsbury cong., per Rev. R. Z. Willson,	-	6 35
"	"	Topsham cong., per Rev. R. Z. Willson,	-	3 00
" 28,	"	Coldenham cong., per Rev. J. W. Shaw,	-	12 85
"	"	Ryegate and Barnet cong.,	-	11 15
" 29,	"	1st cong., Philadelphia,	-	40 20
"	"	Some members of Greenfield cong., per N. R. J.	15	00
"	"	D. Crawford, Pittsburgh,	-	2 00





Whereas some doubts exist in relation to a call some time since made on Dr. Willson from Cincinnati congregation; therefore,

*Resolved*, That said call is by this court considered dead. Reasons will be found in the action of presbytery subsequent to that call.

In relation to the literary institution under the supervision of presbytery, Rev. J. B. Johnston, professor, reported, That he had, during the past year, been engaged in teaching a Latin class,—that the prospect for the opening of the summer session, on Monday the 23d inst., is flattering; some twenty-five or thirty college students, with some twenty or twenty-five in a female and preparatory department are expected,—that he had commenced and nearly completed the building of a college edifice.\* This edifice is a good substantial brick building, containing five large, commodious, well-proportioned, and well ventilated recitation rooms. That a deep interest is now taken in almost every part of the church, and indeed in other denominations, in our Christian college, and great Christian enterprise.

In relation to this institution the following resolutions were unanimously adopted—

1. *Resolved*, That Revs. A. McFarland, R. Hutcheson, J. Neill, J. C. Boyd, J. Dodds, and J. B. Johnston; with H. George, J. McDaniel, S. Jamison, C. Jamison, Wm. Pollock, J. S. Johnston, and M. Glasgow be a board of inspection of the literary institution under the control of Presbytery;—*Resolved* farther, that of this board one shall be chosen president, one vice president, and one secretary. Any three members of the board meeting upon a regular appointment, shall be a quorum. The duties and powers of this board shall be, in the absence of presbytery, to inspect and control the whole educational concerns of the institution, examine students at the close of each semiannual session, and report to Presbytery.

2. *Resolved*, That Revs. J. B. Johnston, and J. C. Boyd, with C. Jamison, Wm. Pollock, S. Mitchel, and J. S. Johnston, shall be an executive fiscal board, whose duties it shall be to hold and defend all property, real and personal, belonging to the institution,—receive and disburse all moneys—employ and direct all agencies,—control and manage all donations and bequests,—and in the absence of presbytery and board of inspection, to manage all the interests of the institution, subject to the control of presbytery, to which the board shall report semiannually. Farther resolved that this executive local board, in the absence of presbytery and board of inspection, shall have power to fill vacancies temporarily in the faculty, subject to the control of presbytery.

3. *Resolved*, That each ministerial member of this presbytery, and a ruling elder of each congregation, be appointed agents to solicit money and books, and that it be recommended to all under the care of presbytery, to use all laudable and lawful efforts to procure funds, a library, and philosophical apparatus for the institution, and forward the same to the local executive fiscal board.

4. *Resolved*, That Rev. J. M. Willson, of Philadelphia, be appointed *Principal* of the college founded by this presbytery, which college shall be styled GENEVA HALL.

5. *Resolved*, That the executive board confer with Rev. J. M. Willson on the subject of his appointment, and that they fix the salary of

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\* This edifice is handsomely situated in the pleasant village of Northwood, and was entirely completed and ready for occupancy at the opening of the summer session.

the *Principal*, and adopt measures for securing the payment of the same.

*Resolved*, That the local executive board be instructed to confer with Mr. Robert Trumbull, of Albany city, N. Y., on the subject of accepting a *Professorship* in *Geneva Hall*.

Presbytery adjourned with prayer to meet at Brush creek, on the first Monday of September, 1849, at 10 A. M.

J. DODDS, *Clerk of Pres.*

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THE LATE MEETING OF SYNOD.

