

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON

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

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

VOL. VI.

PHILADELPHIA:
WILLIAM S. YOUNG, PRINTER, NO. 50 NORTH SIXTH ST.

1850-51.

THE COVENANTER.

AUGUST, 1850.

[For the Covenanter.]

NATIONAL SINS.—No. 1.

Nations are moral persons, capable of doing good, or of doing evil. They are proper recipients of the divine blessing, and fit subjects of the wrath of God. Persons who are individually innocent of particular crimes which provoke the "Preserver of men," yet may, and often have, felt the infliction of those judgments which he has brought upon nations. The dealings of God with the Assyrians, Chaldeans, Egyptians, and other nations, would seem clearly to show the truth of these general statements. If those nations, as such, were severely judged, although they were subject to the rule of absolute monarchs, how much more shall the nations that have limited monarchies, or republican institutions, be visited for their sins? Let us consider a few of the more manifest sins of which nations may be guilty.

1. A nation sins when it *neglects or refuses to acknowledge God*. I speak of those nations to which God has given his holy word, and which thus have a knowledge of the "only living and true God." The Bible informs us, Psalms ix. 17: "The wicked shall be turned into hell, and all the nations that forget God." If *all* thus deserve the outpouring of his wrath, the statement is fearfully emphatic against those in whose borders the light of Divine revelation shines. That a nation should formally and officially recognise the being of God, acknowledge his sovereignty, and submit to his authority, is evident from the light of nature. There was no nation in ancient times that did not profess submission to some divinity. So strong was this sentiment, that religion among the enlightened nations of antiquity was a state affair, and nations were formally placed under the protection of some deity. In the Roman empire, the emperor held the highest office in religion—he was *Pontifex Maximus*. Reason teaches the same truth. "It is the duty and privilege of every man to acknowledge God in all his ways." So we are expressly taught by God, Prov. iii. 6. If each person in a nation should do this, certainly the whole community is under the same, and even a higher obligation.

What nature and reason declare, scripture distinctly states and confirms. The only nation, under the Old Testament, that enjoyed the light of God's word, was bound to acknowledge God. This will appear, if we, for a moment, consider the injunction of Moses to the whole nation—its rulers, and the body of the people. "Hear, O Israel, the LORD our God is one LORD. . . . Thou shalt fear the LORD thy

God, and serve him." Deut. vi. 4, 13. Not only was this duty binding upon every person in that nation, but it was also obligatory upon the nation as such. This will not be doubted by those who are aware that the government was founded upon the principle of an acknowledgment of Jehovah, and for the promotion of his glory in the preservation of his church, and securing the welfare of his people. We must bear in mind, that this was not the result of the typical character of the institutions of that nation; but because God had revealed himself to them; and had greatly blessed them. The truth will be still more evident, if we consider the nature of civil government; it is the "ordinance of God." Rom. xiii. 2. God has instituted it; and, to say no more, it is inconceivable that God's own institution should be independent of him. "The Lord hath made all *things* for himself;" and all things must of necessity be in subjection to him—rational beings, who wish to comply with his will, must profess their submission. Nor is it less necessary that men, in their civil character, submit to God in the manner which he has appointed. But God has required that this should be to the Lord Jesus Christ as Mediator. Hence, we are told in the scripture, "All men should honour the Son even as they honour the Father." "God . . . hath . . . given him a name which is above every name. That at the name of Jesus every knee should bow, . . . of *things* in earth. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He is the "Governor among the nations;" he is "King of kings, and Lord of lords;" he is also "Prince of the kings of the earth," and as such has a right to rule. But the right to rule, and the duty to obey and profess submission, are correlates; therefore it is sinful for a nation to neglect or refuse, in its national constitution, to profess subjection to him. Since rulers are commanded to "kiss the Son," and are threatened with severe punishment if they disobey, we may well call this a sin for which God will inflict sore evils.

Tried by these principles and scriptural statements, our nation is "found wanting." So far as any essential principle is concerned, the constitution gives no manifestation that its framers knew any thing of the "living and true God," or that the nation which is governed by it, at all acknowledges his existence. Except in some minute and unimportant points, it is not even claimed by its apologists, that there is any *allusion* to God or his providence. A Mohammedan, a Pagan, or a Jew, can, with perfect consistency, swear to support that instrument, and hold office under the government by which it is administered. Can God look with complacency upon a nation like this, where the Bible is sown broadcast over the land, where multitudes profess his name, and thousands of the ministers of Christ proclaim the glad tidings of the gospel; but yet a nation in which He, the Creator and "Preserver of men," is nationally less regarded than were their filthy divinities by the Grecians and Romans? "Shall not his soul be avenged on such a nation as this?"

2. Nations sin *when they do not take God's law as their rule*. By this, we mean that nations which have the Bible should acknowledge its authority in their constitution, and in their choice of rulers, framing of laws, and in the administration of their governments should be guided by its precepts. Isaiah viii. 20: "To the law and to the testimony: if they speak not according to this word, it is because *there is no light* in them." Every individual, community and nation, must have some

law paramount—some supreme standard of right and wrong. In setting up governments, men have even more need of some standard than in the common transactions of life. This cannot be their experience, or their own sense of right and wrong; nor can we say that, in the administration of government, men are to be guided by these, for this were to make men a “law unto themselves.” And this in a sense in which all see and acknowledge its impracticability and absurdity, when the private character and conduct of individuals is in question. Nor can men be justified in acting according to the experience of men, or the collective wisdom of men in past ages, embodied in the laws and recorded in the history of nations; for this is only the wisdom of fallible man, and must itself be tested to ascertain whether or not it is in accordance with the eternal principles of justice. Society must be ruled by some law—shall it be the law of men, or that promulgated by the Creator? Shall the experience of ignorant, fallible men, or the revealed will of the all-wise and infallible Jehovah be the standard? Shall the fickle and ever-changing mind of man be the guide, or shall the enactments of the immutable God be the rule? Reason and common sense, and every religious principle, with one voice exclaim, The law of the Almighty shall be our rule.

But on this important question, we are not left to the light of reason simply; but we are directed and enlightened by the revelations of God’s word. Let us see what legitimate inference can be drawn from the Scriptures. Civil government, as I have already noticed, is the “ordinance of God,” and we are also told that the civil ruler is the “minister of God.” To talk of an ordinance, without there being some rule according to which it must be constituted, would be absurd, and to maintain that God had instituted such an ordinance, without directing man as to the mode of administering it, would be to impeach his wisdom and goodness. Again, is it conceivable that a servant, commissioned to perform certain duties, should be independent of his lord? The fact that the civil ruler is a “minister” or servant of God, is *prima facie* evidence that he is under law to God. Hence, when God charges Israel, Hos. viii. 4: “They have set up kings, but not by me: they have made princes, and I knew it not,” it is manifest that they sinned in so doing, for there was a mode according to which God had appointed civil government to be constituted, and a law showing what kind of rulers were to be chosen. In addition to this, we have the direct testimony of Scripture. Under the Old Testament dispensation, God commanded the civil ruler to “Write him a copy of this law in a book, out of that which is before the priests, the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them.” Deut. xvii. 18, 19. If it were obligatory upon civil rulers then to write out for themselves a copy of the law, so as to secure a knowledge of, and obedience to its principles, how can we excuse those who pay no regard to God’s law, while they can secure it with no labour, and at a trifling cost? We must remember that in this there was nothing Jewish, nothing typical. I utterly discard the dogma that the government of the Israelites was a Theocracy, in that peculiar sense designed by its advocates. God was the governor of that people precisely as he should be acknowledged as the ruler now in Christian lands. There were executive officers, supreme and subordinate; there were

laws, there were judges, there were penalties. There is no warrant in Scripture for the assertion, in one form or another, that God sat enthroned in the temple as the immediate civil governor of the nation. The Lord Jesus Christ, did, it is true, govern that people, but he does so now; that people did, in many cases, acknowledge their submission to him by obeying his commands, and so should we do now. God gave civil as well as ecclesiastical laws to his ancient people, and surely they had no greater necessity for this than man under the Christian dispensation, disposed as men are still to rebellion against God, and every manner of crime. An examination of Romans xiii. 1—7, and of 1 Pet. ii. 13—17, viewed in this aspect, would abundantly fortify this argument; for in these passages we have succinctly stated the duties both of civil rulers and of subjects.

It is an interesting inquiry, how nations may, and do break the law of God? Upon this subject, much light is cast by the historical records found in the Scripture. Whenever a nation does not make God's law the basis of its government, and whenever, in the administration of public affairs, the rulers either omit to do what God has enjoined, or engage in any thing which he has forbidden, then they and the nation with them are chargeable with guilt. We mention two ways in which men are in civil things liable to err—in the choice of unsuitable and corrupt men to bear rule, and in the profanation of the Lord's day. It cannot be said that these crimes are chargeable only upon the citizens in their individual character, unless they are done contrary to the will of the nation expressed in the fundamental laws. A nation is emphatically chargeable with gross evil when these—choice of evil rulers, and breach of Sabbath—are done in accordance with constitutional provisions. In these respects, we are constrained to say, we are, as a nation, guilty before God. The constitution expressly provides that "no religious test" shall be required as a qualification for office. To ask a candidate whether he believes in the being of God; whether he acknowledges a trinity of persons in one God; whether he regards the Bible as a revelation from God; whether he believes that Jesus Christ is the eternal Son of God: these would be religious tests, and these, and such like queries, are expressly forbidden. Whatever may be the duty of electors in this case, and we believe that the spirit, if not the letter of the constitution, forbids them to require that those whom they choose should believe in God, &c., it cannot be denied that this provision of the fundamental law is expressly obligatory upon the President and Senate in the appointment of governors, judges, &c., for the territories. It would be a plain invasion of the *constitutional* rights of a Mahometan, Pagan or Jewish citizen, were he rejected by the Senate upon the ground of his rejection of the Lord Jesus Christ, the worship of heathen idols, or his rejection of the Bible and adhesion to the Koran. Yet God expressly says, Ex. xviii. 21: "Moreover, thou shalt provide out of all thy people able men, such as fear God, men of truth, hating covetousness: and place *such* over them." 2 Saml. xxiii. 3: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God." He says, also, of the civil ruler, Rom. xiii. 4: ". . . He is the minister of God, a revenger to *execute* wrath upon him that doeth evil." In reference to the profanation of the Sabbath, thousands are employed every Sabbath in the carrying of the United States mail, and in other labours necessarily connected therewith. This is done under

the forms of law, and none can claim that the laws providing for the transmission of the mail on the Sabbath, as well as on other days, are unconstitutional. For the nation as such, in its constitution, knows no Sabbath, and has made no provision for its sanctification. Yet God has said to all, and especially to superiors, "Remember the Sabbath day, to keep it holy." We should remember that it was for these sins, and others flowing from them that, God's ancient people were driven from their land, and carried into exile by their fierce enemies. R.

REFORMED PRESBYTERIAN CATECHISM.

[BY REV. W. L. ROBERTS, D. D.]

On the right and duty of Dissent from an immoral Constitution of Civil Government.

Q. 1. Is civil society a voluntary or involuntary association?

A. Civil society is a *voluntary* association. Men are not only social beings, but rational and free agents, and all have naturally equal rights; and, consequently, have a right to judge of the character of the government about to be constituted, or already constituted, and to unite with it, or not, as their best judgment may determine. "Prove all things; hold fast that which is good."

Q. 2. Is a civil government bound to admit to its peculiar privileges every person who may reside within the reach of its power?

A. Certainly not. Government is, indeed, bound to extend a paternal care over all, and should *oppress* none; but it is not under obligation to admit every character to the enjoyment of all its peculiar privileges; for the ignorance and immorality of some, and the oaths which bind others to a foreign power (the papists to the Pope, for example,) may utterly disqualify them for the discharge of the duties of loyal citizens.

Q. 3. Has every government a right to enact laws of naturalization?

A. Yes, every government has a right to define the principles upon which it will admit *aliens* to the enjoyment of full citizenship. Deut. xxiii. 8: "The children that are begotten of them shall enter into the congregation of the Lord in the third generation." Acts xxii. 27, 28: "Tell me, Art thou a Roman? He said, Yes. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born."

Q. 4. Is every person, dwelling within the limits of a nation, bound to incorporate with the national society?

A. By no means. He may claim the privilege, as Israel in Egypt, of a *sojourner* in the land, without fully incorporating with the national society. Gen. xlvii. 4: "And they said unto Pharaoh, For to *sojourn* in the land are we come." See, also, Numb. x. 29, 30; Heb. xi. 9.

Q. 5. Does not every individual possess the right of *expatriation*?

A. Yes, every individual has a right to change his residence and his country, and thus dissolve the bonds which may have bound him to a particular community. Heb. xi. 15: "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."

Q. 6. Are nations, in making laws of naturalization, and individuals in the exercise of the right of expatriation, at liberty to act arbitrarily according to their own will?

A. No. Both these rights are to be exercised in conformity to the law of God, the supreme Ruler and Judge. The laws, in the one case, must be founded on justice; and the individual, in the other, must be satisfied that by expatriating himself he can best promote the glory of God as well as his own good. James iv. 12, 15: "There is one lawgiver. . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that."

Q. 7. Is not the individual, who declines incorporating with the national society, entitled to protection, in the enjoyment of his inalienable rights—life, liberty, and the pursuit of happiness?

A. Unquestionably. Numbers xv. 15: "One ordinance shall be both for you of the congregation, and also for the strangers that sojourneth with you: as ye are, so shall the stranger be before the Lord." Exod. xxii. 21: "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt."

Q. 8. Is it the duty of Christians to profess allegiance to any government that may exist in providence, however hostile to the kingdom of Christ, though sustained by the majority of those within the reach of its power?

A. By no means.

Q. 9. Why? Is it not said, "The powers that be are ordained of God; and let every soul *be subject*?"

A. The reasons are many. 1. The powers ordained of God have been shown, in a former section, to be *moral* powers. The authority which he sanctions, and to which he commends *conscientious* allegiance, is one which is "a terror to evil doers, and a praise to them that do well." 2. Such powers as oppose God and Christ, are not ordained of God in any other sense than "the prince of the power of the air," whom they serve, is. 3. There are "thrones of iniquity, which decree mischief by a law," with which God will not "have fellowship." Ps. xciv. 20. 4. Existing governments are the organs of the devil. Rev. xiii. 12; xii. 9. "And the Dragon ('the Devil and Satan') gave him (the Roman empire, under all its forms of government, and especially in its present divided state,) his power, and his seat, and great authority." 5. They are described as waging war, at the present time, with the Lamb, God's Vicegerent. Rev. xvii. 14: "These (the ten kingdoms of the beast) shall make war with the Lamb." God, certainly, does not require any one to yield allegiance to such. 6. Consequently, "No power which deprives the subject of civil liberty, which wantonly squanders his property, and sports with his life, or which authorizes false religion, (however it may exist according to Divine providence,) is approved of or sanctioned by God, or ought to be esteemed and supported by men, as a moral institution." Prov. xxix. 2: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." xxviii. 15: "As a roaring lion, and a raging bear, so is a wicked ruler over the poor people." Hos. viii. 4: "They have set up kings, but not by me: they have made princes, and I knew it not." Also, Ps. xciv. 20; ii. 2. 7. It follows necessarily, that to *such* powers Christians cannot bind themselves in allegiance, and maintain a moral subjection to Christ. Allegiance to governments of such a character is *rebellion* against Heaven.

Q. 10. What kind of submission may be rendered to immoral and tyrannical governments, the ordinance of Satan, such as now exist?

A. Christians, in the exercise of their Christian liberty, and in the performance of the duty of "proving all things, and holding fast what is good," can submit to such governments "*for wrath's sake,*" ONLY, which kind of submission has no respect to the power *as legitimate authority*, but simply, from dread of the cruelty of the *tyrant*, who pours forth his fury upon all who oppose his misrule. To God's moral ordinance, as described, is allegiance due for *conscience sake*. Submission to this, is submission to God.

Q. 11. When Christians reside under an immoral government, is not conformity to the general order of society a duty, provided this can be done without violating the divine law?

A. If the constituted authorities of a nation are not in voluntary subserviency to the Mediator, but opposed to his authority, law and religion, for the sake of peace and order, and for the sake of contributing as much as possible to the ease and happiness of society, and from a spirit of resignation to the Divine providence, and in order to make legitimate provision for themselves and relatives, so much conformity to the prevailing system as is consistent with their oath of allegiance to Messiah, is a duty conscientiously to be practised, although very distinct from that obedience for conscience sake which they would render to the government of their choice, to the authority which has the sanction of the Divine approbation. Jer. xxix. 4—7: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

Q. 12. Whilst it is the duty of Christians thus to live a quiet and peaceable life in all godliness and honesty, in conformity to the laws of Christ, which are every where, and at all times, obligatory upon them;—is it not their duty publicly to declare their dissent from an immoral constitution of civil government, within the reach of whose power they may reside?

A. This is, indeed, their duty. Because, 1. They are bound to defend God's moral ordinance of civil government, in the purity of which, God's own honour as "the Governor of the nations," is deeply involved. Rev. ii. 25, 26, "That which ye have already hold fast till I come; and he that overcometh—and keepeth my works unto the end,—to him will I give power in the nations, &c." Isa. viii. 16, "Bind up the testimony, seal the law among my disciples." 2. The purity of this holy ordinance cannot be preserved, if it is compounded with the existing immoral systems, and by an indiscriminate exercise of allegiances. 3. Christians are witnesses for God among men; and having in their possession "the testimony of God," in the Holy Scriptures, respecting the true character of civil government, and the duty of national subjection to Christ and his law, and respect for his holy religion, it is their duty to apply the doctrines of inspiration upon this subject, in stating and defending the truth, and condemning the existing immoral systems, and in bearing public testimony against all who uphold them. Isa. xliii. 10, "Ye are my witnesses, saith the Lord." Rev. xi. 3, "I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth:" xii. 17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the

testimony of Jesus Christ." See also Rev. xvii. 14, Acts v. 32, xxvi. 16, Micah iv. 8, 18, Mark vi. 11. 4. The witnesses in Revelation, are raised up, not only to testify against the ecclesiastical apostacy, "The scarlet woman," or Roman church,—and "the image of the beast,"—the Papacy,—but also against "the seven-headed and ten-horned" beast,—or the civil powers,—upon which the woman rides. The nations which sustain Antichrist, and are equally, with "the man of sin," Antichristian, and are at war with the Lamb. See passages last quoted,—together with Rev. xiii. 1, 2, xvii. 3, 14, and xii. 11, "And they overcame him, (the devil embodied in the Roman church papacy, and civil powers,) by the blood of the Lamb and by the word of their testimony:" xvii. 14, "These, (the civil powers,) shall make war with the Lamb,— and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Q. 13. Are not virtuous persons, who, in their private capacity, are endeavouring to further the true end of civil government,—the maintenance of peace and quietness in all godliness and honesty, although they *dissent* from the constitution of civil government of the nation in which they reside, entitled to protection?

A. They certainly are entitled to protection in their lives, liberties, and property; "but they are not to act inconsistently with their declared dissent, and it would be tyranny to constrain them to such measures." Exod. xxii. 21, "Thou shalt neither vex a stranger nor oppress him." See also Rom. xiii. 3, 1 Tim. ii. 2, Jer. xxi. 12, Esther iii. 8, 9.

Q. 14. Should not "Christians, testifying against national evils, and striving, in the use of moral means, to effect a reformation, relinquish temporal privileges, rather than do any thing which may appear to contradict their testimony, or lay a stumbling-block before their weaker brethren?"

A. This is unquestionably their duty. Because they cannot convince men of their own sincerity, and of the immorality of a principle or practice, whilst they themselves are found actually maintaining the immoral principle or practice, (by oath of allegiance, voting, and holding offices, &c.,) and enjoying the emoluments of iniquity decreed by law. Heb. xi. 24, 26, 36, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Esteeming the reproach of Christ to be greater riches than the treasures in Egypt. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments." Numb. xxiii. 9, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Rom. xiv. 21, "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended."

Q. 15. Will not such a public dissent from immoral governments, and faithful testimony against them ultimately prevail to their overthrow?

A. Yes. By these means the witnesses will prevail, however much they may suffer in the mean time, and will be the honoured instruments of establishing the millennial kingdom of the Lamb. Rev. xii. 11, "And they overcame him, by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." Dan. vii. 22, "The Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the king-

dom." Rev. xx. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, (the civil powers,) neither his image, (the Papacy,) neither had received his mark, (yielded allegiance,) upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Q. 16. Is not this doctrine of the right and duty of dissent from immoral constitutions of civil government, a doctrine peculiar to the Reformed Presbyterian Church?

A. Yes. It is a principle peculiar to them, for they alone hold it as a doctrine, and give a practical exemplification of it by refusing oaths of allegiance, voting at the polls, and holding office,—and other modes by which they can declare their dissent from the immoral constitutions of government where they reside, and testify publicly against them, and exhibit in contrast the excellency and majesty of civil government as the moral ordinance of heaven.

[For the Covenanter.]

LETTERS FROM THE WEST.

Elizabeth, West Pa., June 6, 1850.

Dear Sir—The readers of the Covenanter, as well as of the church of Christ, will be edified by hearing of her prosperity in the great valley of the Mississippi. As I have now been ten years labouring in this part of the Lord's vineyard, with ample facilities for knowing the facts, I trust you will allow, in your pages, a place to lay them before God's witnesses.

Fifty-one years ago, it is not known that there were more than twelve families of Covenanters West of the mountains. All these were in West Pennsylvania, except one in Kentucky. There was not one minister, licentiate, or student preparing for the work of the ministry; and only one little praying society, which met at the house of James Finney, in this neighbourhood. There had not been any settled minister,—no dispensation of the sacrament of the Lord's Supper. The growth of the church had been slow for thirty years, as the first family that displayed the flag of the covenant here, came West, 1769. Its location was in sight of the place, from which I now write you. The region now occupied chiefly by ten great states, was then nearly all forest,—“one boundless contiguity of shade.”

Now, there are twenty-six ordained ministers, all of whom, except three, are pastors of growing congregations, five licentiates, sixteen students of theology, a divinity school twelve years in operation, two colleges, and about forty youth prosecuting literary studies, most of them, it is believed, with a view to the ministry of reconciliation. In one of our colleges, the course of study is exclusively Christian literature.

There are ten organized, vacant congregations, and numerous flourishing missionary stations that will be ripe for settlement long before we can supply them with pastors. At present, there is a good degree of harmony in nearly all these congregations, thirty-four in number. Perhaps more unity of sentiment and co-operation, than could have been looked for, among a people collected from various and

remote places, and of most diversified education and manners. They are dispersed, too, over a vast, extensive region of country, from the Allegheny mountains, to far beyond the Mississippi, 1000 miles; and from Milwaukee, in Wisconsin, to Cincinnati, 500 miles, "Israel is like dew among the nations." It is the Spirit of Christ only that can "strengthen the stakes," so as to hold all together, when "the curtains are so far stretched out."

God blesses for harmonizing these scattered, and, in some measure, discordant elements, the action of the presbyteries, which meet semi-annually. At much expense and labour, the pastors, and with each commonly a ruling elder, travel often on bad roads and in stormy weather, two or three hundred miles, going to and returning from the sessions of these important judicatories. But they are, by this means, furnished with opportunities for performing missionary duty, and of collecting valuable knowledge respecting the condition of the churches, the state of society, and the physical character of the country. "Knowledge is power." "He," says Solomon, "that increaseth knowledge, increaseth strength." This is true of every kind of useful knowledge. The principle of curiosity operates, with peculiar intensity, over all the West. This, with the very deep interest the Covenanters cherish for the church, makes the knowledge collected by ministers and elders in travelling, almost a common stock. All learn the joys and sorrows of all, and sympathize in both. Thus the bonds of Christian brotherhood are strengthened.

The increase of the church has been much greater in the West than in the East. Fifty-one years ago there were two organized congregations with pastors and five missionary stations, where they had fellowship meetings, and three licentiates, East of the mountains. Now, there are nineteen ministers, seventeen in pastoral charges, and six organized vacant congregations, two licentiates, five students of theology, and a few literary students. There are also some missionary stations. These statistics do not embrace the pastors in the British provinces.

The means which have been used by the Head of the church to produce these results, I intend to write you an account of, in future letters. In the mean time, let all pray fervently and effectually that God may sanctify our pastors and preachers, and bless all their labours,—that he will edify our own souls, and those of all his saints,—and that he will make our humble testimony mighty through his Spirit, for the demolition of all the strong-holds of sin and Satan. J. R. W.

LETTER II.

In my first letter, I sent you some statistics indicating the increase of the church West of the mountains, and that it has been much greater than in the East; all our ministers, but six, in the West, have been educated, and a majority of them born here. Six of the Eastern ministers are from the West. All but one of our seven licentiates, have been born and received all their education here. Last winter, as I think I mentioned, we had but two students in the Divinity Hall from the Eastern states.

In this letter, I give you some of the causes which produce these results. It is true, indeed, that as "the wind bloweth where it listeth, and we cannot tell whence it cometh, or whither it goeth;" so is the work

of the Spirit, in stretching out the curtains of Zion's habitation. Yet he works by means oftentimes within our apprehension. He does so in this matter.

1. The facilities of supporting families are great. Hence marriages are early, and the children are numerous. They are the hope of the church in every age and country. The natural increase of the Lord's covenant society in the West is very encouraging. I know a family, whose father and mother were married in 1778, that, in seventy-two years, have increased to eighty-two, now alive. All the adults, male and female, except five, are communicants in the Reformed Presbyterian Church. Six of these are ordained ministers, and several more are in a course of theological training for that sacred function.

The family of Abraham, in the line of the promised seed, from his call in Ur of the Chaldees, to the descent of Jacob, a period of one hundred and seventy-five years, increased to no more than seventy-five souls. Acts vii. 14. It is true, his descendants in the lines of Ishmael, and Esau, and the children of Keturah, were, at that time very numerous. But Israel and Esau only were of one wife. Were the eighteen families which are now in the church, to increase at the same rate, for the next hundred years, that the family has done for the last seventy-two, it would be a nation. And why not?

So far as I can learn, the family of which I have given you an account above, may be taken as a fair specimen of the natural increase of the sons and daughters of Zion in the great valley of the Mississippi. I am not aware that it has grown faster than others. Some, who are not, however, Covenanters, have multiplied, within my knowledge, in a much higher ratio.

2. The greater part, by far, of Covenanter children continue in the church, and dedicate themselves to Christ, at an early age.* Few make defection, or profanely sell their birth-right, like Esau of old. This remark, of course, does not extend to those schisms in which a considerable body of officers and people abandon our testimony together, and "go out from us because they are not of us."

We have abundant reason of gratitude and rejoicing, that our Redeeming Head blesses the spiritual training of our sons and daughters, for giving them "an anchor, cast upon that which entereth within the veil, both sure and steadfast." The means of his appointment are admirably adapted to this end, and powerfully operative, when employed with care. This is done in our Western congregations to a considerable extent. I think we are yet behind the families of our Eastern churches in the teachings of the nursery. The congregations here are diffused commonly over so large a territory that it is impossible for pastors to give that attention to children which is desirable, and which is not onerous in compact congregations. But this impediment is fast being removed.

All the children commit to memory, almost as soon as they can read, the Shorter Catechism, and the whole or a large portion of it is recited in every household weekly. The Larger is also, to an increasing extent, used as a manual of family instruction. These are indications that the time is near at hand, when all our children will as soon as possible treasure up the whole of that most excellent compend of gospel truth and Christian duty, in the store-house of memory. The reading of the

* In the East, we find not a few exceptions.—Ed. Cov.

whole Old and New Testaments through, in order, in family worship, in the household oblations of the morning and evening, and the singing of the whole of God's inspired psalm book, in order, are means used by all our families. These specifications are not given as peculiar to our Western churches. There is hardly a Covenanter family in the world, in which our youth do not enjoy all this training.

Children, when young, usually attend fellowship meetings, where they are catechised. If all these means are accompanied with ejaculatory prayer, as I trust they commonly are, the effectual teachings of the Holy Spirit "make them strong in the Lord and the power of his might," to resist temptations that might otherwise seduce them from God's covenant society. Very many parents see that their children read the whole Bible through and through, catechising them every Sabbath evening on the amount read and on the contents. The inspired psalms, the whole book, are being committed to memory by the children in many of our families. This is laying up, emphatically, "*treasure in heaven.*" Very young children are taught to make prayers for themselves, their parents, their brethren, and their ministers; at the same time, they are taught the distinctive principles of our Testimony, to know why we are Covenanters, and warned against the evils that are prevalent both in Church and State.

As our youth grow up, they are instructed to read the Westminster Confession of Faith, the Form of Church Government, Directory for Worship, National Covenant of Scotland, Solemn League and Covenant, and our Testimony.

Wise parents prohibit their sons and daughters from hearing "the instruction that causeth to err from the words of knowledge." Were it not for these hallowed teachings, the irreligion of the common school books, association with corrupt fellow pupils and unsanctified teachers, would seduce thousands of Covenanters, in their young and tender years, from gospel faith and practice.

The Head of the church fulfils his promise, "that he will pour his Spirit upon our seed, and his blessing upon our offspring, and that all our children shall be taught of God." He most graciously, "blessed be his name, for his mercy endureth for ever," carries the lambs of his flock in his arms. The children "trained up in the way they should go, when old do not depart from it." Those that are planted in the garden of the Lord, "grow up and flourish all in our God's holy place."

Yours, truly,

J. R. W.

LIFE AND WORK OF GRACE.

1st. It is more sure to live by faith than by sense; the life of sense is a life of uncertainties, exposed to assaults, 2 Cor. v. 7; 1 Pet. i. 24. 2dly. There is ordinarily in the day of espousals something extraordinary of God's love and glory manifested; the fatted calf is killed when first the prodigal is brought home, Luke xv. 22, 23. No less can assure them of their Father's love, nor take away their wildness, and make them comply with their new life. Hence, Hos. ii. 15: "I will make thee sing as in the days when I brought thee out of the land of Egypt." 3dly. The soul in conversion closeth chiefly with the person of Christ, Jer. iv. 1, "If thou wilt return, return to me;" and the not doing hereof is complained of, Hos. vii. 16, "They return, but not to the Most High." 4thly. Grace makes a great, wonderful, and uni-

versal change, changing the outward life and inward frame, 2 Cor. v. 17, "All things are new;" new prayers, new love, new company, new opinions, and new principles. A man is much different from what he was, not only while a profane man, but even while a civil or moral man under some common work. 5thly. One main way by which a gracious frame is kythed (manifested) is in love to the saints, and joining with them, Acts ix. 26. Converted Paul essayeth to join himself with the disciples. 6thly, There may be much corruption to be mortified in a soul newly brought in to God, and under great flashes. For notwithstanding of all this diligence, delight in duties and joy, I was full of ignorance, unbelief; selfish, proud, conceited and light. Grace is indeed but small when it begins, Matt. xviii. 3; Mark iv. 31, unknown to themselves; little faith, patience, and rooted love, though some flashes there may be. 7thly. The Lord draws sweetly and gently; and, in the work of conversion, much of his love, of his power, and of his glory, is outed and expressed in that act and work, John x. 16, and vi. 44, 45; Hos. xi. 3, 4. The work of conversion hath much of God engraven on it. 8thly. Greatest flowings have greatest ebbings, Psal. cii. 10, "Thou hast lifted me up, and cast me down." Matt. iii. 17, with Matt. iv. 1; 2 Cor. xii. 4, 7. 9thly. Sudden and extraordinary flashes of joy and spiritual enlargements are more dangerous, and not so firm, as that which is less sensible and attained by degrees and pains. The bad ground received the word with joy, and sprang up suddenly; but the good ground bringeth forth fruit with patience, Luke viii. 15 and Matt. xiii. 20. 10thly. Whatever good comes suddenly (let it be sincere, or unsound, and so but an appearing good) will not continue in that height, but these tides and inundations will come to their ordinary channel again, some seeds and impressions and dippings may remain, but "all flesh is grass," 1 Pet. i. 24. "We walk by faith, and not by sight," 2 Cor. v. 7. I had never an extraordinary enlargement, either of joy, strength, or sanctification, but the waters dried up. There are no sudden steps in grace; "I will not drive them out all at once," Exod. xxiii. 29. "They shall go from strength to strength," Psal. lxxxiv. 7. "The kingdom of heaven is like leaven," that leavens all insensibly, Matt. xiii. 33. Be content to get matters wrought by degrees, strength, labour, and pains; and murmur not at the tediousness thereof, neither expect great things suddenly; or if you meet with some such thing, look not for the continuance thereof, till by degrees ye come up to it. 11thly. Little difference appearing from a sudden rapture of joy betwixt what is in saints and hypocrites, it were wisdom, when we examine our estate, to examine rather by the whole course of the life, than by one particular work. Continued kindness to the Lord speaks more than any particular enjoyment, though never so extraordinary, Psal. xxiii. 6, and xxxvii. 37, "Mark the perfect man's end;" see what all ends in. Conclude not peremptorily from beginnings of any, either as to good or evil; I could build little on this, if I did not see it backed with an after-tract of kindness; or else might have thought it the tasting of the powers of the world to come. The great visible difference of the good ground from the stony ground was a fruit brought forth to perfection. Foolish virgins' lamps will go out at last, Matt. xxv. 12thly. The more pains and the longer continuance the work of preparation will be of, the deeper; the more solid and glorious the superstructure will be, Matt. xiii. 21, "It wanted deepness of earth." 13thly. Unbelief and doubting of interest is Satan's

first temptation to apostacy, Luke iv. 3; Heb. iii. 12; Jer. ii. 28; Lam. i. 9, for I found, when unbelief came, it made a breach for all other evils. 14thly. Legal terrors in themselves tend to evil, though God accidentally drives good in them; and therefore not to be simply desired or cherished, 1 John iv. 18; Gal. iv. 24, 30; Rom. vii. 9, yet the Lord brings "meat out of the eater."—(*Rev. James Fraser.*)

JOHN CALVIN.

As a *commentator* and *theologian*, Calvin ranks, beyond all question, among the first and the profoundest that ever lived. The severe simplicity of his writings in this character constitutes their peculiar charm. On principle he avoided all subtle speculations, and sought in all simplicity to elicit the thought, the doctrine, or the lesson of his passage. His sublime view of the Creator's majesty, and his profound conviction of man's littleness as a sinner, form the basis of his system; and, guided by these as his two constant companions, the glory of the Creator, the dependence of the fallen creature, were the lessons which he uniformly pressed. "Solus inter theologos Calvinus," was the exclamation of Scaliger, and the eulogy is borne out by his commentaries. His Institutes indeed were burnt by order of the Sorbonne at Paris, and his theological system has been keenly opposed as too logical or severe by men of every age. But whenever we learn to aim at exalting the only wise God, and abasing man to his becoming place—the dust, we get hold of the key which opens up all the wonders of the system. We shall then cease to marvel that that work was translated into French, Italian, Spanish, German, and English—into Dutch, Hungarian, and Greek, and even Arabic; so that Calvin's mind has exercised an influence over many millions, diverse in habit, in language, and in clime. As a thinker he was clear and intrepid. A living faith pervaded all that he wrote; and he thus finds his way to the heart of every earnest man. Krummacher's remark is true, that he often wields "the scourge of the mouth" with stern severity, and that appears even when commenting on the Word of God; but goaded as he was by jests against it, which anticipated Voltaire himself, Calvin could ill brook that mockery offered to the truth, and, in assaulting the sin, he often aimed not less at the sinner. Hence much of his acerbity, but hence also not a little of his vigour and ascendancy. No man ever yet deeply stirred his fellow-men in religion who did not feel as if himself were stirred or commissioned by Heaven. Calvin sometimes speaks as if he felt so, though he has nowhere announced it, and from that inward stirring arose much of his impetuosity and fire.

We need not wonder now to hear of the ascendancy which Calvin wielded in his day and generation. His mighty convictions bore him triumphantly on, and the combination of the severe and the gentle in his temperament enabled him to achieve what might otherwise have baffled even his great resources. Holding the mean between Papal despotism and ultra-Protestant anarchy, conscience, illuminated by the Spirit, was the presiding faculty in his soul,—and hence his unwavering love, often his intemperate defence, of the true. 'He held fast,' writes Henry, 'with an iron hand the car of the Reformation, which Luther had set going, but which was now rushing down the hill with dangerous speed.' His profound piety, his living faith, his conscien-

tiousness, and his high culture, all fitted him for his sphere and destiny; and if ever we can descry the divine adaptation of an agent to the work given him to do, we see it in the case of Calvin. From the cradle of his power and his greatness—Geneva—his influence has spread through the world; even in his own day it extended to the outskirts of Christendom, and reached what was then the savage Brazils; while now it is rising again, contemporaneously with the rise of the Papacy, which he did so much to humble. At one time, about a thousand from all lands daily heard his lectures; and, spreading abroad, they carried with them at least portions of his creed. As a result, it was computed that at one period there were in France five millions of Calvinists, forming two thousand one hundred and fifty churches, modelled according to the principles which he advocated and restored. He was indeed the pastor of some of the leading statesmen of France, Poland, and other countries. Kings and queens were among his correspondents.”—*North British Review*.

CHARGE TO A CLERGYMAN.

We find in the *Christian Intelligencer* an article with the above title,—a charge actually given, it seems, to a clergyman somewhere in the City of New York. With the following we were startled, particularly as having a place in the columns of a paper so sound in doctrine, and so elevated in its moral teachings as this organ of the Dutch Reformed Church.

“You will be urged to the work of a moral censor. You will be taunted with the want of moral courage if you neglect to become such. I charge you that this is not your calling. It is not necessary—I am prepared to say even, that it may be beneficial, that you should not know of all, or of any of the particular moral evils that exist among your people or in the community.”

Surely, the editors do not endorse these singular assertions! We had always thought that it was a prime part of ministerial duty to “show to the house of Jacob *their* sins,”—to “reprove, rebuke,” (2 Tim. iv. 2.) We have read our Bible under no little delusion, and with no small number of mistakes; if this charge be not directly in the face of a large part of God’s own directions to his ministers. What did the prophets? What did Christ? What did the apostles?