The doings of Synod are before our readers in the published minutes. We regard them as highly important: more important in some respects than the doings of any Synod of late years. The meeting was very full. There were *sixty-five* names upon the roll, and yet the western presbyteries particularly, were far from being fully represented. In our brief review of the proceedings, we notice,

1. The important fact that no change was made in the position of the Synod or of the church in regard to deacons and trustees. On this subject the church has, evidently, taken a stand from which she will not be moved. This point is the more worthy of notice, from the fact that a number of memorials—*very similar to each other in substance and in language*—came up from the bounds of the Pittsburgh presbytery, insisting upon the repeal of the resolutions of 1847 on these subjects. All these were referred to a large committee—were retained until the last evening of the sessions, when the sentiments of the majority of Synod having become known by the votes upon other questions collateral to the great issue, the committee brought in a report that they had done nothing. We repeat: on these questions, the position of the church is unalterably fixed. Trustees, if retained in any quarter, must be so in opposition to the clear voice of the church.

2. Synod has very pointedly condemned the doctrine put forth in the March No. of the Reformed Presbyterian, this year, in regard to the magistrate's power, and that of congregations acting—to use the new-fangled phrase in which it has been expressed, "in their civil capacity." The author of these notions was, by a large majority, "warned not to teach such doctrines in future." This was an important vote; for this "civil capacity" principle was the last refuge of those who deny the right of the deacons to manage all the ecclesiastical goods.

3. The Theological Seminary, as appears by the report of the board of inspection, and by the report of the Treasurer, is in a highly flourishing state, and has been well supported. The receipts during the last two years have been a little over one thousand dollars, thus meeting, within a trifle, the engagements of the Synod in regard to the Professor's salary. The removal of the Seminary to Geneva Hall, will, we feel assured, greatly contribute to its future prosperity. It will there find ample accommodations, and from the greater cheapness of living, more students may reasonably be expected to avail themselves of the eminent advantages of the institution. The congregation of Cincinnati will feel its removal, as they certainly deserve the grateful remembrance of the whole church for the interest which they have for four years taken in its welfare. However, they will submit cheerfully to a measure so clearly calculated to promote the interests of the Seminary, and so of the church.

4. A new edition of the Testimony, long desired, has been ordered, and will soon be issued. In some respects it is to be regretted that this edition could not be made complete by the addition, as was contemplated, of the argumentative part. However, from the growth of the church, we may reasonably anticipate a speedy renewal of the call for a new issue. By that time may we not expect this desirable addition will be made?

5. On the subject of covenanting, no forward step was taken. The overture, prepared in 1847, is still before the church, and, we hope, that by the next meeting of Synod, the church will be ready for action as nearly final, as is possible in the circumstances. The discussion on this subject was highly interesting, and we are assured that we speak the sentiments of a large part of the Synod, when we say that much light was thrown both upon the duty and the way of engaging in it. Had there been time, something would have been done at this meeting to facilitate and hasten the work.

6. One of the most important decisions was that made upon the appeal of R. Boyd and others. The appellants, residents and members of the Miami congregation, having become disaffected with their pastor on account of his adherence to the doctrines of the church in regard to the office of the deacon, petitioned for a separate organization on the "elective affinity" principle. The presbytery refused: they appealed, and came up with their papers, and by their commissioner to Synod confidently expecting a reversal of the decision of the presbytery, and the granting of their petition. And they had some ground to expect this. For it has, unfortunately, been no strange thing, of *late*, to see such organizations. They were disappointed. Their papers were full. Their commissioner was allowed full scope to plead their cause; but their appeal was *not* sustained. The vote was 27 to 23; and was the more remarkable, because the whole presbytery of the Lakes was, of course, not permitted to vote on an appeal from one of their decisions. This act of Synod will put an effectual stop, we hope, to the propensity which had begun to develop itself in the church, to encourage and keep up factions, by granting new organizations on the anti-presbyterian "elective affinity" principle. In other words, setting up "altar against altar," and raising and arming, in the very heart of a congregation, a body of armed enemies: for this every such new organization must be. This was a good decision.