We were aware that not a few ministers satisfied their consciences with dealing in generals,—both as to sin and duty,—but it is something new to us to find this explicitly laid down as a rule, and an important one, of ministerial duty. Is it possible that the minister is not to know “any even” of the “moral evils of his church and neighbourhood?” May intemperance, Sabbath-breaking, dishonesty, licentiousness, exist, and the pastor not care to know, or if knowing not allude to them? We only add, that all this comes of the determination of many in the ministry to do nothing and say nothing for the removal of such evils as slavery and intemperance, for fear of disturbing church members and hearers in their sins, and in awakening opposition. There is no compromise. Either the minister must be a “moral censor” of *all* that is wrong, or he will cease to be an expounder and applier of the law of God at all: and then, he might just as well, and a little better, abandon his calling; he will only stand in the way of the good that others might do.

SABBATH SCHOOLS.

Our views respecting these institutions are known. Intimations are not of rare occurrence that similar views are to be found in other denominations. A correspondent of "The Preacher"—the organ of one of the Synods of the Associate Reformed Church, West—thus refers to them:

"The design of Sabbath Schools in their first institution appears to have been to afford the means of religious instruction to those who would otherwise be destitute, with a particular reference to the children of poor and irreligious parents. Schools for the benefit of such were opened in places where pious and competent persons could be found, who were willing to devote their time and labour to the cause without compensation; and the success of these attempts was quite beyond expectation. The enterprise soon became popular. Many were enlisted as teachers; and great numbers of the poor, the ignorant, and the degraded, were brought under the influence of religious instruction. Much good, no doubt, has been accomplished by this means. Many who would otherwise, in all probability, have remained in darkness and the shadow of death, have been brought to rejoice in the light of the Gospel and "in the hope of the glory of God." But the Sabbath School, as we generally see it now, is put upon a footing quite different from that of the original institution; and it is doubtful whether the change is for the better. Almost every church now has its Sabbath School, which is regarded rather as a part of the organization than as a separate field of pious enterprise. One result of this connexion is, that a Sabbath School apart from the church is seldom thought of now, and those districts where such schools are most needed are generally overlooked. Another is, that very incompetent teachers have to be employed frequently in order to keep the school in full operation, (which must be done, or the church is thought to suffer,) and thus, we fear, the blind are sometimes set to lead the blind."

However, regarding them as now established, the writer proceeds to throw out some suggestions for their management. Among them the following, which we heartily endorse, but which, we believe, it is utterly in vain to expect while the Sabbath School system exists on the footing it has at present:

"Parents should not abate any thing of their industry or zeal in training and instructing their children, because they attend a Sabbath School. If they do, sad results will surely follow. No one can take the parents' place in this important business."

Would not this writer, and those who think with him that Christian parents are the proper religious teachers of their children, do more good by exerting themselves to remodel the entire system, and put it in its right place, than by these *disregarded* exhortations to neglectful parents? We are induced to hope that the minds of the more intelligent in the orthodox churches are nearly ripe for the thorough discussion of this whole matter.

GOVERNMENTS—PAST AND PRESENT.

The following is from an address before the Medical Society of Pennsylvania, by one of the Professors in the University of Pennsylvania. We do not give our sanction to every expression or sentiment, and are far from thinking that the Professor would agree with us as to what constitutes a proper Christian government. Still, the extract is worth more than a passing notice. It tells much truth. It well describes the origin and character of the dynasties of the old world, and the party tyranny of the governments of the new; holding up, prominently, a principle that we are all too apt to forget—that of individual responsibility.

“The radical ideas on which governments were originally founded, were those of offence and defence; the power to spoil others and protect against the spoiler.

“Christianity promulgated new ideas and disseminated new principles. It proclaimed to man his self-independence; it taught him self-government; it inculcated, as the first and highest of his duties, a direct responsibility to God, and love to his fellow-man, whether friend or foe, the native of his own country or of a foreign land. These principles have been professed, been mouthed and preached for 1800 years, but have never been incorporated into the actual policy or made the rule of action of civil or social, and it may be truly added, of religious life. A Christian government, and a Christian community, one that is so in truth, and not merely nominal, but guided by Christian principles, has yet to be established. Nothing more impressively shows the irresistible power of customs and habits of thought early inculcated, than that the religious ideas and principles of Christianity should have been kept practically in abeyance for so long a period, nationally, in all Christendom, while the traditional principles, ideas and doctrines of governments and society, perpetuated from pagan and barbarian times, are the existing rule. Christian civilization has been, and is, a theory; pagan and barbarian customs are in fact. Christianity is a rule for the individual, not for the citizen, the ruler, or the government. The people belong to the State, are its servants. They are bound to it life, and body, and soul; they are to do its biddings, regardless of their own conscience, sense of justice, and of truth.

“But this absurd government formula of the olden times is becoming somewhat antiquated. The faith that was in it has been sadly shaken in modern days. The idea and word preached and spoken in the ear for so long a time, has, at last, become a belief. Man finds himself a reality, and not a nonentity. He is something more than a mollusk, or animal stomach, for digesting a quantity of eatables; or a machine to do its sum of daily work, and, when useless, to be cast into uttermost darkness and oblivion. He has awakened to the conviction that he is co-heir with the greatest and mightiest in God’s heritage, this beautiful earth, and entitled to an equal share in its capabilities for human improvement and happiness, according to its capacities and its deservings. He has acquired the consciousness that he has a mind to think, capable of and entitled to knowledge and cultivation; a soul to be saved, a conscience to direct, and a will to execute; that for the use of these faculties he is responsible to God; that a lie is not less a lie, nor a crime cease to be a crime, because it is perpetrated by a state, or by its command.

“Power with us has generated its inevitable evils of abuse and corruption. Our state and general governments, though they are popular

institutions, cannot, in their working, be said properly to be of the people, or for the people. Our governments have become party governments, for party purposes, and for the benefit of partisans directly, of the people, the country and society, incidentally. We are becoming rapidly subjected to party despotisms, and the tyranny of party majorities. The conflicts of the political classes for the possession of power and the spoils of office, absorb every other consideration. The true objects and duties for which governments are instituted, are lost sight of, are nearly forgotten, nay, are almost unknown. We are, in our day, in the midst of the same factious strifes and contentions that proved fatal to the republics of Rome, of Greece and of Italy, and uprooted liberty."

LAYS OF THE WALDENSES.

THE VAUDOIS MISSIONARY.*

I.

O, lady fair, these silks of mine
 Are beautiful and rare—
 The richest web of the Indian loom,
 Which beauty's self might wear.
 These pearls are all pure and mild to behold,
 And with radiant light they vie;
 I have brought them with me a weary way:
 Will my gentle lady buy?

II.

And the lady smiled on the worn old man,
 Through the dark and clustering curls
 Which veiled her brow, as she bent to view
 His silks and glittering pearls;
 And she placed their price in the old man's hand,
 And lightly turned away;
 But she paused at the wanderer's earnest call—
 "My gentle lady, stay!"

III.

"O, lady fair, I have yet a gem
 Which a purer lustre flings
 Than the diamond flash of the jewelled crown
 On the lofty brow of kings;
 A wonderful pearl of exceeding price,
 Whose value shall not decay;
 Whose light shall be a spell to thee,
 And a blessing on thy way!"

IV.

The lady glanced at the mirroring steel,
 Where her youthful form was seen,

* Not only did preachers go out from the Waldensian valleys to proclaim the glorious gospel, but humble, pious pedlars, or itinerating merchants, (of whom there were many in the middle ages,) scattered the truth; by carrying some leaves of the Word of Life, or some manuscript Tracts, beneath their merchandise, which they engaged those whom they found to be favourably disposed to receive and read. The above beautiful verses, descriptive of this traffic of the Waldensian pedlars, were published in the London *Christian Observer*.

Where her eyes shone clear, and her dark locks waved
 Their clasping pearls between.
 "Bring forth thy pearl of exceeding worth,
 Thou traveller gray and old;
 And name the price of thy precious gem,
 And my pages shall count thy gold."

V.

The cloud went off from the pilgrim's brow,
 As a small and meagre book,
 Unchased with gold or diamond gem,
 From his folding robe he took:
 "Here, lady fair, is the pearl of price—
 May it prove as such to thee!
 Nay, keep thy gold—I ask it not—
 For the Word of God is free."

VI.

The hoary traveller went his way—
 But the gift he left behind
 Hath had its pure and perfect work
 On that high-born maiden's mind;
 And she hath turned from the pride of sin
 To the lowliness of Truth,
 And given her human heart to God,
 In its beautiful hour of youth.

VII.

And she hath left her old gray walls,
 Where an evil faith hath power,
 The courtly knights of her father's train,
 And the maidens of the bower;
 And she hath gone to the Vaudois Vale,
 By lordly feet untrod,
 Where the poor and needy of earth are rich
 In the perfect love of God.

AFFAIRS ABROAD.

Sandwich Islands.—An important change has lately been made in regard to the tenure of land in these islands. Heretofore, it has been owned by the king, who has exacted heavy returns. Late measures put it in the power of the occupant to become owner. We commend the example of these Christians of yesterday, to the feudalists of the old world.

The sincerity of the converted natives has been tested pretty severely in the case of those who have gone—a considerable number—to California for gold. Of some from his own congregation, Lahaina, Mr. Baldwin says:—

"Fifteen of our church have been, the last year, to California, to dig gold. Most of them have given a share of what they have obtained to the Lord. One, who found he had cleared four hundred dollars, gave fifty dollars to the American Board, which I reported to our secular agents, to constitute me a life member of the Board. Not one who went to California, is known to have dishonoured his profession there. It was a kind of first experiment of our

church members in a foreign land; and we were not a little gratified at numerous testimonials, that they had stood aloof from gambling, drinking, Sabbath breaking, and other evil practices, that would meet them in every part of California."

We fear the same cannot be said of many professing Christians from more enlightened regions. Mr. B. adds, that their schools are flourishing.

Rome.—The cardinal government is making the most desperate efforts to extirpate liberalism, and to keep the Bible from Rome. It is asserted that many thousand Romans, generally young men, have either been banished or have gone into exile, while the prisons are crowded to overflowing. In a civil point of view the state of things is thus described by a competent witness. He is speaking of the flattering title, "Pius IX., author of renewed prosperity," that occupied so prominent a place among the scenes *got up* at the Pope's return.

"With a bankrupt treasury, an exhausted credit, a worthless currency, taxation increasing, confiscations multiplying, domiciliary visits without number, arrests and commitments without end, the Inquisition re-established, the Jesuits restored, spies and informers every where,—30,000 men within twelve months proscribed, driven away, killed, or imprisoned,—11,000 now languishing in dungeons, and a legion of them within the very walls that upheld the glaring figment,—a Ruler stripped of all his pristine glory, shielded by 12,000 foreign bayonets, and tremblingly awaiting but the first dark tidings from the North to flee away from his capital, a miserable fugitive,—a People, penniless, hopeless, godless, priest-ridden, *sbirri*-hunted, janizary-crushed, their mouths sealed, their intellects shrouded, and their souls abandoned;—and notwithstanding all this, the municipality of Rome impudently blazons the air with a boast of *renewed prosperity!*

As to the Bible, a correspondent of the Evangelist gives the following details.

"The vigilance of the Inquisition was strikingly shown the other day in the case of a Jewish trader, who was called up and examined on a charge of introducing Bibles into the city. It appears that last winter an English gentleman obtained a small grant of Bibles from the B. F. B. Society for the Jews of Rome—twenty Hebrew and forty Italian Diodati—which were put in deposit at Leghorn, to be introduced a few at a time into Rome as the trader found opportunity. Considering the deplorable state of the Jews, one might imagine that Rome would consent to their receiving the Bibles with the New Testament bound in. But no, the utmost secrecy and tact of one of these Jews who brought in fifteen copies, was not sufficient to lull suspicion: the books had been in Rome but two days, before the attempt was made to get hold of them in summoning one of the traders. Fortunately, he was not the agent in the matter; the books, moreover, were immediately distributed, and are beyond the grasp of the police. How the police got wind of them is more than the agent can tell.

"In this state of things, it may well be imagined that the edition of the New Testament printed during the Republic, and deposited at the American Consulate, is not very safe. In fact the Government claims the books as a contraband article, as it would so many boxes of smuggled cigars. The Consulate cannot protect them,—the Papal seal is already upon them, and there is no law by which the owners can get it off. The American Chargé d'Affaires has done the best that circumstances allowed to release the book, and will yet, as a last resort, appeal to the Pope in person to save them from being burned. He is obliged to admit that the books are contraband in the Roman States,—

that the authority granted for them by the Republic was repudiated by the Pope in a formal protest at the time; that the American Government never acknowledged the Roman Republic; and finally, that under the laws of nations, consuls are nothing but commercial agents amenable to the laws of the country in which they live, the same as the natives. The supposed inviolability of a Consul's house, except in a few cases where there has been a treaty upon the subject, is all a mistake. Rome has, therefore, the law and the books in her hand, and claims to be magnanimous in not having immediately sent the Consul his passport for attempting to protect such property."

Statements are contradictory in regard to the views of the Pope at this crisis. Some aver that he is ignorant of what is done in his name,—that he is a prisoner without any real authority: while others maintain, that the reactionary movement, in its worst features, has his assent.* However this may be, nothing is more evident than that, in the existing state of things, the Papal power is merely nominal. What there is of it is controlled, not by the Pope, but by other *hands*, and these sustained by the actual presence of foreign bayonets.

Piedmont.—The liberal tendencies and acts of the Sardinian government have awakened the utmost indignation of the cardinals, and their royal and princely abettors. Sardinia will not yield. She employs force where it is necessary, as in Genoa, in clearing the monks out of those sumptuous mansions which she has selected for her own use. The effect and *possible* consequences of all this, we give in the language of the writer above quoted.

"The Papacy will by no means submit quietly to the abolition of ecclesiastical courts in Piedmont. It boasts now of a demonstrated invincibility. Behold! it says, Austria, France, Spain, and Naples, each with foot upon the breasts, and sword at the throat of our rebellious Romagna, while we refasten her with double irons! Austria, moreover, has recently made an important concession to the Court of Rome, in religious matters, in *abolishing the restriction which required the correspondence of the Austrian bishops with Rome to pass through the Cabinet at Vienna.* It is confidently said now at Rome by the priest party; and believed by most, that the Pope is urging Austria to interfere in Piedmont to restore the privileges of the Church, and it were not strange if she should do so. Tuscany and Naples, in bringing the priests under civil jurisdiction, acted with the consent of the Papacy, and made so many restrictions upon the civil process in such cases, that the priests still have it pretty much their own way. But Piedmont has gone much further, and acted also against the remonstrances of the Pope, and the zealous resistance of the great body, if not of all, the bishops of the country. The Nuncio has quitted the country, and Rome will now spare no effort to regain her lost authority. She will urge the matter on to a war, if that be necessary, and if Austria can be persuaded to undertake it. Meanwhile, Protestants are making encouraging efforts for the circulation of the Bible, which, under God, may soon cause a rallying of a "little flock," to witness for it and for Christ

*The writer quoted above adopts the latter view. He says:—"In political matters, Pius IX. has returned a changed man. "I am no more Pius IX.," he says, "for the future I am Sixtus V."—a terrible Pope towards all offenders. It were hardly fair to report all his answers to petitioners for clemency, from the lips of the disappointed only. There is, however, but one opinion current, viz., that his answers are very severe; and that he sanctions fully the terrible proscription that has gone on steadily during this first month of his return, and which is avowedly to continue until every one who bore arms in the revolution against the Austrians or French, is either exiled or reduced to very humble repentance."

a good confession. This, we imagine, will be the signal of terrible persecutions, for which Rome is now preparing."

That the Pope can enlist armies to battle for the privileges of his bishops, seems to us incredible. However, it is not impossible. No question great efforts are making in the hidden conclaves of the anti-Christian powers to combine a grand assault upon Protestantism and liberty.

The Waldenses.—The accounts from the Waldensian churches, which we receive through the American and Foreign Christian Union, are all interesting, and mostly encouraging. The following we extract from a letter addressed to the Union by the Table of these churches.

"We mentioned to you our desire to have Italian preaching in the capital of Piedmont;* but a short time after, a friend furnished us with the means of commencing a monthly service, to be conducted in turn by each of the four clergymen who have been spending some time in Tuscany. This service is attended in a very encouraging degree by the members of the parish, and also by many other persons."

They are not unopposed. The Papists are busy:

"The work of colportage, so promisingly commenced in Piedmont, was soon stopped by the government, at the instigation of the upper Roman Catholic clergy. The Holy Scriptures were seized at two places; and although several months have elapsed, we have not yet been able to obtain their return. Bibles and Testaments, nevertheless, have still been sold at Turin; and we cannot doubt that all this good seed which has been scattered will silently have its influence, though we may not soon perceive any beneficial results." Still, there is encouragement:

"Mr. Malan, banker, a Waldensian, and a member of our Table, has been nominated deputy to the Chamber, not only by the Protestant electors, but also by a considerable number of Roman Catholics. So vast has been the progress of public opinion among us within two years past."

Their college at La Tour is an object of great interest with them; and friends have been raised up, by whose aid they have nearly succeeded in filling up quite a large scheme.

France.—Our notices of France, so far as politics are concerned, have been almost stereotyped for months past. There has been no outbreak in consequence of the passage of the law of elections. The President has received a large addition to his salary—about \$600,000—in the shape of an appropriation to pay his debts. Will this state of repose continue? An intelligent writer gives his opinion of the state of things in Europe, taking France as the centre:

"Europe is diseased, it cannot be healed; either it must die and the people be renewed by the invasion of a new nation, or by the founding of a purer nation by means of colonization. The invasion by Russia of the rest of Europe, or the emigration of the Old World to the New, perhaps the combination of these two events; such appears to me to be the future destiny of western Europe. Your prosperity now attracts the regards of our wealthy classes, as heretofore it has drawn the attention of our poor. Formerly, America was looked upon as the destination of an adventurer; now, (strange change,) it is the deliberate choice of many a wise and thoughtful man, seeking not a fortune but a peaceful home. This movement is not yet very sen-

* Turin.

sibly felt in France, but is very universal throughout Germany and Switzerland, and is more extensive among Protestants than Catholics.

"To these mild and pacific measures, God seems ready to add another and a violent one, war between the nations of Europe, and civil war among themselves. I shall confine my observations to France, which I see from the nearest point of view. There are in our midst three great parties, the monarchists, the republicans, and the Bonapartists. The latter are few in numbers, and not very deeply convinced; but we must reckon them on account of the elevated position of the President. These three parties boldly avow their hopes and projects; their journals say without hesitation: "We must have a King, or a Consul for life;" and, an amusing thing under a Republic, it is only the republicans who cannot speak their sentiments! The prison and the fine are ready for any bold words concerning a republic; and if Louis Philippe or Charles X. were upon the throne, the condemnation of republicans would certainly be less frequent and less severe. This is explained by the secret desire of those in power against the republican form. Contrary to ordinary usage, it is those who govern, who desire and who seek to promote an emeuté. It is the people who refuse to participate, not through indifference, but from cool calculation and prudence. The annoyances from the police are incredible: we can no longer carry a bundle in Paris, without being exposed to an arrest, or searched as suspected of carrying forbidden books or pamphlets. Yes, the majority of the journals cannot be sold in the streets. The police agents are aggressive and provoking in the extreme, as if they desired at any price to irritate the populace and bring about a collision, in order to have a pretext for further restrictions. They wish to establish a state of siege, but the pretext is wanting. Our rulers seek the accomplishment of their purposes by two different paths; by the enactment of new laws which gradually withdraw all liberty, they expect, they hope, to effect one of these two results; either the people will revolt and be overpowered by the 130,000 soldiers collected in Paris, or the gradual alteration of the Constitution will allow some one to reascend a throne; each party hopes its candidate will be the successful one. But aside from the ambition of our rulers, there are other motives for the destruction of the republic; fear of the Emperor of Russia, who wishes to stifle freedom in France to hinder its encroachments on his own subjects. All is in readiness; numberless Russian armies await the signal of the Czar to join the Emperor of Austria; Nicholas says to Louis Napoleon: "Arrange your affairs as you wish, but either by gentle or forcible means there must be a change in the state of the French affairs. First try peaceable measures, then use force; and if you do not succeed, I am ready to come to your assistance."