7. A resolution was passed condemning the spirit of a certain article in the February No. of the Covenanter. We do not find fault with the action of Synod. We respect its decisions. But we beg leave to say that, as heretofore, so in time to come, we will try and give the trumpet "a certain sound" when we find the enemy at work in the camp. We have no idea of putting such an interpretation upon this resolution, as that evils, open, flagrant, and befriended, shall be permitted to stalk abroad through the church unrebuked. We mean to be found at our post.

8. The next meeting of Synod is to be held in Allegheny city. An attempt was made to hold it in the city of New York: but in vain. The Synod was not disposed to perpetrate an evident act of injustice towards the remote and more feeble sections of the church, in carrying the Synod for two successive sessions to nearly the extreme eastern border. In Allegheny we may look for a full representation of the western

parts of the church: in New York that would have been almost impossible.

9. There were some matters on which action could not be taken for want of time: we instance some matters of discipline, and missions, foreign and domestic, chiefly the latter. As to the foreign mission, our readers are aware of the immediate cause of its abrupt and painful termination. However, had there been time, something would, possibly, have been done, if not to secure the continuance of past operations, at least to keep it before the church in a more favourable attitude. The result of our efforts is a severe trial to our faith. But what good work has ever been accomplished without disappointment and trials attending incipient efforts? As to domestic missions, nothing was done. Former plans have been found inefficient. This subject will occupy, we presume, a good deal of the attention of Synod in 1851. The call to efficient and united action in regard to it is imperative. The church has a duty to perform within her own increasing limits that cannot be neglected. In the mean time, it lies with the presbyteries.

We are greatly encouraged by the issue of this meeting of Synod. Before its assembling, we will not disguise the fact that we had our fears. We had heard of a fixed purpose and concerted effort in certain quarters to undo Synod's action of 1847 on the deacon question, and to suspend the Seminary for some time. We knew that the favourers of these measures entertained high hopes of success. But we and they have been disappointed. The church rallied better than could have been anticipated. All that has heretofore been gained has been maintained, and some progress has been made. "To God be the glory."

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NEW YORK PRESBYTERY.

This body met in Philadelphia, Friday, May 18th, and continued its sessions, by adjournment, until Monday the 21st. All the ministerial members were present, except Rev. C. B. M'Kee. Elders present, Alexander Shields, Craftsbury; D. M'Allister, Whitelake; M. Duke, Newburgh; A. Bowden, 1st, N. Y.; J. Wiggins, 2d, N. Y.; H. Glassford, 3d, N. Y.; M. Mackie, 1st, Philada.; and Wm. Brown, 2d, Philada. Rev. R. Z. Willson was chosen moderator, and Rev. J. Chrystie, clerk for the ensuing year. The principal items of business transacted were—1st. A case of discipline brought up, by complaint, from the Craftsbury congregation. On this, presbytery decided that a *public* rebuke, and not a sessional, is the proper censure in a case of antenuptial fornication; which should always be administered in this form, except in extraordinary cases. 2d. A case of reference from the session of the 1st congregation, Philadelphia, in which it was decided that adopted children might be admitted to baptism in all cases where sufficient assurance is given that the duties imposed will be discharged. 3d. Leave was granted to the session of the 1st congregation, N. Y., to proceed to deposition and excommunication of an individual, lately a ruling elder of that congregation, for gross immorality. 4. A call from the 3d congregation, N. Y., upon Mr. John Little, a licentiate, taken under the care of presbytery by certificate from the Reformed Presbyterian Synod of Ireland, was received, sustained as a regular gospel call, and presented to Mr. Little, by whom it was accepted. Arrangements were made for his ordination and installation on June 5th, pro-

vided the trials which were then assigned him, should have been sustained by the Presbytery. 5. Inquiry was made of ministers, and as to vacancies, of elders, as to the performance of pastoral duty—particularly family visitation, the holding of diets of catechizing, and attention to the religious instruction of children and youth. The answers were judged satisfactory. 6. Mr. Samuel Carlisle, a licentiate, was taken under the care of Presbytery, upon certificate from the Reformed Presbyterian Synod, Ireland.

Adjourned to meet in the 3d Reformed Presbyterian church, N. Y., June 4th, 3, P. M.