As to religion, the bands are drawn a little tightly around Protestantism. Their meetings in Paris have been seriously interfered with by the police—their colporteurs and preachers have been annoyed, and their labours sometimes arrested in the departments—and, very lately, the central government has manifested the same spirit. The correspondent of the Presbyterian thus refers to the existing state of things:

"As it might be expected in such circumstances, the government assumes despotical methods of proceeding in regard to Protestant churches. It is not the Independent churches alone, which have to suffer from the new obstacles brought against the operations of their colporteurs, evangelists, and ministers; but also the Established churches themselves are threatened with the loss of their spiritual independence, its place being taken by the arbitrary will of the government. We have lately seen the Minister of Public Instruction and Ecclesiastical Affairs, for the sake of preventing the election of a pastor that displeased him; suddenly alter the bounds of a church, without

even taking the pains to consult the parties interested. This happened in reference to the church of Rheims."

The government has taken another step; it has determined, apparently, to consolidate the Protestant churches, which have heretofore been organized in consistories. It is right, in itself, certainly, that this should be done; but we distrust, as we find the evangelical do, the intentions of the French government. It probably thinks the church would be more easily controlled, and its reformation retarded, if it had a central authority.

Still, the labours of the faithful go on. We quote from a letter of Col. Tronchin an interesting account of *Provence*.*

"There are few countries, with the exception of Spain and the south of Italy, where the people are so hostile to all serious thought as in Provence. To lead a joyous life, to follow the processions and absurd ceremonies of a Popery worthy of the fifteenth century, to relate and laugh at scandalous stories about the parish priest, and to discuss with southern violence the questions of the day; such is the life of the Provençal. As to the nominal Protestants, they are in general very unbelieving, and unfortunately are much better acquainted with Voltaire than the Bible. Nevertheless, it was there that the pious Waldenses rendered so glorious a testimony. The traveller is shown the caves in which they assembled to worship the Redeemer, the ruins of their villages, and the spots where by thousands they perished at the stake. Well, in visiting these districts, the 115th Psalm was recalled to our memory. We have here more good things to relate to you. The Christians of America will learn with joy that it was to them that the Lord reserved the honour of breaking the silence of death of three centuries, and of announcing the Gospel there. In the northern part (in the Department of Vaucluse) the dry bones awoke at the preaching of the Gospel. Here are the names of the different localities where are held more or less numerous meetings: La Mothe d'Aigues, Pertuis, Latour d'Aigues, Grambors, Vitrolles, la Bastide, Lousmarin, le Puget, Apt, Marmairon, Carpentras, Merindole, Cabrieres, Lauris, Cadenet. In several there are serious persons, in others truly converted souls. It is thus that at Mothe our dear Evangelist Rouage has admitted to the Lord's table twenty persons, several of whom are already zealously engaged in evangelization. Our Evangelist Vasserot directs Bible schools and teaches Sacred Music. If we descend towards the south, in the department du Var, we shall find Mr. Rouage preaching at Brignoles, St. Anastasie, Garenoult, Neoules, Casces, Cotignac, Bayòls, Ceurs, and Besse. Here and there converted souls manifest themselves, and we have been able to give the Lord's Supper to some persons. The hostility and the fury of the clergy render their position very difficult. But the Gospel takes root; and in this station, which seemed saturated by colportage, we have been able to sell during the past months seven hundred and sixty-three copies of the Sacred Writings, and about two thousand pamphlets and religious books."

In the same letter, we find an account of the first steps taken for the evangelization of France. It was ten years ago:

"Thiers, in Auvergne, (Puy du Dôme,) was the first station. Two colporteurs made the first attempt; but scarcely had they begun to offer the Book of Life before they were surrounded and assailed with stones by an enraged multitude. Nevertheless a few days passed, and already many souls assembled to hear the Bible read. The encouragement which the Lord gave us induced us to extend our efforts to give to other villages the Word of Life. We began the work of evangelization, preceded by col-

* This is the old name of the large district in the south-east of France.

portage, at St. Etienne, (*Loire*). . . . Open a map of France, and examine the country which extends from the mountains of St. Etienne to those of Auvergne; and you will find with pleasure that not only have thousands of Bibles and tracts been sold, but that in a great number of cities, towns, and villages, the Gospel is preached before congregations, of which some are very large. We limit ourselves, however, to the mention of Les Agats, St. Ambert, Chabreloche, Chateldon, and a few miles from there, St. Florine, Brousse, Bruges, Lubieres, Frugères, Ardes, etc. . . . We have been much encouraged this year in being able to gain a firm foothold at Clermont, the capital of Auvergne, a very bigoted city."

And so on. This is encouraging. Light is spreading. In a dark place, indeed; but the more need of effort, trusting in Him who said—"Let light be, and light was."

Russia.—The purposes of the Autocrat are now well developed. He stands ready to extinguish in blood every movement towards liberty in any part of Europe. Internally, the energies of the Czar are directed to the accomplishment of many important schemes of improvement,—abroad, he has two objects—the suppression of all liberal tendencies, and the enlargement of his territories. As to the religious condition of Russia, there is little encouraging. Still, all is not dark.

Denmark.—In our last, we gave a short sketch of the state of religion in one of the northern countries of Europe—Finland. We now furnish, from the same source, a few items respecting Denmark. It presents, upon the whole, a better state of things than we had thought to exist there:

"For the last sixty or seventy years, the Rationalistic heresies of Germany have greatly prevailed, and exerted a most pernicious influence in the Germanic portions of the kingdom—the duchies of Holstein and Lauenburg, and the southern part of Schleswig. We are happy to say, however, that they are not much known in Jutland or the Islands, whose population is *Danish*. That is to say, about two-thirds of the inhabitants of the kingdom have not been much affected by the dreadful errors in question. But we are sorry to be compelled to say that a wretched *formalism* and *latitudinarianism* prevail very extensively. And yet the Truth is decidedly, though very gradually, gaining ground in Denmark. In the University of Kiel, where the German students of the kingdom mostly prosecute their studies, there are several orthodox professors in the Theological Faculty; whilst in that old city itself the celebrated 'Pastor Harms,' as he is every where called, has for almost half a century battled nobly for the glorious Gospel of the Reformers and the Apostles. There is a goodly number of faithful pastors in Holstein—though, alas! the majority do not merit this appellation. The Bible Societies have done much good in that portion of the realm, and scattered widely the good seed. As to Jutland and the islands of the Danish Archipelago, there has also been progress. There are more faithful pastors in the islands of Zealand, Funen, and some others, as well as in the Peninsula of Jutland, than there were even ten or fifteen years ago. The Bible and Tract Societies have done something in these parts of the kingdom, but not as much as they ought to have done. The great University of Copenhagen had, when we were last there, four years ago, very few men in it, professors or students, who seemed to be truly pious; whilst but few of the pastors of the city had the reputation of being spiritually-minded. A considerable number of good young men had been raised up by the 'Lord of the harvest,' especially in Jutland and Zealand. . . . The kingdom is divided into eight dioceses, and there are eight bishops and about

eighteen hundred Protestant ministers, all of the Established Church, excepting one or two Moravian ministers, as many French, one English, and three or four Catholic priests."

As elsewhere, in the north of Europe, Rationalism seems to have reached its culminating point in Denmark, and faithful men to have become more faithful.

Belgium.—This is a Popish kingdom; but, like Sardinia, Belgium is determined not to be priest-ridden. Within a few years, ecclesiastics have been put out of office—and public education has been wrested from their control. Very lately another decision of considerable importance has been made by the courts of law, viz., that *ex-priests* may marry. We furnish the facts, in the words of the correspondent of the Presbyterian:

"A priest, of the diocese of Namur, had renounced the ecclesiastical state, and wished to marry. The father of the young woman refused his consent, and after respectful summons, made opposition to the marriage before the court of justice. But the civil tribune of Ghent rejected his suit. His decision is of the 3d of the present month. The following are the principal considerations stated:

"'Forasmuch as the engagement of the priest not to marry is not made to the State, but solely to his spiritual superiors; as he has not made a contract, but a vow; and as he has only contracted obligations purely spiritual and ecclesiastical;

"'As, on the day when the priest, renouncing his ministry, advantages, and immunities, returns to the secular condition, and claims the obligations and rights, which result equally to all Belgians, from the common law, on that day, the common law views him no longer but as the citizen—the Belgian—and, as far as it is concerned, the priest disappears; as this solution is, in all points, conformable to the new principles of our political organization, and our public law:

"'Forasmuch as there exists in our legislation no proviso, which renders priests incapable of contracting marriage.'"

This is more than has been gained in France. The same point has been otherwise decided in three instances by the court of cassation—the supreme court in France.

The following is from the same source:

"A great religious convention, under the leadership of Ronge, the Catholic reformer, assembled recently at Leipsic. It was broken up by the police, and retired from the Saxon territory to the Prussian. It was no better treated by the Prussian police, but was obliged to disperse, without attending to business."

The German States.—To notice the changes and complications of the kingdoms and principalities of Germany, would not repay the labour. One thing we may say, they are all in favour of the Reaction. In some of the minor states, the constitutional legislatures have been dismissed, and the old arbitrary authorities re-established. The larger kingdoms have not yet ventured to do this in form, but have already done it in fact. We give the sum in the words of the correspondent of the National Era.

"The news from abroad is interesting and important. In Prussia, the King has issued a law abolishing the freedom of the press, by demanding a heavy security for the good conduct of all publishers and editors, and by removing

causes against the press from the jurisdiction of the jury. In Saxony, the King has promulgated a law against the press, another against public meetings, another to re-establish capital punishment, and has besides dissolved the Chambers, and annulled the electoral law. The Wurtemberg King is said to be meditating the same measures. He has already adjourned the Constituent Assembly."

Great Britain.—The political aspect of affairs in Great Britain is full of interest. The ministry have a clear majority of the lords against them. In their foreign policy a majority of 37 in a full house. They were sustained, however, by the Commons, but by a majority of only 46. If the Russell ministry falls, and is succeeded by a Protectionist administration, we may look for most vehement party contests, resulting, in some way, in great changes. Moreover, such an event,—and the decease of Sir Robert Peel renders it more probable,—would strengthen the reactionists on the continent. The Gorham case is still the grand religious question. A few secessions have taken place among the evangelical party in Exeter. They have services regularly administered, as Free Episcopalians. The following is creditable both to the people and to the government. Will the United States follow the example?

SABBATH MAILS.—The Chancellor of the Exchequer has announced in the British House of Commons, that it is the intention of the Government to stop all post-offices on the Sabbath; and an inquiry was to take place to see if it be not practicable to stop the mail also on the Sabbath.

Ireland.—The same state of things as ever in Ireland. An intelligent observer says:

"This is the landlord's year of suffering, as former years were more peculiarly oppressive on the people. Estates that were encumbered to their value at a rack rent must now be sold at their current value; or, if not sold when incumbrances are paid, there will be little or nothing left for the owners. And out of that the poor rate and tithe rent charge first. It is no wonder that Lords Glengall, Westmeath, and others cling by the estates—would rather not have them sold, unless at a minimum value—which they wont bring—in hope that "things will come round." But this wont do; the land lies idle the while, and the people perish. No doubt many of the innocent aristocracy are suffering for the crimes of their fathers,—but not one for every ten thousand of the people, reduced to starvation or extirpation by the system introduced by these same fathers,—and they must take their share of the inevitable individual suffering out of which is educed national good."

The crops promise unusually well.

Scotland.—Little of general interest has taken place in this part of the British empire. The collections for public, church purposes in the Free Church, have been larger than before. They now give out of the sustentation fund £116—nearly \$580 yearly, to each pastor. We have not heard from the Reformed Presbyterian Synod.

AFFAIRS AT HOME.

Secession from Popery.—On the first Sabbath of July quite a body of Germans,—previously Papists,—in this city, made a public renunciation of the leading errors of this system,—the supremacy of the Pope—auricular confession—priestly absolution—worship of saints, &c.; claiming, for themselves, a right to have and read the Bible. In all,

there were one hundred and forty-four individuals. We have seen no statements of their creed, except the above negative one, but from the fact that the Rev. Dr. Giustiniani has been a leading instrument in bringing about this movement, we augur well on this score.

The Associate Synod.—This body met in the city of New York, May 21st. There were present forty-four ministers, and twelve ruling elders,—a small representation, owing, no doubt, to the meeting being held so far East. They continue their mission to Trinidad, where the prospects seem to be improving. They send out a mission,—consisting of two missionaries, with power to organize a Presbytery,—to Oregon. Their home missions appear to be actively and systematically conducted. There were thirty-seven students in attendance in the Theological Seminary, the last session. A committee was appointed to correspond—on what topics it is not said—with “the various evangelical churches in North America,” and another committee “to prepare a memorial to the Congress of the United States, expressive of the views of members of Synod respecting the great importance of the union of the States in the promotion of civil and religious liberty, and the awful responsibility which rests on the government and the people to carry out the principles on which the government was founded.”

A memorial was presented from some members of Massies' Creek congregation on the sin of voting for immoral characters for civil office, which was laid on the table, and, so far as we have been able to discover, was not further noticed. In regard to the union with the Associate Reformed, there was a good deal of discussion, which resulted in the adoption of the following preamble and resolution.

“Whereas, the committee appointed last year to prepare a draft of a Testimony to be presented to the Associate Reformed Synod as a basis of union, have not, as a committee, reported; and whereas the draft prepared by a part of the committee has not been examined and reported on by the Presbyteries of this church, therefore

Resolved, That the draft be recommended to the committee, with a view to its completion, republication, and reference to Presbyteries, not as an overture, but that they may report thereon such remarks as they may deem proper at next meeting of Synod.”

It seems to us that the project is dead. There is evidently no little disinclination to the measure, and we would judge not much zeal in any quarter on its behalf. A committee was appointed in consequence of a communication from Mr. Blair, a member of the body which also claims to be the Associate Synod,* to correspond with them, and ascertain whether they wish to return to their communion, and what measures they will propose for this end. The funds of Synod have diminished during the year,—the balances in favour of Synod are smaller than last year,—in the Foreign Mission account, the balance is slightly against the Synod.

Associate Reformed Synod of New York.—This Synod met in Argyle, June 1st. The number of ministers connected with this body is forty, and of congregations precisely the same: of members 5797. At this meeting, it was resolved to commence the work of foreign missions by sending out a missionary to co-operate with the missionaries of the Synods of the West, in Syria. Mr. G. Lansing was chosen as their missionary, and will be immediately sent out. We find the following paragraph in the report of the Board of Education.

* Sometimes called

“A ministry of our own nurturing, from their youth up, is of the utmost moment for the efficiency and comfort of our church. Let pastors, then, preach upon the duty of Christian families furnishing the ministry with the large supplies of devoted and faithful men which the times and the necessities of the church and the world demand. Let the baptized youth, too, be taught the claim which the church and the God of their fathers has upon them for a faithful consecration of themselves to this great work. And let the people “pray the Lord of the harvest that he would send forth labourers into his harvest.”

The question of slavery came up on the motion to adopt the anti-slavery preamble and resolutions, presented last year, and published. They were negatived by a large majority,—thirteen ministers and six ruling elders voting for them,—twenty ministers and thirteen ruling elders against them. Two of the majority explained their votes: Mr. Van Eaton and Mr. Heron,—the latter in the following terms.

“The subscriber desires to have it recorded in explanation of his vote in reference to the slavery resolutions, that while unprepared to endorse that paper without qualification, he is not to be regarded as an advocate or defender of American slavery.”

Does Mr. H. mean to say that voting against this preamble, &c., would fairly render him liable, without this disclaimer, to such an imputation? If so, he bears pretty hard upon the rest of the majority,—nor are we prepared to say that this would be charging them falsely.

This Synod has not been very active in Domestic Missions,—no new station has been opened during the year; however, they have had a number of pastoral settlements, and some of their vacancies have had the labours of stated supplies. Twelve students are reported as having been in the seminary last session. The funds of this Synod seem, in every department where expenditure has been called for, to be somewhat deficient.

The New Light Synod.—We find little worth recording in the minutes of their late meeting. We have been struck, however, in looking over them, with some “peculiarities” in their management. Their Synod is a “representative” body,—that is, there are *nine* ministers in the Northern Presbytery,—*eight* of them delegates: the remaining *one* should regard himself as pretty well represented: in the Philadelphia Presbytery, there are *seven* ministers, *all* delegates, leaving nobody to be represented. The Presbytery of Ohio has *five* ministers, *four* of them delegates, and *all* present and voting! And so on through the rest. This is certainly a “peculiar” way of forming a representative judicatory. The other peculiarity is this, *five* out of eight standing committees consisted entirely of ministers,—not a ruling elder in any of the five. This is Anti-presbyterian. The funds of this body are in a thriving state, and they are, certainly, exerting themselves in the field of domestic missions in a way that would be commendable in any branch of the Christian Church.

The Free Presbyterian Church of Canada.—This body,—which we notice by a sort of anticipation under the head of “Affairs at Home,”—has seven Presbyteries, between forty and fifty ministers, and nearly seventy congregations,—no less than twelve of the latter being designated by the title of the “Knox Church.” Their college is also called “Knox’s college.” Their congregations are organized with deacons. They are engaged in the work of Home and Foreign Missions, which are, so far as we can judge by the statistics which we find in the July

No. of their excellent paper, "the Ecclesiastical and Missionary Record," well sustained. At a late meeting they had some important business before them. It seems that some candidates for licensure and ordination have hesitated to sign the Confession of Faith on account of difficulties in regard to those chapters which define the magistrate's power. It was moved to "appoint a committee to take these chapters of the Confession of Faith under their careful consideration, with a view to determine what can safely be done to remove these difficulties, and to report their views, and the result of their deliberations to the next Synod."

An amendment was proposed, and adopted by 29 to 11, of which the following clauses are the gist:—

"That the Synod having considered the overture, declare their continued sense of the excellence of their subordinate standards, and of the importance of those parts thereof, which affirm the duty of the civil magistrate to recognise the Christian light where it shines, and to support and encourage the Christian truth in contradistinction to demoralizing error; and consider, that many of the exceptions taken to those portions of our standards originate in needless misapprehensions of the sense in which the said doctrinal articles have all along been held by the Reformed Presbyterian Church, and which has already by this Church itself been explained in the testimonies it has issued and its recorded resolutions."