*June 4th, 3, P. M.*

Presbytery met. The trials of Mr. Little were heard, and, with his examination in literature and theology, sustained. Next day, met to attend to the ordination of Mr. L., when an appropriate discourse was preached, according to appointment of Presbytery, by Rev. J. Chrystie, from Acts xx. 28, "Take heed, therefore, unto yourselves, and to all the flock," &c. Mr. Little having responded satisfactorily to the formula of queries, was, then, solemnly set apart to the work of the holy ministry by prayer, and the imposition of hands, and installed as pastor over the congregation which had called him to take the oversight of them. Rev. J. Kennedy then gave the charge to the pastor, and Rev. J. W. Shaw to the people.

*Appointments of Supplies.*—A call to be moderated in *Newburgh*, by Mr. Stevenson, when requested—and in *Whitelake* by Mr. Shaw. Sacrament in *Whitelake*, by Mr. Douglas, assisted by Mr. Little, on the 3d Sabbath of September—Mr. Douglas to preach on the preparation Sabbath.

Rev. ROBERT JOHNSON, *Argyle*, 3d Sabbath June—*Topsham*, 4th June—2d, 3d, and 4th July—*Argyle*, 5th July, 1st and 2d August—*Newburgh*, 3d and 4th August, 1st, 2d, and 3d September—*Whitelake*, 4th and 5th September.

Mr. S. CARLISLE, *Newburgh*, 2d, 3d, and 4th June—1st, 2d, and 3d July—*Whitelake*, 4th and 5th July, and 1st August—*Topsham*, 2d August, 1st, 3d, and 4th September—*Argyle*, 5th September.

Rev. JAMES M. BEATTIE, 2d, 3d, and 4th Sabbaths August, *Glen-gary*, and to dispense the sacrament on the 3d Sabbath August. To dispense the sacrament of the Lord's supper in *Topsham* on the 2d September, assisted by the Rev. R. Z. WILLSON. Sacrament of the supper to be dispensed in *Argyle*, by Mr. SHAW, assisted by Rev. R. JOHNSON, on the 1st Sabbath of August.

Presbytery adjourned to meet in the 2d Reformed Presbyterian church, N. Y., on the 1st Tuesday of October, at 7½, P. M.

### Affairs Abroad.

THE STATE OF EUROPE.\*—Since the overthrow of the French monarchy and the power of Metternich, no arrival from Europe has brought news so exciting and important as the tidings brought by the last two steamships, the *Caledonia* and the *Niagara*. Never since the fall of Bonaparte has Europe been so thoroughly convulsed by internal commotion. Scarcely a state of all its many governments is free from the general agitation. Those bloody and violent struggles of long-

\* For this intelligent summary we are indebted to the *Pennsylvania Freeman*.

crushed men to regain their rights, are a terrible commentary upon the old monarchical theories of the order, the security and conservative tendency of monarchy, and the dangerous restlessness of popular governments; an awful lesson of the danger of injustice and oppression.

In France, after a socialist excitement which threatened a violent outbreak, and would probably have so resulted but for the safety valve of universal suffrage, the elections have passed off quietly, resulting in a large increase of the democratic and socialist vote.

The French expedition to reinstate the pope, had not effected an entrance into Rome at the last advices, but has been driven from the city with loss and disgrace. The Neapolitan army have also been defeated, and the utmost enthusiasm prevails among the Roman people, with a stern resolution to defend themselves against the armies of Austria, France, Spain, and Naples, and sustain their own independence. All accounts concur that it will be impossible to restore the temporal power of the papacy in any form. The combined powers of Europe will scarcely be able even to set up the pope again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding sacerdotal and political authority for ever.

In Hungary the Austrian army has been defeated, and the Hungarian army is marching toward Vienna. Inspired with a love of liberty, and united by a common interest, nobles and peasants, men and women, are rushing to meet and repel their Austrian and Russian invaders. The recent concession of the nobles to the peasants, restoring to them their full freedom, and giving them entire possession of the lands which they have held as tenants, has kindled their ardour in defence of their country into a flame.