"The Synod feel that it will be as inconvenient for Presbyteries themselves, as perilous to the public testimony maintained by this church, to allow an absolute power of discretion to local judicatories. The Synod do, however, in the spirit of candid consideration, allow the Presbytery before which such case may occur, having first assured themselves of the attachment of the candidate to the doctrines of this church in general, and to its testimony for the headship of Christ over nations as well as the church, to transmit to the committee to be appointed as aforesaid, a particular statement of the circumstances; and if said committee, or a majority thereof, shall be satisfied to the same effect concerning said candidate, or applicant for license or ordination, the assent of such individuals may be accepted with an accompanying explanation; so that the difficulties alleged, being of the kind herein exclusively referred to, shall not hinder their license or appointment to offices within this church."

We are a little apprehensive of the effect of this measure—not doubting, however, the soundness of the Synod in regard to the doctrines of these chapters. One of their ministers was suspended for error: the particular points to be given in the August No. of the Record.

The Free Presbyterian.—We have received the first No. of this paper—the organ of the Free Presbyterian Church. It is published in Mercer, Pa., by Wm. F. Clark, edited by Joseph Gordon, John Rankin, corresponding editor. The tone of this paper on the moral questions to which public attention is now so earnestly directed, will appear by the following statements which we find in its introductory article.

"I. Slaveholding.—The first point that distinguishes the Free Church from the churches she has left, is the denial of Christian fellowship to those engaged in the practice or defence of Slavery.

"II. Immoral Voting.—Another distinctive principle of the Free Presbyterian Church, is that those 'who vote for the slaveholder, duellist, or other scandalous offenders against the law of God for civil office,' are unworthy of membership in the Christian Church."

"III. Temperance.—In the third place the Free Church has declared, the making, selling, and drinking of intoxicating liquors, and 'the furnishing of facilities for the same,' a 'term of communion.' "

THE
COVENANTER.

SEPTEMBER, 1850.

THE BIBLE AND GEOLOGY.

All truths are consistent. Science is truth, so far as it goes; for it is the statement of what actually exists in nature. Revelation is truth; for it contains the word of the Omniscient and the Faithful. Science and Revelation embrace, in the main, different fields. The former has to do with sensible objects: the latter, mostly, with the unseen, the spiritual, the eternal. Still, their borders touch. Science is the work of mind; in part, it relates to mind, and its objects have God as their author and end. Revelation is addressed to the inhabitants of the earth, and draws a portion of its arguments and illustrations from this theatre. In its own field, Science is self-sustained; but Revelation is the higher authority. True Science must accord with Revelation. It discovers, arranges, and turns to useful purposes, the works of Him who speaks in the pages of Revelation.

Geology is the science of the structure of the earth. It treats of its material arrangements, with particular reference to its strata, their distinctive characters, their relative positions, and the changes to which they have been subjected. It is a science of late origin, and, perhaps, is hardly yet worthy of being termed a science. It is a very *superficial* science. Of the four thousand miles of the earth's semi-diameter, it has penetrated but one or two. All beneath this is a *terra incognita*—a vast unknown—open to conjecture and inference, but sealed to actual investigation. To the shell, then, of the earth—its mere upper crust—the researches of geologists have been necessarily limited. Still, its discoveries have not been wanting in interest and importance. It has been ascertained that this upper section of the earth consists of various strata, composed of different sorts of rock, and other materials, arranged with a certain kind of regularity. These have been designated, beginning with the lower, as primary, transition, secondary, tertiary, and alluvial. The first contains no remains of any organized matter, vegetable or mineral. All the others contain remains, denominated—from a Latin word signifying to dig—fossils. Among these strata, the lowest contains the relics of inferior genera of animals, after some time appear vegetable remains, then a higher species of animals, and so on until, in approaching the surface, human remains are, for the first time, discovered. These strata, however, are not entirely regular. They are *broken*. The primary having been, apparently, thrust through the overlying by some immense force, now occupy the

highest positions, constituting most of the very elevated, and some of the inferior, mountain ranges. Granite and gneiss, with some of the limestone and sandstone formations, are their chief constituents. In the great valleys thus formed the fossil-bearing strata are found, sometimes running far up the mountain sides. During one of these periods—a very early one—geologists affirm that the surface of the earth was covered with vast forests, composed of firs, pines, &c., cone-bearing trees, the only inhabitants being some species of fish and reptiles; and these forests having been swept away by some desolating floods, or by other agencies, and deposited in suitable localities, have been converted by pressure and heat, and other chemical agencies, into the coal beds on which we now draw so largely for our domestic comfort, and for the uses of art. Finally, the earth is regarded as having been originally in a melted state: the various primary strata having been first deposited, and the others through various periods, and with some re-active periods and events since. To these latter doctrines—of the coal deposits and the cooling process—we call special attention, for reasons which will appear in the sequel.*

From these facts, which geologists profess to have ascertained with entire certainty, conclusions are deduced respecting the age of the world, and the nature of the changes which, at least its more superficial strata, have undergone. It is inferred that the primary were originally its only strata. These were succeeded by the next in order; and then the animals, among the lowest genera, were created. By some great revolution or convulsion the face of the earth was vastly altered. Then came other animals, and so on through a series of convulsions, attended with the extinction, more or less complete, of existing forms of life, until the earth was prepared to be a habitation for man, substantially as we now find it: the only great event, in the

* As a specimen of the conjectural arrangements of geologists, and to throw light on our examination of their system, we append the following from a late work by Dr. Murphy—"The Bible and Geology Consistent:"

"The scale is divided into epochs and periods. The epochs are commonly divided into three; but in this scale we have divided it into five.

"*Primary Epoch.*

"I. Epoch.—1. The first period, The Gaseous state. 2. The second period, The Fluent state. 3. The third period, The Solid state.

"*Ancient Epoch.*

"II. Epoch.—4. The fourth period, The time of invertebrated animals. 5. The period of fishes. 6. The period of vegetables and reptiles.

"*Middle Epoch.*

"III. Epoch.—7. The period of frog-like, bird-like, and marine reptiles. 8. The period of gigantic land reptiles, flying reptiles, and crocodiles, and the introduction of mammalian animals. 9. The period of chalk and green sand, during the deposit of which there was probably a deep sea, covering a great part of the earth.

"*Modern Epoch.*

"IV. Epoch.—10. The period of pachydermata or thick-skinned animals. 11. The period of large animals, such as the mastodon and elephant. 12. The period of caverns, gravel, with carnivorous animals, as the megaceros, and other ruminating animals, and the elephant, in Europe, and gigantic animals in different parts of the world.

"*Present Epoch.*

"V. Epoch.—13. The period of the Mosaic account of the creation. 14. The period of the flood. 15. The period predicted when the earth shall be consumed by fire."

geological sense, since man's creation, being the general deluge. It is added, that each of the periods intervening between those eras of revolution and re-creation; must have been thousands, may have been millions of years.

These discoveries were startling. Infidels seized upon them to discredit the Mosaic account of the creation of the world. Some Bible believers—admitting the facts, and even the conclusions—set themselves to reconcile them with Scripture history. To effect this, two plans were adopted. The first in order was, to extend the six days of creation each to an indefinite length—to millions of years. This was unsatisfactory, as well it might be. For—1. The term “day,” as applied to the seventh day, forbids it. The seventh was a natural day, so were the six preceding. 2. Even the most elastic stretching of these days will not bring the parties together. Geologists speak of many grand convulsions—Genesis of only *one*, the work of the *third* day, when the seas and the dry land were formed. The creation of light, of air, of the sun, moon, and stars, of birds, and animals, would constitute no *such* periods as geologists have imagined. Geologists say that fishes existed before there was any dry land—in one of the earliest periods. Genesis declares that *all* sorts of fishes were created on the fifth day—dry land on the third.

This interpretation having broken down, another succeeded it, viz., that the first chapter of Genesis merely gives the history of the arrangement and reduction into their present order of the materials which had been created an indefinite number of years before, which had been already the subjects of all the revolutions to which we have referred, and which had once more been reduced by some awful catastrophe into a chaotic state, destroying, either totally or partially, the previously existing tribes of animals. This interpretation regards the first verse of Genesis as a mere statement of the fact that whenever the world did begin to exist, God made it out of nothing: these interminable ages—these overwhelming convulsions, with their intervening periods of repose, &c., filling up, although not mentioned, or hinted at, the incalculable interval between the first verse and the second.

Now, with this and every other concession to the doctrines, and, as we believe, the assumptions of geology, we take issue. The bare facts of the science, we, of course, do not controvert, meaning by them, the existence of distinct strata, and of remains, many differing from living organizations. The inferences of geologists as to the age of the world we deny, granting, at the same time, that many of its facts are of a most singular character, and some of them so much so as to compel us to regard them, with our existing knowledge, as unaccountable.

1. The scheme of the geologists disparages, not only the power, but the wisdom of God. They admit that the world was designed for man. But how was this dwelling prepared for the use of its proper and destined occupant, and when? Through a series of creations, at indefinitely distant intervals, the intervening periods exhibiting at one time a molten mass, undergoing a gradual cooling process, until finally it lay an immense, silent, lifeless plain—a dead, dark globe of rock. Again, it becomes a sea, a marsh, without vegetation, order, or beauty, and so lies another indefinite period, its occupants reptiles of hateful form and character. Again, it is touched by the divine hand, and becomes covered with boundless forests—but even these furnished

with no flowers, yielding no fruit. Again, for thousands of years—millions—it becomes the dismal abode of huge reptiles, wild, and fierce, devouring one another, and tormenting the smaller tribes of animals. Surely, such a scheme should be well sustained—no small array of evidence would satisfy us, that He who is the “God of order, and not of confusion,” ever made a world on a plan like this.

2. Great difficulties attend the schemes of geologists. (1.) Whence come the materials for the higher strata? They tell us that the granite lies seven miles beneath the surface. Next to this, and, consequently, deep beneath the upper strata, lie the rocks containing, in their system the earliest organized beings. Whence are the higher strata derived? Not from the matter of the transition rocks, reduced by disintegration, and then peopled with a new race of living beings. Had this been so—had the materials which now compose the superficial strata, ever constituted the theatre of trilobitic and blemnitic existence, and so on through every stage, why are there no remains? Have they all disappeared? How singular, that not even a petrified trilobite should have remained, except in the very lowest laminæ of that stratum of rocks which was once so fully peopled with them! The other strata must have been, each in succession, new creations; for if at each succeeding epoch, the whole was reconstructed by some huge convulsions and catastrophes, what becomes of the regular order of the strata? All would be now an inextricable mass of confusion. But if each succeeding epoch was distinguished by a new creation, or superimposed upon the old, how comes it that we find this old penetrating, and laying side by side with the new? Why do not each occupy their own position? (2.) New difficulties arise, and not a few of them in relation to the coal deposits. The doctrine of the geologists regarding them we have already stated. Now, what are the facts? Take the bituminous coal strata of central and western Pennsylvania. In all there are some thirteen* distinct strata. The lowest known, some hundred feet below the surface at Pittsburgh, the highest near the summit of the Allegheny Mountains, not far from the Portage Railroad. It is safe to say that the lowest is half a mile beneath the highest. These strata are nearly level, or quite so from east to west; they have a regular inclination towards the south. Thus the stratum—the six foot vein—which is level with the surface of the Monongahela at Brownsville, is some four hundred feet above the river at Pittsburgh. The rise is gradual, and very uniform. These coal strata—and they were deposited, according to the geologists, millions of years ago, and previously to some of the greatest convulsions—have never been much disturbed, as to the intervals between them. Here, again, are, in regular order, many different sorts of rock, and a variety of earths. There are limestones, sandstones, slates, clays, &c., all regularly stratified. How many periods, and what kind of catastrophes would accomplish this in thirteen or more instances? for how many beds of coal are below the lowest known to us, we cannot tell. Difficulties accumulate when we examine these coal strata more closely. The same stratum is always of the same thickness to an inch. The six-foot vein is every where of the same depth exactly. The first, &c., must have been laid by some careful

* We do not commit ourselves to the exact number, nor is it important. We have not overrated.

hand on precisely the same level, a bed precisely level having been prepared for them over a space that we *know* to cover some hundreds of square miles! More than this: the coal has a regular cleavage, and this in the same direction. If you strike upon the end, you work against the grain,—enter the side, and your labours are easy. The coal comes out in regular parallelepipeds; if these are large, they subdivide; but any portion, however small, has the same figure. This is so, as far as you subdivide, until the pieces are very small. Some power must then have *sawed* off the trunks, *omitting all the branches*, to precisely the same length—set them on end—and in the same order! Here is another miracle. No tossing by a deluge a mass of forests, swept away by overwhelming torrents. Again, these veins have a mixture of sulphur. Did the trees contain sulphur? Now, we affirm that the supposition of the geologists of the vegetable origin of these coal beds is absolutely irreconcilable with these facts. We know of no laws of nature that would make such beds. There are no such laws. They are the direct handiwork of the Creator. So are all the accompanying strata. There are other difficulties about these strata. They are bituminous. Had the agency of fire—of great heats—been employed in bringing them into their present state, how happens it that this bitumen was not driven off? It is exceedingly volatile—fire would have expelled it, and left, instead of coal, more or less perfect coke.

We have been speaking of the western coal veins. Of the eastern—the anthracite—we know less; but who can believe that they are beds of bituminous coal with the bitumen separated from them by heat and other agencies—as geologists say? Have they the least appearance of having been subjected to any such action? Not the least. How, then, it may be asked, do you account for the existence of leaves and other vegetable remains in some coal deposits? We are not bound to account for them. We find such remains not rarely in very singular situations; and it is not by any means incredible, that in the agitations to which the surface of the earth, perhaps its depths, have been subjected in the anthracite regions, fissures may have been created through which various sorts of materials, and vegetable remains among the rest, may have been introduced. At all events, we *know* that coal is no more wood changed into carbon, than diamonds are carbon changed into stone. God made them both, just what we see them,—and, with some exceptions to be noticed presently, just where we see them.

We might easily state other difficulties similar to those we have noticed. It is not necessary. However unaccountable many present appearances on the surface of the earth, and beneath it, may be, we cannot admit the conjectural solutions of the geologists.

But how do we account for the existing order of things? Has not the earth evidently undergone great changes? To this we say—1. The world was designed as a habitation for man, as all geologists admit, and must have been made so as to answer its end. In the light of this fact we may easily account for the varieties apparent on its surface—for the existence of mountains, with their intervening plains, and for the almost endless diversity of substances—earths and minerals—which compose it. The world made for the use of man could not have differed much, at any period, from that which now exists. For example, where would have been rivers and springs, had there been no mountains, no strata of rock underlying the superficial strata? In the moun-

tains are the grand reservoirs whence flow, often to great distances, the currents which, as they come forth from the springs, without which rivers could not exist, nor could inhabitants be maintained.* To permit openings for these outlets of the mountain reservoirs, the strata must be more or less broken, and so thrown into apparent confusion. And again, it was necessary in preparing a world for man, to provide a variety of soil, and to furnish the iron, the copper, the gold, and the silver, the limestone, the chalk, &c., the hundreds of substances which have been rendered subservient to human existence and comfort. In short, the earth *must* have been composed of some materials; and, as a habitation for man, who was destined, by the exercise of skill, and by labour, to subdue, replenish, and enjoy it, it required to be fitted up with a useful and a pleasing variety. Apparent disorders are, then—*many of them, most of them*—essential elements in the wise and beneficent arrangements of the Almighty.

2. Divine power is competent to produce such a creation in the most limited time. This proposition none but an atheist will deny. Geologists speak of the “slow operation of general laws,” “of chemical affinities,” “of gradual development.” Now, we admit that a creation once formed, its operations are carried on by the sustaining and directing hand of the Creator, who acts, *generally*, upon a uniform plan. In this is seen both his wisdom and his beneficence—changes, sudden and miraculous in what are termed the laws of nature, would demand changes equally great, at least, in the character and operation of the faculties of the human mind. But what has this to do with creation? Creation is the *making* of a world, it is the establishment of a new state of things, it is the making of the machine; and, surely, he would be far from the mark who would conceive that the laws by which the steam-engine works, were concerned in its creation. Even if we suppose that the Most High, in making the world, or rather in reducing to order the matter which he had created, followed a course similar to that which he designed to impress upon it when completed, who can aver that the mere epoch of time was a matter of any consequence? Could he not effect in a day that which, in the ordinary operations of nature, would require an indefinite period? Surely he could. How many are the insects, each complete in its parts, whose brief existence does not exceed a few hours of the day? So rapidly—even more rapidly—might the greatest changes take place, through the exercise of that divine energy which knows no limits.

3. The general deluge, and causes in operation before and since, are enough to account for present appearances—so far as it is necessary to account for them at all. Geologists admit a general deluge since the creation of man. They cannot dispute it. It has left its mark too plainly behind it. But what was the general deluge? Was it a mere quiet, but very heavy rain? Not at all. “The fountains of the great deep were broken up.” The crust of the earth underwent great changes; so that when the flood receded, mountains were depressed—valleys lifted up: dry land had become “pools of water,” and seas dry land. Of course, the arrangement, and continuity of previously existing strata, would be no little interfered with. Hence, sea shells may now be found on high mountains; and, little question, could we reach

* We include here the underground currents that run near the surface, furnishing water by digging wells generally of inconsiderable depth.

them, the remains of terrestrial animals, below the bottom of seas and oceans. That this change was entire—that what was sea before the flood, became, without exception, or even in general, land, we are far from affirming. In many instances, however, we may, safely affirm, these changes did take place. And more, the flood, like other floods, had its currents—mighty and overpowering as the mass of its waters. Rolling to and fro—“going and returning.” Sweeping away the icebergs of the north—if *there were any*—and tearing the rocks of the mountains from their place, and carrying them, as we now find them, far from their original sites: and again, covering deep, by its alluvial deposits, the dead bodies of the inhabitants of sea and land. Besides, the deluge was attended with not a few atmospheric changes. The climates of the earth were, probably, altered. We know that man, instead of living, as before the flood, nearly a thousand years, soon, very soon, became short-lived. What wonder, then, if huge animals of some species ceased to exist?—that many species, or even genera, were utterly lost? The same causes would affect the vegetable kingdom—exterminating certain species, or transferring them to other localities. But, besides the deluge, there are agencies at work—and were before the flood, sufficient to account for not a few of the most irregular of present appearances. The flow of rivers—the breaking down of the barriers of inland seas—volcanoes, earthquakes. Rivers forming deltas—great inland seas becoming dry land—as has evidently been the case in the valley of the Mississippi, in New York, and not a few other places, and as will be the case if the earth lasts long enough, with the whole chain of northern lakes—volcanoes, forming mountains on land and islands in the sea, and spreading over large regions the products of their power—earthquakes and internal fires, disrupting strata of rocks, and earths, and even lifting up, and varying the position, as history tells us they have done, of vast tracts of land.

Put all these together, and, while we do not affirm that every fact can be accounted for, we do aver that enough can be accounted for, to render a resort to the almost interminable periods and violent conjectures of the geologists wholly unnecessary—and, if unnecessary, unpardonably presumptuous.

We now leave the subject. Our space would not admit of details. Geology has not yet furnished any reason to depart from the plain and sufficient statement of Scripture, that “in six days he made the heavens and the earth.”

THE STOCK EMPLOYED.

What are all excellencies irrespective of their use? How much good ground is there in the world, that is neither cultured nor owned! What a world of precious metal lies hid in the bowels of the earth, which shall never be coined! What stores of rich pearls and diamonds are hoarded up in the earth and sea, which shall never see the light! What delicacies of fowls and fishes are afforded by both elements, which shall never come to the dish! How many great wits are there in the world, which lie willingly concealed; whether out of modesty or idleness, or a lack of opportunity! Improvement gives a true value to all blessings: a penny in the purse is better than immense treasures in an unknown mine. That is our good which does us good.

O God, give me grace to put out my little stock to the public bank, and faithfully to employ those poor faculties which thou hast given me, to the glory of thy name, and the benefit of thy church; so, besides the gain of others, my pounds shall be rewarded with many cities. (Bishop Hall.)

[For the Covenanter.]

NATIONAL SINS.—No. II.

3. *Nations sin when they misimprove mercies.*—Nations have their privileges and their mercies, as they have their afflictions. A nation—as such—may have prosperity and rejoice in it, as it may experience reverses and have reason to mourn. God deals with nations and races as he does with individuals; in his sovereignty he allots to one nation the rich soil and salubrious clime of the temperate,—and to another the cold, inhospitable and unproductive regions of the frigid zone. To one people he gives the light of the gospel, while of this another is deprived; one kingdom has the church of Christ within its bounds, and in another the ordinances of divine grace are unknown.

A nation is under obligations to be grateful for its temporal privileges, and if it be not the judgments of God will be brought upon it. Who does not admit that the possession of so genial a climate, and so rich a soil as God has given to Italy, greatly aggravates the criminality of those governments, whose subjects are in abject poverty, and are kept in a state of moral, social, and political debasement. All, by common consent, see that the misimprovement of such endowments enhances the guilt of its wretched inhabitants, and more clearly manifests their unfitness for the enjoyment of blessings. Who will not agree that the degraded inhabitants of Spain are rendered more inexcusable for their tamely yielding to priestly cruelty and rapacity, from the fact that they enjoy pre-eminent natural and commercial advantages. But we have an eminent example of the truth of our statement in the case of God's ancient people and his chosen inheritance, whom, in this respect, he greatly blessed. They possessed a land of corn and of wine, they had butter and honey in abundance, and their teeth were white with milk, a land of springs and brooks of water, and a soil of unexampled fertility; so that they waxed fat in the enjoyment of almost unbounded prosperity. But "Jeshurun waxed fat, and kicked," and thus, in effect, despised the good land which God had bestowed. The ancient people of God trusted in the means they used, they gave the praise of their prosperity to their own wisdom and exertions. "They sacrificed to their net, and burnt incense to their drag," and God chastised them by sending blight and famine, and, at length, by removing them from their own land.

Some nations which have not so rich a supply of temporal blessings have other tokens of God's goodness, which are far more excellent and important. They have the light of the glorious gospel of Christ, and the ordinances of grace as established and administered in his church; they have the Sabbath, the day which God "blessed and sanctified." These blessings are unspeakably greater than a temperate clime, and a soil that teems exuberantly with the products of the earth. These in a highly important, although spiritual, sense, make the "wilderness and the solitary place glad; and the desert to rejoice and blossom as the rose;" yea it makes even the barren sands of Africa to blossom abundantly, and the bleak and craggy mountains of Scotland to rejoice even with joy and singing; for these things emphatically display the "glory of the Lord, and the excellency of our God." None can honestly deny that the word of God is a blessing; no intelligent infidel will dare to say that the Scriptures have not proved of most inestimable use, even

as regards the social and political condition of men. It needs only a superficial acquaintance with the history of our race to show that the Bible has had a most beneficial influence upon nations. Compare the condition of the Hebrew people with that of the contemporary nations, and even the most skeptical must allow, that in all that constitutes true national excellence and prosperity they were far in advance of their age; and that they far excelled in all that conduces to social happiness and domestic felicity. Survey the nations after the Christian era, and wherever Christianity prevailed, there civilization and comparative humanity was found; especially view the influence which even a debased and much corrupted form of religion had upon the Goths, Vandals, and herds of other barbarians, that desolated Rome, and were in turn conquered by the religion of those whom they had subdued. Consider the peace and prosperity that prevail in Protestant compared with Popish countries, and the knowledge and morality of the former as contrasted with the latter. Wherever the Bible has had access, there science has advanced with rapid strides; and wherever true Christianity has been professed, there the arts have prospered. But that which far transcends these advantages is the knowledge of God, and of life and immortality brought to light through the gospel contained in the Scriptures.

God inflicted judgments upon the Israelites for their misimprovement of such mercies. He had instituted a government over them far superior to any then known, and had given them laws such as no nation then possessed, and for their disobedience to his laws they were blotted from among the nations. But all the political privileges of the Hebrews—great as they were—could not be compared with the blessing they enjoyed in having the church of God, and access to the ordinances of divine grace,—it was the land of the Sabbath under that dispensation. This part of their institutions made Palestine the glory of all lands; for their observance secured the gracious presence of God, and made them a nation in which God had especial delight. As that people were careful in their attendance upon religious services, God blessed them, while for their neglect of these they were invariably punished. When the government took care for religion, and did—in its sphere—what was necessary to preserve the purity of ordinances and the increase of piety, then God gave prosperity; but when it neglected the interests of the church, or suffered impiety and idolatry to prevail, then God showed his displeasure. This appears most clearly in regard to the Sabbath, the profanation or neglect of which produces all manner of crimes. In the destruction which God, by the Chaldeans, brought upon the Jews, we see God's abhorrence of Sabbath neglect and profanation, and that those who despise or abuse his ordinance cannot escape the outpouring of his indignation. God himself has recorded the causes of the desolation of Judea, 2 Chron. xxxvi. 14–16. The house of God was burnt, the walls of Jerusalem broken down, and her palaces consumed, and the remnant of the Jews carried into captivity,—“To fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept the Sabbath.”

In view of these facts and this reasoning, the Christian patriot may well tremble for our land. No nation since the Christian era has been more highly favoured; none has ever increased in extent, population,

and power more rapidly. None has ever enjoyed greater or more uninterrupted prosperity than these United States. Our country is in many (if not in all) respects the most interesting country upon the face of the globe. Our wide domain stretches from the Atlantic to the Pacific, and, lying in the most genial part of the temperate zone, embraces climates suited to the production of almost every thing that is useful to man; the soil of the greater part of our land is of unexampled fertility; inexhaustible mines of almost every description are found in our borders. God has sent fruitful seasons, he has caused the earth to produce so abundantly that the wants of our rapidly increasing population have been fully supplied, and great quantities annually exported. The ocean is covered with our commerce, our manufactures have increased, poverty is almost unknown, peace and plenty have blessed our land. But what improvement has our nation made of these blessings? Has our nation been induced, by these tokens of his goodness, to honour God? Nay, it has persevered in its course of rebellion against God and disregard of his law. We as a people have especially slighted God's goodness in giving us his word, and in causing the ordinances of his church to be administered in our land. That church in which God dwells, whose purity and prosperity secure the blessing of God upon a land, while neglect of her interests, or the honouring of her foes and of those who hate her Head, provokes the displeasure of her Lord—this church is confessedly disregarded. Papists, Mormons, and infidels are protected in the prosecution of their idolatrous or impious rites. Religion, we admit, in many respects, seems to prosper in our land, but the nation, as such, knows nothing of the church of the living God, who has said, "The nation and kingdom that will not serve thee, (the church,) shall perish; yea, *those* nations shall be utterly wasted."

4. *Nations sin when the poor are oppressed.*—Isaiah x. 1, 2: "Wo unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless." The nature, sanctions, and objects of constitutional provisions and laws, that are designed to support a system of slavery, could not be more truly and emphatically defined than in these words of God. We see that God has denounced his wo upon those who so do, and this emphatically against nations. Nations may be guilty of oppression in two ways, either by enacting laws for the enslavement of men, or to retain them in bondage, or by conniving at the oppression which is exercised by individuals. The latter is done when the oppressor is elevated to places of power and trust, or when the power of a nation is not used to curb or punish the slaveholder or other oppressors. One of the main ends of civil government is to administer justice and to secure the peace and safety of the poor, by restraining the evil-disposed, and inflicting condign punishment upon the tyrannical. Hence the scriptures tell us that governors are sent by God "for the punishment of evil-doers;" the civil ruler "is a minister of God, a revenger to execute wrath upon him that doeth evil." If a government aids the oppressor by providing for, and striving to enforce the restoration of the fugitive from bondage, as is done in Art. 4, Sect. 2, par. 3 of the United States' Constitution and By-Laws, passed in pursuance of this, we

must consider it chargeable with this crime, for it thus provides, so far as it can, for the constant and perpetual enslavement of a portion of our race. If it should connive at, and indeed itself maintain, the most horrid injustice, and most aggravated cruelties, as is done by our government in the slave trade, and in the sale of men for jail fees, in the District of Columbia, is not its guilt greatly aggravated? If a nation holds many in bondage, as is done at the seat of government in our land, by laws enacted by the national legislature, there is no cloak for its iniquity. If by its agency "the hire of the labourers should be kept back by fraud," we must say that the government has failed in answering one of the chief objects for which it was established, and can only expect that God will visit such a nation with the severest punishment. In reference to this we are not left merely to reason or inference to show that oppression is a sin, and will be visited by God's judgments. In Jer. v. 28 we have a clear description of a state of things like that which exists in our own land. "They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." In verse 29 God says, "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" It cannot be necessary to prove that it is oppression to deprive human beings of their title to themselves, their time, and their earnings, degrading them to the state of goods and chattels; to outrage the ties of nature by separating for ever husbands and wives, parents and children, consigning even helpless infants to hopeless and cruel bondage. Does not even nature itself teach us that if these things were done to our wives or husbands, our sons or daughters, our brothers or sisters, we would not only be justified in resisting the ruthless outrage, but also irresistibly impelled to wreak vengeance upon the oppressor. But such outrages are committed upon beings constituted as we are,—with faculties such as we possess, with affections like those that are cherished in our hearts, having immortal souls which are either to be saved or lost. Shall we be silent,—shall we coolly calculate the *rights!* of the oppressor, and urge his claims, while manacled, bleeding, and outraged human nature lies writhing under his iron hand, and above all, while a God of justice and love is in rage meditating vengeance upon the relentless taskmaster? Need we wonder that God has denounced his wrath upon all who outrage humanity, and thus defy the Almighty? Is it strange that he has said, "Thou shalt neither vex a stranger, nor oppress him, . . . ye shall not afflict any widow or fatherless child? If thou afflict them in anywise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless?" Let us not listen to the prophets that prophesy falsely in speaking smooth things to the slaveholder; let us not regard the divines and jurists who libel their Maker and bring reproach upon religion, by teaching that God has either sanctioned or tolerated the holding of men in bondage. But let us remember that God is the God of the oppressed, and a refuge for all that are distressed, that he is a father to the fatherless, and a judge of the widow, and that nations as well as individuals that oppress shall feel the lighting down of his arm in the terrible retribution which he will bring upon all oppressors.

POOR GREATNESS.

I cannot but look with much pity, mixed with smiles, upon the vain worldling, who takes up his rest in these outward things, and so pleases himself in this condition, as if he thought no man happy but himself. How high he looks, how big he speaks, how proudly he struts, with what scorn and insolence he looks upon my dejectedness! The very language of his eye is no other than contempt, seeming to say, Base indigent, thou art stript of all thy wealth and honour; thou hast neither flocks nor herds, nor lands nor manors, nor bags nor barnfuls, nor titles nor dignities, all which I have in abundance. No man regards thy meanness; but I am observed with awful veneration.

Be it so, great sir, think I; enjoy you your height of honour and heaps of treasure, and ceremonies of state, while I go shrugging in a thread-bare coat, glad to feed on single dishes, and to sleep under a thatched roof. But let me tell you, set your all against my nothing; if you have set your heart upon these gay things, and were the heir of all the earth, I should be loath to change conditions with your eminence. I will also take leave to tell you, that at your best you shall fall within my commiseration. It is not in the power of all your earthly privileges to render you other than a miserable vassal. If you have a store of gold, alas, it is only made up of fetters and manacles; and what is all your outward bravery but mere matter of opinion? I can show you an Indian slave, who no less prides himself in a bracelet of glass beads, than you can in your richest jewels of rubies and diamonds.

All earthly things are as they are valued. The wise and almighty Maker of these earthen mines, esteems the best metals but as thick clay; and why should we set any other price on them than what the Creator himself has done? If we measure the worth of things by their virtues, uses, and operations, what is it that your wealth can do? Can it free you from cares? can it lengthen your sleep? can it keep you from head-aches, from gouts, dropsies, fevers, and other bodily distempers? Can it ransom you from death? can it make your account easier in the great day of reckoning? Are you ever the wiser, the holier, or the quieter for that which you have purchased with tears and blood? And were it so precious as you imagine, yet what hold have you of it? what assurance to enjoy it, or yourself even one hour?

As for me, I have wealth that ye know not of. My riches are invisible, invaluable, interminable. God all-sufficient is mine, and with him all things. My treasure is not locked up in earth, or in heaven, but fills both. My substance is sure; not liable to plunder, or loss, or diminution. No man has bled, no widow or orphan has wept for my enriching. The only difference is this; you are miserable, and think yourself happy; I am happy, whom you think miserable. However our thoughts may bear us out in both for awhile, yet at the last, except truth itself can deceive us, the issue must fall on my side.

O God, be thou my portion, and the lot of mine inheritance; let the scum of the world spit in my face as the most despicable of all creatures, I am above the despite of men and devils. I am secretly happy, and shall be eternally glorious.

[*Bishop Hall.*]

INCONSTANCY.

Ah, my Lord God, what heats and colds do I feel in my soul. Sometimes I find myself so vigorous in grace, that no thought of doubt dare show itself; and I can challenge my worst enemies. At another time I feel myself so dejected and heartless, as if I had no interest in the God of my salvation, nor ever had received any certain pledges of his favour. What shall I say to this various disposition? Whether, Lord, is it my wretchedness to suffer myself to be robbed of thee for a time, by temptation; or is this the course of thy

proceedings, in the dispensation of thy grace to the sons of men; that thou wilt have the breathings of thy Spirit where, how, and when thou pleasest? Surely, O my God, if I did not know thee constant to thine everlasting mercies, I should be utterly disheartened with these sad intervals. Now, when my sense fails me, I make use of faith; and am no less sure of thee, even when I feel thee not, than when I find the clearest evidences of thy gracious presence. Lord, shine upon me with the light of thy countenance, if it may be, always; but whenever that is clouded, strengthen thou my faith; so shall I be safe, even when I am comfortless. [*Ibid.*]

[For the Covenanter.]

ATHALIAH.—2 CHRONICLES XXIII.

We read in this chapter the fate of Louis Napoleon and Pius IX. She murdered all the seed royal, except Joash. He was saved by a good woman, the daughter of a good father. Seven years Athaliah swayed her iron sceptre over the commonwealth. The people were prepared for a revolution, as our fathers were by the twenty-eight years' persecution of Charles and James.

Jehoiada and the priests, as ministers of the gospel should do now, taught the people their duty as citizens. A few faithful and chosen men of God entered into a covenant. They collected the priests, Levites, and heads of the houses of Israel, or, as we should say now, the ministers, elders, and deacons, to the house of the Lord. The young king was brought out and shown to the people, who chose him for their king, put the crown on his head, and cried—"God save the king." The officers of the church, the king, and the people, solemnly renewed their national covenant. Athaliah ran into the assembly, and raised the common cry of tyrants and all persecutors—"Treason, treason." There was treason, but it was her own. She was summarily condemned and executed. The revolution was complete.

Mattan, the priest of Baal, who, like the Pope and his Jesuits now, with Louis Napoleon, had been the instigator of Athaliah's murderous cruelty, was tried, condemned, and suffered the penalty of Jehovah's law enacted against gross idolaters. These things "are written for our admonition and learning." Far be it from us to maintain, as some would have us to believe, that because the *judicial* law is done away, under the new dispensation, the whole of Old Testament law, in church and state, ceases to bind. God forbid. God give us grace to adhere to *all* our Reformation attainments, and guard his saints against all open and all insidious attacks on them. "Whereunto ye have attained, walk by the same rule and mind the same thing." J. R. W.

THE BANNER OF THE COVENANT AND INSPIRATION.

The Banner does not take advice kindly. Instead of "revising its teachings" on the subject of Inspiration, it reiterates and defends its errors, and tries to be very severe upon us—and all this under the editorial head. It is with some hesitation that we notice the remarks of the Banner. Besides being totally void of any thing like courtesy, the writer is, clearly, incapable of grasping the subject; and what he does see, he cannot express in intelligible language. To illustrate, we commented upon his plan of argument, stating that he placed it upon "low and unworthy grounds." He now says:

"It was not supposed that the reasons alleged by some for rejecting the Scriptures were *good* reasons, but, simply, without undertaking to consider them, which, frivolous and foolish in a high degree, as most of them are, would be an almost endless task, to show, that the proof in favour of the Bible is far superior, even if they were admitted. In short, that it is not necessary, in order to admit that the Bible is inspired, to be able to *answer every objection* against its inspiration, but to establish its divine origin on independent grounds. This, so far from being a low or unworthy position, is highly honourable. It gives the opponent or doubter every advantage, and shows that he yet cannot sustain his opinion. It does not *disarm* the antagonist in order to overcome him, but, while he retains all his weapons, it vanquishes him."

If that was what you meant, why didn't you say so? We find no fault with this. And we now give the writer of that communication a little more advice. Before undertaking to publish on matters that concern the faith of God's people, submit the manuscript for revision to some one that understands English.

We are, then, charged with misrepresenting Turretine. He says:

"We have rarely, if ever, met with any thing more disingenuous, and sophistical than this statement." . . . "Here, again, is the disingenuous 'suppression of truth,' which, according to the old adage, is 'equivalent to the suggestion of falsehood.'"

To this we reply—1. That we quoted literally, the heading of the chapter, and, of course, if Turretine was misunderstood, it was his fault, not ours. But—2. It is the Banner that misrepresents him, and *most grossly*. The very design of the chapter to which we refer is to prove that the "Old and New Testament originals" have come to us "pure and uncorrupted." In other words, to refute the slander which the papists first, and now the Banner, cast upon the Bible as having been subjected to "*great* corruptions and variations." Observe, "*great* corruptions." Now, how does the Banner meet this? It endeavours to turn Turretine against himself, quoting the following from his statement of the question:

"The question is *not* whether the sources are *so* pure that *no errors have crept into the sacred text*, either by the injury of time, or the carelessness of transcribers, or the malice of Jews and heretics, for *this is confessed on all hands*, and the various readings which the venerable Beza and Robert Stephens have carefully noticed in the Greek manuscripts, and the Jews in the Hebrew, *sufficiently demonstrate it.*"

We have said, "quoting,"—we ought to have said, "misquoting," for the word "*mendum*," translated here "errors," signifies "a blemish," "a trifling error." Had Turretine used it in any other sense, it would have been strange indeed; for, as we have already intimated, had he admitted that "*great* corruptions," &c., had been introduced into the sacred text, he would have yielded the whole question—as the Banner has done—to his opponents: he would have stultified the very heading of his chapter, which he was about explaining! But, more than this. Let Turretine speak again. We quote from the same chapter:

"Although by the transcribers, or the injury done by time, various slight corruptions have been able (we make the translation very literal) to creep into the Hebrew codices, nevertheless they do not cease to be a rule of faith and manners. For besides that they are in matters of lesser moment, and things which do not regard faith and manners, as Bellarmine himself admits,

and which he, therefore, denied to affect the integrity of Scripture, *they are not universal in all the codices, nor such as cannot easily be corrected by Scripture itself, and by the collation of various codices.*"

Now who misrepresents Turretine? This eminent divine says the "corruptions are slight." The Banner says they are "great,"—and so say the Papists. Turretine says "they can be corrected;" the Banner says not, and the Papists—but not all, *even of them*—say so too. And it is of no use for the Banner to whine about the "odium theologicum," and to say that it is no reason for rejecting any principle that the Papists held it. We know this. But it is nevertheless true, that the statements of the Banner regarding the corruptions of the sacred text are *precisely* those of the *worst* of the Papists, and precisely those against which Turretine and the Reformers wrote and argued. It "has gone over bodily to the Papists" in this controversy, and if it had sense it would see it—and conscience, it would acknowledge it, instead of abusing us, and slandering Turretine.