France and England have protested against Russian interference in the Hungarian war, and the prospect now is that the independence of Hungary will be sustained. The Hungarian people have organized a republic with the renowned Kossuth at its head. The Poles are on the verge of revolution. Germany is still convulsed with the question of national unity. Insurrections have taken place at Leipsic, Breslaw, Coblenz, and Baden.

FRANCE.—We give the following by the correspondent of the National Era, who is evidently well informed: he says—

“But let us turn our attention to the interior of France. The elections have taken place in the most profound tranquillity. Two or three fist fights at different places have been exaggerated by the enemies of suffrage, but these were to be expected in a voting population of seven millions. After visiting the polls at Paris and three provincial cities, I feel free to say, that the elections in France are still more calm than those in the United States. No noisy challenging of votes; no crowd around the polls; no street harangues; every thing moves on in silence. The judges are placed at the farther end of a large room, and the voters enter one by one to deposite their votes, and retire immediately. Armed national guards are posted at the door and in the room of the polls.

“The National Assembly has regained in its last moments more than its early vigour. In the last few days, it has abolished the tax on liquors, amounting to about \$20,000,000, rebuked the ministry for the infamous attack on Rome, insisted on the removal of Gen. Changarnier from the illegal position of commander of the national guard of Paris,

and invited the government to take energetic measures for the protection of the honour and interests of France, menaced by the intervention of Russia in Hungary."

ITALY.—The Romans are determined to maintain their position. They are *nearly unanimous*. Not a city or town has declared in favour of the pope. Every day renders the success of the French intervention less probable. The Neapolitans have withdrawn since their defeat to their own territories. Austria finds more than enough to do in Hungary, and seems little disposed to try any further in the direction of Rome. The French soldiers show a strong disposition to fraternize with the Romans.

The following extract from a proclamation by the Romans to the French troops, is worthy of notice, as showing the spirit of the people, and as it furnishes testimony given by those who *know*, as to the real character of the priestly tyrants and debauchees from whom they have suffered so much.

"We have an implacable hatred of sacerdotal domination. You wish to impose it on us by force. You are about to place us on a level with the Chinese. Frenchmen! before undertaking a detestable work, ask of the sky above you, and it will answer that it has been polluted by sacerdotal iniquities in all ages. Ask your youth and our women, and learn an uninterrupted tale of seduction, of debauchery, and of venality. Ask of our farmers for whom they have laboured. They will answer for the priests! Ask, to whom belongs the fifth part of the state? To the priests! Ask, to whom belong the most luxurious abodes, for whom are the most exquisite delicacies, and who are those obeyed by thousands of menials? The reply will still be—the priests! the priests! Frenchmen, your mission is the work of hell!"

Mazzini used the following language:—"There is at the bottom of every heart a determination the most profound, to accomplish the destruction of the temporal power of the pope. All bear the same hatred to the government of priests, under whatever form it may be presented. I say hatred—not to men, but to the government."

IRELAND.—The condition of Ireland is worse than ever—famine, pestilence, and emigration, are thinning the population.

HUNGARY.—The Austrians and Russians are pouring in large masses into Hungary. The Hungarians are retiring to their fastnesses. It is yet to be seen what effect the protest of England and France will have upon the Czar.

Every thing portends the speedy collision of the powers of despotism and liberty. The correspondent of the *National Era* says—"Europe is on the brink of a general war. For fifteen months, monarchy has been preparing its forces. It has waited in hopes that the political horizon would clear up; it has waited in vain for the restoration in France, for the subjugation of Hungary, and for the extinction of republicanism in Germany, by the desire of national unity. The forces on one side can be counted—Russia, Austria, Prussia, Naples, Spain, some of the smaller states of Germany, and perhaps England, under a tory ministry, will be drawn up to defend the past and its traditions against the free spirit of the present. The forces on the other side are vague and uncertain. The republican Germans, the insurgents of Italy, the Hungarians, the Poles, the Roman republic, and France, in spite of its president, will form a vast and enthusiastic army against the disciplined battalions of old Europe."

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