We will not enter upon an examination of the statements of Dick. His works are in the hands of our readers. Nor do we think it necessary to do more than notice, as an illustration of the stupidity of this writer, the statement of the Banner that we "have gone over to the Papists," inasmuch as we quoted some "great names." We expressly said we did not intend to argue the question, but merely to show that the Banner had adopted views new among Protestants—as they were old among Papists. The Banner draws largely upon the credulity or malignity of its readers.

But now to the main question. Is the Bible *verbally* inspired? It is. Because—1. It is the *Word of God*. It is God's Book. God made it. Men were employed in writing it, but God dictated it. "It is not ye," says Christ to his Apostles, "that speak, but the Holy Ghost." 2. *This the Scriptures affirm*. Thus: "Receiving this first, that no prophecy of Scripture is of any private interpretation, (Macknight, 'invention.') For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved (*φερομενοι*, carried) by the Holy Ghost." (2 Pet. i. 20, 21.) David employs similar language: "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. xxiii. 2.) And in the Psalms how often are the contents of Scripture spoken of as "the words of God!" See Psalms xii., xix., and cxix. 3. As to the prophecies particularly, we know that many of them *were not understood by the penmen themselves*. "Searching what and what manner of time the Spirit of Christ which was in them did signify," &c. (1 Pet. i. 11.) Of course, in all such cases none can question that the words were furnished, and yet—and let the Banner think of this, and revise its teachings—each prophet has his own style: the Spirit employing, without disturbing, or subjecting to any unnatural action, the faculties of each particular prophet. 4. *If the words are not God's, then we cannot safely reason from them*. In other words, even when we have ascertained the meaning of a word, we cannot be sure that we have the exact mind of the Spirit, for the writer might have employed an improper or defective word. As Dick well remarks—and this is even more applicable to didactic statements than to histories, moral reflections, &c., to which this writer applies it: "If we had nothing to depend upon but their skill and attention, we could have no certainty

that the statements are always accurate, and our piety would be frequently disturbed by the suspicion that what is only a difficulty might be a mistake." In the words of another:—"Let Christians beware, too, how they detract from that perfection, by substituting the pernicious theory of man for the testimony which they themselves give of their origin: 'all Scripture is given by inspiration of God,' (2 Tim. iii. 16:) degrees of inspiration are not recognised in those Scriptures, which could alone authorize such an adoption; all distinctions are the devices of man who would be wise, and they partake of the characteristic infidelity of the present age, which would reason away, and undermine that, upon which its open attacks have proved ineffectual. 'All Scripture is (*θεοπνευστος*) given by inspiration of God;' all which is written, (the Scripture mentioned in the preceding verse) was breathed from God, and thus infused into the minds of those who were employed as his scribes; that which is written is the words of which the writing was composed, and these words were what was thus communicated; if furnished with ideas and facts alone, and left to clothe them in their own phraseology, the sacred penmen, for aught we can tell, might have chosen very wrong words; human infirmity would not be excluded from the document issued, a door would be opened to every kind of corruption; our Bible, after all, might be a mass of smaller errors, and implicit dependence could not be placed upon its every direction; the mind of the Spirit might have been erroneously, and must have been inadequately represented."

Here lies the grand evil of such teachings as those that the Banner gives us. It is the first step towards the entire undermining of the faith of the church. It is yielding the only tenable position in regard to plenary inspiration; and hence we regret to find this periodical now putting itself, editorially, and distinctly, on that side of the question. The Bible is the Word of God; and we know of no use in entering, as some have done, into subtle distinctions regarding various kinds of inspiration. It is enough that the whole Bible, whether regarded historically, didactically, prophetically, &c., has been composed with unerring truth, and that its statements are unerringly certain. True, this book has been committed to human hands, and also, that no infallible direction is either furnished or given to transcribers, printers, &c.; yet has it been watched over—the errors have been in trifling matters, generally, and these susceptible of correction. So that we have now the Book as God gave it—to use Turretine's language—in all that "relates to faith and morals."

THE CONSTITUTION OF THE UNITED STATES.

The following we find in the columns of the "Presbyterian" of July 27th. It is an important article. It *proves* that divine assistance was not sought in framing the Constitution—that prayer to the Most High for direction was *deliberately* repudiated!—and discloses the fact—often stated, but regarded by many as calumnious—that the bulk of the Convention were infidels: that all, except three or four persons, "*thought prayers unnecessary.*" These are painful facts, but their publication will do good: will help to undo that superstitious regard to the Constitution—already weakened by the earnest discussions of late years, in which its pro-slavery iniquity has had so pro-

minent a place. We omit some of the concluding paragraphs which relate to other, but unimportant mistakes in regard to the action of the Convention:

Ed. Cov.

“*Messrs. Editors*,—I have been in the habit of attaching the idea of sanctity to every fact connected with the origin of our present unexampled government, and hence have always regarded every attempt, either ignorantly or unwittingly made, to distort or misrepresent any important fact in relation to that subject, as a species of sacrilege, which, if not deserving severe rebuke, ought to be immediately corrected, before it shall have had time to impose on the public mind. These feelings, which I cannot suppose unjustifiable, have induced me to forward to you the following strictures, which, from a consideration of the *main* fact involved, cannot be inappropriate to a religious journal.

“In April last, a long communication, professedly based on the verbal authority of the late General Jonathan Dayton, of New Jersey, who was one of the members of the Convention which formed the Constitution, was published in one of the religious newspapers of the day, and was subsequently copied in several of the secular papers. In this article, the writer pretends to give a report of Dr. Franklin’s speech (as unlike the original as black is to white) accompanying his motion, to have the *Convention opened daily with prayers*, which he says, ‘was instantly seconded and carried, under the *silent disapprobation* or the *solitary negative*’ of a single individual, who had impertinently and impiously said, that ‘he had not seen the necessity of calling in foreign aid.’

“As soon as I had read this communication, knowing, from the recorded history of the transaction, that the result of this proposal was exactly the reverse of what is here stated, I immediately dropped a note to the editors of the paper in which this communication was first brought to light, referring to Dr. Franklin’s Life and Works, and other documents, containing a complete refutation of this pretended traditional statement.

“Whether the references were unsatisfactory, or the story was considered *too good to be spoiled*, by a plain statement of the truth, I know not; but my note has remained unnoticed for two months.

“Believing that, in all cases, truth is preferable to falsehood; and that the fact alluded to is one intimately connected with the history of our present institutions, I deem it a matter of importance, that that portion of the public mind which is liable to be imposed upon, should be disabused of the errors which that communication contains. With this view, I request you to give place to the following strictures, supported by the authorities named.

“In Sparks’s Life and Works of Franklin, in ten volumes, we have in Vol. I., pp. 514, 515, an abstract of his speech accompanying the motion—‘That henceforth prayers, imploring the assistance of Heaven, and its blessing on our deliberations, he held in this Assembly every morning, and that one or more of the clergy of this city be requested to officiate in that service.’ The historian adds, ‘*The motion was not adopted.*’

“And in Vol. V., p. 153, we have Dr. Franklin’s own report of his speech, with the following addendum:

“[Note by Dr. Franklin.]—‘*The Convention, except three or four persons, thought prayers unnecessary!*’

“The same record may be found in any other authentic Life of Franklin.

“Here, then, instead of the motion being ‘instantly seconded and carried, with a solitary negative,’ we have the humiliating fact, under Franklin’s own hand, that there were only ‘three or four’ of that venerable body, who were in favour of the measure.

“And this is fully corroborated by Madison’s Journal, in which the whole transaction is recorded. He states that on the 28th of June, Dr. Franklin made this motion. This agrees precisely with Franklin’s speech as reported by himself, in which he says that ‘they had made small progress *after four or five weeks*’ close attendance,’ &c. The time appointed for the opening of the Convention was the 14th of May; but for the want of a sufficient number of members, the body did not organize and proceed to business till the 25th. The 28th of June, therefore, was really ‘four or five weeks’ from the commencement of their work.

“Mr. Madison says, Dr. Franklin’s motion ‘was seconded by Mr. Sherman,’ and then adds:

“‘Mr. Hamilton and several others expressed their apprehensions, that however proper such a resolution might have been at the beginning of the Convention, it might, at this late day, bring on it some disagreeable animadversions, &c.

“‘Dr. Franklin and Mr. Sherman answered, that the past omission of a duty could not justify a further omission, &c.

“‘Mr. Williamson observed, that the true cause of the omission could not be mistaken. The Convention had no funds.

“‘Mr. Randolph proposed, in order to give a favourable aspect to the measure, that a sermon be preached, at the request of the Convention, on the 4th of July, and thenceforward prayers. Dr. Franklin seconded this motion.

“‘After several unsuccessful attempts for silently postponing the matter by adjourning, the adjournment was at length carried, without any vote on the motion.’ And this, it appears, was the last notice taken of the subject.

“So fully have these facts been understood, that the assertion has often been made, within the last sixty years, from the pulpit and the press, that ‘the Constitution of the United States was formed without one public prayer in the Convention, for divine aid and direction,’ and never until the apocryphal statement under review was published, was the mournful fact denied. And the wonder is, that any man capable of writing that communication, should have been ignorant of the existence of all this evidence to the contrary. It is impossible to suppose, under the circumstances of the case, that he deliberately stated what he knew to be false, though based on the sole authority of a dead man.”

With these facts before him, how could this intelligent writer “attach ideas of sanctity” to any thing “connected with the origin of this government?” Strange idea of sanctity to be attached to work performed with wilful contempt of God’s help!

SWEARING TO THE CONSTITUTION.

The Constitution of the United States—its iniquities are coming to the light: its darkness is no longer hid under a bushel. The time is fast coming when the real conscience—the regenerated conscience of the country—will take ground, *una voce*, with one mouth, against, at least, its pro-slavery guarantees and requirements. Discussions, confined, twenty years ago—ten years ago—to Covenanters, have found their way to the floor of Congress, and are listened to by the nation. The following is from a speech by Mr. Duer, of New York:

“We have promised to deliver fugitive slaves to their masters. This is a portion of the fundamental law of our Government. It is not a pleasant task—I might use stronger language. If the Union were to be formed anew, I might absolutely refuse to assume it. But it is plainly written; it is part and parcel of the compact; and we have sworn to perform it. Under such circumstances what is an honest man to do? There are two things a man may honestly do. The first is to stand by the Constitution; the other is to renounce it—to renounce it *in toto*, surrendering its benefits at the same time that he rejects its burdens. If I believed with Garrison, that the Constitution was ‘a compact with hell,’ I should be with Garrison a disunionist—an open and avowed one. But Garrison blends with his fanaticism a sense of justice; he is not a sophistical trickster. He holds, I suppose, the old maxim—‘Give the Devil his due.’ Certainly it has not entered his mind that we may adhere to the compact where it is for our advantage, and repudiate it where it is disadvantageous; take the benefit of stipulations in our favour and decline to execute those that are unfavourable; receive the reward of iniquity, and refuse to do the iniquitous service. To his mind, as to mine, the issue is, the Constitution or no Constitution. He is consistent in his madness; he is respectable in his folly.

“But there are those who teach that the contract to deliver fugitive slaves is contrary to the law of God, and therefore null and void; and that in swearing to support the Constitution, this clause may be considered as stricken out. This theory, I believe, had its origin in an Abolition Convention held at Buffalo. I shall not attempt its refutation, for I do not think it worthy of a very serious or respectful notice. It does not seem to me respectable. To my vision, dishonesty is stamped upon its face. In one of Pascal’s Provincial Letters, the question is raised whether one may honestly retain the price of murder. The Jesuit answers the question with a distinction. ‘If,’ says he, ‘the party have fairly killed the man, he may do so, but otherwise not.’ I agree with the Jesuit upon the latter point. If the bargain be sinful, it is our business to refund the consideration money. If we make a contract, swear to perform it, and receive and retain the stipulated price of our engagement, we cannot purge ourselves of wickedness by a violation of faith. The paths of righteousness are not strewed with perjury.”

Yes, “perjury:” that is the right term to apply to the act of those who swear to support the Constitution, and then draw back from some of its provisions—especially when they take the oath with this intentional reservation. We are far from endorsing all Garrison’s views. We regret, however, that Mr.

D. has thought right to style the refusal to swear the oath, "folly" and "fanaticism:" and, still more, to find so sensible a man putting the Constitution above God's law, as he does in what follows :

"I am for the Union, and consequently for the discharge of all our constitutional duties; and as I hold this to be a paramount principle, I would not recognise any organization, nor countenance any party, that should refuse expressly to acknowledge and enforce it. . . If governments be legitimate, they have their functions; and to laws passed in the exercise of such functions obedience is due. This is a duty enjoined upon us equally by reason and Christianity."

Mr. D. acknowledges no "higher law."

THE PENALTY OF DEATH.

The New York Evangelist, commenting upon the final issue of the case of Dr. Webster, after expressing its views—and they are sound and scriptural upon the general subject of capital punishment—adds the following :

"As to the publicity of the execution, we are sure that it ought never to be permitted. It should take place with few witnesses, as privately and solemnly as the case will admit. To make the hanging of a murderer an occasion for the assembling of a promiscuous, indiscriminate crowd, drawn together by a morbid, or shocked, or savage sensibility and curiosity, as in some monstrous cases in England, is for the government to aid in defeating its own intentions, and preventing the very object of the penalty, and the law. It is enough that the processes of the trial, and the sentence, and all proceedings up almost to the last, are public and known; but a veil should be drawn over the last scene, and the death of the criminal ought to be almost as private and unseen by the multitude, as the lowliness of his prison, and the commission of his crime. As few persons should be admitted to witness an execution as is consistent with the assurance against all treachery and deception, all possibility of a counterfeit penalty, or evasion of the law. It is enough that the hour of the execution is known, and its fulfilment certain."

We regard all this as wrong—very wrong. On every ground, we feel assured that capital punishment ought to be public. Divine wisdom has settled the question, for in the Jewish code this was expressly enjoined. And all that has been said by the opponents of the death penalty, of the displays of vice occurring among the crowds assembled on such occasions, or of the crimes committed soon after public executions, has no weight with us. We believe these statements to be greatly exaggerated; and, at any rate, we are not to infer from a few instances of disorder, that the great mass, and particularly the young, are not deeply impressed by the dread solemnities of capital punishment. The stir in city and country from early dawn—the solemn allusions to the *event* of the day in every household—the crowded streets—the cart bearing the coffin and the wretched criminal—the tolling bell—and, finally, the actual execution—have always made, and must ever make, the most profound impression: I repeat, especially upon the young; thus early establishing in their minds an abiding conviction of the value of life—the heinousness of the crime of murder—the dreadfulness of the murderer's doom. In short, while we believe that the *primary* end of capital punishment is the vindication of the authority and majesty of the law—we also believe that the pre-

vention of crime, though a secondary, is a most important end, and that this is best attained by public executions. We go further and say, that it is our firm conviction that in this very point the whole question of capital punishment is involved, and that the states which have adopted private executions will either retrace their steps, or go on to the entire abolition of the penalty of death.

ABOLITIONISTS AND THE BIBLE.

Let all men have their dues. Let them speak for themselves. The "Garverson" abolitionists have stood before the community as enemies of the Bible. At a late meeting of their Convention, Wendell Phillips denies, on their behalf, the charge. We insert the passage, partly on the principle we have stated, and partly as an eloquent vindication of the Bible:

"Remember, that although we feel there is enough in mere humanity, without the Bible, to condemn Slavery—that the verdict against it is so self-evident as to destroy the title of any book to be thought inspired which sanctions such a system; still we, so far from bringing any such accusation against the Bible, have always claimed it in behalf of justice and liberty. It is from Moses Stuart, it is from Daniel Webster, it is from the church and the politicians that this attack on the Bible comes, and not from us. I know I am repeating things abundantly well known to all our friends, but it is often the result of such speeches as we have just heard that the audience go away under a wrong impression. I contend that every thing that has been said, that the principles of these resolutions, that the substratum of all that has been spoken, all claim the Bible as a basis; and that, confident the Bible is on our side, we will not be forced into any position of seeming hostility to it. We have issues enough with this community.

"Because the clergy of our little day and neighbourhood pervert the Scriptures, shall that make us disbelieve them? No matter for the texts; enough for us to know that on every field where justice has triumphed, the Bible has led the van; that tyrants in every age have hated it—humanity, in every step of its progress, has caught watchwords from its pages. Freedom of thought was won by those who would read it in spite of Popes; freedom of speech by those who would expound it in defiance of Laud. Luther and Savonarola, Howard and Oberlin, Fenelon and Wilberforce, Puritan and Huguenot, Covenanter and Quaker, all hugged it to their breasts. It was to print the Bible that bold men fought for liberty of the press. When the oppressor hurries to place it in every cottage, when the slaveholder labours that his slave may be able to read it, then we will begin to believe that Isaiah struggled to 'rivet every yoke,' that Paul was opposed to giving every man that which is just and equal, and that the New Testament was written to 'strengthen the weak hands and confirm the feeble knees' of tottering iniquities.

"But not till then shall a few petty priests shut us out from sympathy with and confidence in the noble army of martyrs and the glorious company of the apostles. Not till then shall the Stuarts and Waylands, with their little black gowns, hide from us the burning light of the great Apostle of the Gentiles. What though, holding up the Books, they cry, 'See here, and look there, note these specks on the

sun;' we know still *it is the sun*, and astronomy tells that what is dark there to-day will perhaps be brightness and living light to-morrow. So with the Bible. What though, here and there, there should be isolated texts which look inconsistent with the great spirit which informs the whole? Coming years, we know, will show them, like spots on the sun, all bright with the splendid effulgence of infinite love. Shall an ambiguous line in Timothy cover up the whole sermon on the Mount? No! we still claim the Bible; and, bad as the American Church is, it will take all its cunning and craft to make us doubt the purity of Jesus or the humanity of Paul.

"Let those lock up the Bible who fear it; our prayer is, May it find its way into the hovel of every slave and the heart of every legislator in the land! Our original attempt was this: to show that the Bible and Christianity repudiate Slavery. For a long time, in one unbroken phalanx, the so-called Christian Church denounced such a statement as infidelity; and from Maine to Georgia, from the Atlantic to the Mississippi, we had the unbroken testimony of the Church that the Bible was pro-slavery. Now, the Church is divided. We have Henry Ward Beecher against Moses Stuart; we have Albert Barnes against Leonard Woods.

"The time was when the Recorder, and the religious press, and the whole political press, claimed, with the New York Observer, that until you could mend the Constitution, you must mind it. We have urged our principles until we have scared up William H. Seward, and pitted him against Daniel Webster. We have found persons who are willing 'to bewray not him that wandereth.' And it can, therefore, never often enough be repeated that when the question comes as to Christianity itself, not to American Christianity, to the Bible itself, not to the Bible in the glass of Moses Stuart, that the Abolitionist holds on to the Bible as his, with his right hand ~~and~~ with his left hand."

Bating one or two phrases, this is a fine passage; but, after all, we cannot admit it to be any thing like a complete defence of the party for whom Mr. Phillips speaks. We have read the Liberator; we have watched the course of H. C. Wright, S. S. Foster, and other leaders of the New England Society,—and we must say that the drift and tendency of much—very much—in their speeches and communications, and even in the resolutions adopted at their meetings, has been to encourage contempt of the Bible. If this Society really endorses the views of Mr. P., they owe it to the cause of Anti-Slavery to do so frankly, explicitly, and *at once*; for, certainly, the rampant infidelity of Wright and others has brought no little discredit upon the whole Anti-Slavery movement. So long as such men are permitted to give vent to their animosity against the Word of God, under, at least, their apparent sanction, we cannot free their coadjutors from the foul stain of encouraging infidelity.

ED. COV.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

This body held its annual meeting in the Reformed Presbyterian Meeting-house, South College Street, Belfast, commencing on Monday evening, the 8th inst. The Moderator, the Rev. Robert Wallace, of Newry, preached an able and eloquent discourse from Ps. cxxii. 8, 9—"For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." In illustrating this text, the preacher showed, in the opening, that the peace and the good of Zion are closely connected, and then discoursed—1st. Concerning the peace which is to be sought for the Church, as consisting chiefly in the members of the Church cultivating and manifesting a spirit of peace and love among themselves, and in identity of views and universality of sentiment on religious doctrines. 2d. He showed, at considerable length, and with much beauty and power, how the true lover of Zion should seek her good. This is to be done by identifying ourselves with Zion, and making her cause our own, by an open and fearless profession of the name of Christ, and espousal of His cause—promoting her purity by the exercise of Scriptural discipline—seeking to have the Church brought still nearer to the unerring standard of God's Word—employing vigorous efforts to extend the knowledge of Christ's name, and by fervent prayer. Mr. Wallace mentioned again the holy zeal and devotedness that are expressed in the Psalmist's resolution. This zeal should be cherished and displayed because of the enmity of the world and the human heart—because of the temporal judgments that are poured forth, and because of the lukewarmness and indifference of professors themselves to religious duties. The motives to urge to this spirit and course of conduct were, in the last place, strikingly exhibited. These were on account of "brethren," and "companions," and for the "house of God." The Christian will seek Zion's good, for his "brethren's sake," as he thus serves his generation, from the pleasure of associating with brethren, and on account of those who are to follow after him. He will likewise be propelled to seek it because God loves His Church, as the Church is the greatest public blessing to the world, because the greatest good results to himself in Zion's good, and because the Church is yet destined to become exceedingly glorious.

The discourse was throughout well sustained, abounding in fulness of Scriptural exposition and illustration, and exhibiting a faithful testimony against many prevailing errors and evils, and the conclusion contained pointed practical appeals to the ministers, elders, and people, who heard it with apparently solemn and marked attention.

After the delivery of the discourse, the Moderator constituted the Synod by prayer. The Rev. Simon Cameron, of Ballylaggan, was then unanimously elected Moderator for the ensuing year.

On Tuesday forenoon, after devotional exercises, which were conducted by Dr. Stavely, the Synod, being constituted, proceeded to business. Mr. Andrew Bowden, New York, merchant and ruling elder of the Reformed Presbyterian Church in America, was invited to a seat in the court as consultative member, and having produced the proper credentials, his name was added to the roll.

The reports of the Presbyteries were presented and read; they did not, however, present any subjects which led, at the time, to discussion.

A letter from Rev. Dr. Bryce, Belfast, was read by the Clerk, which stated that he, as Moderator, and Rev. James Fleming, as Clerk of the Associate Presbytery of Ireland, had been appointed a deputation to confer with the Synod in relation to holding friendly intercourse, and

to co-operation on matters of common interest. It was afterwards agreed to receive this deputation on Thursday evening.

The next meeting of Synod to be held on the evening of the second Monday of July, 1850, in Belfast.

Code of Discipline.—The session in the evening was occupied first, with receiving statements respecting the preparation of a code of discipline, which had been intrusted to a committee. Dr. Stavely, as convener, stated that he had written at some length on the subject; but his papers, not being in a finished state, were not laid before the Synod. The matter was remitted to the committee, and they were enjoined to use all diligence in completing the work.

Renewal of the Covenants.—During this session, a subject was entered upon which engaged the attention of the Synod at some length, and which led to some discussion. This was an alteration in the fourth term of Communion, by which a reference to the renovation of the covenants at Auchinscough was proposed to be supplanted by a general declaration that it is the duty of a minority to renew the Covenants when the nation has rejected them, and a profession of following the covenanting ancestors in adhering to reformation attainments—and a slight change in the expression of the fifth term, substituting the present testimony of the Church for that which had been formerly in use. These changes had been urged as suggested last year in the report of a committee—and had been sent down to the sessions of the different congregations for consideration. The reports of sessions were received, when it appeared that a very large majority of them were opposed to any alteration in the fourth term, and, after some discussion, it was decided that the Synod does not see sufficient reason for removing from the fourth term of Communion the words, “the renovation of these Covenants at Auchinscough in 1712, to be agreeable to the Word of God,” and for inserting the substitute proposed by the committee. It was furthermore agreed to substitute in the fifth term, “the testimony of the Reformed Presbyterian Church,” for the words formerly used.

Days of Fasting and Thanksgiving.—The Synod appointed the last Thursday of November to be observed as a day of public thanksgiving by the people under its care, and the fourth Thursday of January, 1851, as a day of fasting. Mr. Simms was appointed to prepare causes of thanksgiving, and Mr. Russel to prepare causes of fasting—to be submitted to a committee consisting of Dr. Houston, and Messrs. McCarrell, T. Carlile, and Graham.

Sabbath Observance.—The committee on Sabbath observance, reported progress, and after remarks in relation to the present position of the Sabbath question, it was agreed that a series of resolutions on the subject should be prepared by the committee. These were afterwards submitted, and not being perfected were committed to complete in the minutes, by Mr. Wallace and Dr. Houston, and were ordered to be published afterwards.

Irish Mission.—Dr. Houston submitted a constitution and regulations for conducting the Irish mission, which had been agreed upon by a committee. These were approved of, and ordered to be published in the minutes of Synod.

Education.—The subject of education; elementary and collegiate, engaged the attention of the court for a considerable period. A copy

of the revised statutes, and Calendar of Queen's College, forwarded by the registrar, was laid on the table. These documents were referred to the College Committee—who afterwards reported that they did not see any ground to alter the judgment which they had formerly given in relation to the system of the Queen's Colleges. Their report was deferred for future consideration—the students mean while to receive directions as to their studies from the standing College Committee. An interesting discussion afterwards took place, on the subject of elementary Scriptural education—and it was generally agreed that the sessions and congregations of this church do advance this good cause. On the motion of Dr. Houston it was unanimously agreed—"That the sessions of the different congregations under the care of this Synod are earnestly urged to do all that is in their power to promote the great cause of Scriptural education in their respective localities, by establishing Sabbath schools and daily schools, on thoroughly Scriptural principles, and that returns be required on the subject from the different sessions at the annual meetings of Synod."

Ministerial Support.—At the evening session (Thursday) the subject of ministerial support occupied the attention of the Synod. Able addresses were delivered on the subject by Mr. Simms, who advocated the principle of a common fund, and by Mr. Dick, who took a somewhat different view of the subject. The session before breakfast (Thursday) was spent in discussion on the committee's plan of ministerial support.

Missions.—The forenoon session was occupied with the missionary business of the Church. Dr. Houston, the Foreign Secretary, read the twenty-second annual report of the missionary association, which contained a clear and interesting account of missionary proceedings in congregations and at stations at home, in the British North American colonies, and in England. After the reading of the report, the cases of several missionary congregations and stations were considered, such as Manchester, Corenery, &c.

In the evening session, the Synod was addressed at considerable length by Mr. Tait, the agent employed by the Irish mission committee in superintending the schools which had been established in Connaught, and in otherwise carrying forward evangelistic operations. Mr. Tait is stationed at Belmullet, in County Mayo, and the mission extends throughout the surrounding district to a considerable distance. He gave an interesting account of the progress of the children in the schools, and of the readiness of the people to receive visits for Scriptural instruction in their houses. He noticed the opposition of the priesthood—exhibited the deep ignorance and low moral condition of the people in that part of the land, and in some islands off the coast, and he strongly pressed upon the Synod the necessity of strengthening and extending the mission to the neglected Romanists in Connaught. Mr. Tait's address was listened to with deep attention, and the Synod adopted afterwards a unanimous resolution to prosecute this mission with redoubled diligence and activity.

Deputation from the Associate Presbytery.—After several members of Synod had spoken on this subject, the deputation from the Associate Presbytery, consisting of Dr. Bryce and Rev. James Fleming, were introduced, and addressed the Synod.

Dr. Bryce, in an able and effective speech of considerable length, referred to the points of agreement between the two bodies, expressed

warm and affectionate interest in the principles and position of the Reformed Presbyterian Church, and sought friendly co-operation in reference to matters of mutual concerns, such as missions to dark parts of this land—an alteration in the Marriage Act, and in relation to national education. Mr. Fleming afterwards briefly addressed the house, expressing likewise kindly feelings and fraternal interest in the Synod, and its members, and their people. These addresses were listened to with great attention, and seemed to give much satisfaction, not only to the members of Synod, but also to a numerous and respectable assembly, who were present.

Dr. Stavely, who occupied the chair, expressed, on behalf of Synod, the satisfaction which had been felt in the statements of the deputation, and reciprocated friendly feelings towards the body which they represented. Mr. Simms afterwards, in appropriate terms, congratulated the members of the deputation, and expressed his satisfaction at the prospect of co-operation with the Associate Presbytery on matters of common interest. Subsequently, Dr. Stavely and Mr. Dick were appointed a committee to reply to the Associate Presbytery in relation to the subjects which had been referred to their deputation.

Missions.—In the early part of Friday, the attention of the court was occupied with the general missionary business of the Church. Various plans were suggested to sustain and increase the funds, and it was agreed to recommend the various congregations to raise on a Sabbath, as early as possible, an offering of first fruits for the missionary cause; and several other measures were adopted to secure punctuality in raising contributions for missions. The second report of the Irish *Missions* Committee was presented by Mr. Simms, the convener, which gave a favourable account of the progress of the missions and the state of the funds. After some discussion, it was agreed that a General Missionary Board be appointed to manage the missions of the Church, with power to divide itself into sections to direct and carry forward the various missions. The first meeting of the General Board was fixed to be held in Ballymena on the first Wednesday of September next to make the necessary arrangements.

The subject of ministerial support was referred for the ensuing year to the General Board of Missions. The Committee on Covenant Renovation was continued, and instructed to complete the paper called the "Confession of Sins," and send it down in overture to the sessions for consideration, and make the alterations suggested before the next meeting of the Synod, with the understanding that this important matter shall receive early attention at that meeting. A report was presented by the Committee of Finance, which exhibited the public funds in a satisfactory state. Dr. Houston and Mr. Nevin were appointed a committee to devise the best method of operation for the partial application of the education fund.

Corporation Offices.—A committee, which had been appointed in relation to civil offices in corporations, &c., reported. There was not, however, time to discuss the report, and the committee was re-appointed, and instructed to give further attention to the subject.

At six o'clock on Friday evening the Synod was finally adjourned by the Moderator with prayer and praise. A number of important measures were passed, and the whole proceedings were characterized by deep concern for the advancement of truth, and by fraternal feeling.—*Banner of Ulster.*

AFFAIRS ABROAD.

China.—We are hardly able to appreciate the vast change that has taken place within a few years in the facilities for circulating gospel truths among the nations of false religions. The opening of China was a great event. There is now “an open door” to millions. The change and the prospects for the future are thus described, briefly but strongly, by Mr. Bridgman, one of the missionaries of the Dutch Reformed Church. He says:

“More than twenty years have now passed since the first messengers from the churches in America reached the land of Sinim. When ‘the beloved Abeel’ and myself arrived here, there was, in all this wide field, only one Protestant missionary, and only limited access to the people at one port. To propagate Christianity, on the part of the foreigner, and to embrace and practise it, on the part of the native, was then alike, in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abeel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly a hundred labourers, men and women, preachers and teachers of Jehovah’s blessed gospel, are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Saviour.”

Russia and Circassia.—War still rages in Circassia. The Russians have been beaten by the mountaineers in some bloody combats.

Turkey.—The following presents an interesting sketch of the condition and prospects of the Turkish empire. We have furnished a number of extracts of the same tenor in previous numbers; but every thing that sheds light upon the probable changes that soon await the Eastern Anti-Christ, is full of interest:

“Twenty years ago, travellers tell us, the Turks were punctual in their devotions; now a Turk is seldom seen at his private prayers. Throughout the East, indeed, Mohammedanism is dying out. The very substance on which it is stereotyped is changed, and will no longer retain the old impression. European civilization is acting upon it like a powerful chemical agent. Infidelity, too, is preparing the way for Christianity, and is, as has been happily said, ‘breaking the chains of superstition with its iron mace.’ Mohammedanism cannot stand before education. English colleges are destroying Indian temples. The people, to whose contemplative and speculative genius we owe the germs of our civilization—who were our first teachers in religion and science—are awaking from the slumbers of a slavery that threatened to last to the end of time. The Turkish people, who have so long been the ruling race in the East, are not what they were. They have lost the port of pride, the haughty mien of conquerors. They are sinking into poverty, and desponding of their destiny. Their faith is dead—they wish not to fight any more for their religious and political head. The military conscriptions have made them regard children as a curse, instead of a blessing. It is a melancholy fact, mentioned by Mr. M’Farlane, in ‘Turkey and its Destiny,’ that a Turkish family seldom now rears more than one child. What becomes of the rest? Hence the Turkish population is rapidly diminishing.

“But the non-Turkish population is increasing as rapidly. The Greek and Armenian Christians are not only increasing in numbers, but rising fast in wealth and influence. They are industrious and hopeful. They are weary of the Turkish yoke, which is one of the heaviest and most galling on

earth: insomuch that we are assured three-fourths of the population of Turkey in Europe would gladly hail an invasion by the Emperor of Russia. . . . At all events, the old, decayed, feeble, and disjointed frame-work of Mohammedanism and the Papacy seem destined to perish together in a general conflagration."

Russia.—The political movements of Russia are well understood. She lies as a dark cloud over Europe, ready to hurl a tempest of hail upon the liberal movements of the West and South. Her religious condition is, so far as the Greek Church is concerned, but little in advance of that of her papal allies. Still, even in Russia, the truth is in motion:

"Letters have been received from the little band of zealous and active Christian friends at St. Petersburg, acknowledging the grant of \$500, which reached them last summer, and which we trust will be as effectual in giving an impulse to the wide distribution of the Word of God and of religious tracts, as did the donation of a similar sum the preceding year. The Empire of Russia, in which there are nearly *eight millions* of Roman Catholics, (in the western part of it, including Poland,) *forty-six millions* of members of the Greek Church, equally destitute of the knowledge of a pure Christianity, together with several hundred thousand Armenians, presents, at this moment, one of the greatest fields in the world for doing good by means of the Press. The Government offers no serious opposition to the publication and circulation of religious tracts and of the Sacred Scriptures, however this work may be regarded by the Greek and Roman hierarchies in that vast country. . . . There is abundant evidence that the Truth is gradually gaining ground in many parts of Russia, through the diffusion of the Scriptures and of religious tracts."

This is from the American and Foreign Christian Union. It is "the day of small things," but it is "the cloud like a man's hand."

Germany.—All our accounts confirm the fact that Germany lies in a state of nearly total spiritual death. In addition to all that we formerly quoted, we add the following from the pen of the correspondent of the Presbyterian in regard to Sabbath desecration:

"Every where, in Germany, Sunday is a day of business, and especially of pleasure; at Berlin, for example, where, meanwhile, the gospel has been long announced by numerous and eloquent preachers, out of a population of four hundred thousand souls, with thirty-two churches and sixty-one services weekly, twenty or thirty thousand persons, at the most, are present at public worship, and it has been calculated that three hundred and forty thousand inhabitants never hear preaching. At St. Mary's, a vast gothic church, a stranger counted but twenty-one hearers, and only eighty-two in the church of St. Nicolas, while the theatres, public places, and markets, are encumbered with compact multitudes."

Still, there are some signs of reaction:

"Toward the end of last year, a large meeting of pastors was held at Wittemberg. The sanctification of the Lord's day, in particular, drew their attention, and the violation of that day's rest appeared to them one of the chief causes of the evil which overruns society. The Wittemberg assembly resolved to omit the dogmatic question, as it might give occasion to debates. Both in their speeches, and in the Address to Christians, the pastors looked at the practical side only, insisting on the missionary influence, which the sanctification of the Lord's day exercises on the punishments and corruption involved in its violation, and on the necessity that all should humble them

selves on account of the manner in which, until now, they had broken this commandment. They resolved, moreover, to address memorials to the sovereigns, on the necessity of favouring the observation of it, as much as possible, by prohibiting military marches and exercises, and the services of the mail, and of railroads. Several encouraging facts are already cited. At Hamburg, a number of men holding offices, merchants, and operatives, have pledged themselves to work no more on Sunday, and have made known this resolution to their business connexions, by means of an address, six thousand copies of which have been distributed. This manifestation has procured numerous adhesions to them. Masters have had their attention drawn to the wrong in which they had been involved, by hindering their domestics from attending on divine service; and an evening worship was forthwith established for persons whose occupations prevented them from being present at that of the morning. In another German country, some merchants, who had been long tormented with scruples concerning working on Sunday, resolved to have done with it, although, to appearance, it must cost them much. A small pamphlet announced this determination to their customers; and although previously their sales on that day had been more considerable than on any other, yet these pious merchants sustained no loss. On the contrary, their conduct excited general confidence, and their custom was soon largely increased."

So far this is encouraging. But how low is even evangelical religion! They "omitted the dogmatic question." We fear even the Wittenberg Assembly was not prepared to assert, on high moral grounds, the duty of Sabbath sanctification.

In regard to politics all is yet confusion. The struggle still goes on between Prussia and Austria, as to which shall be the leading power. The armies of both powers are increased, and prepared for immediate action. It is only the fear of the revolutionary spirit that restrains them from settling the controversy by the sword.

Italy.—Efforts are still making, notwithstanding the vigorous opposition of the papal regime, with some success, to disseminate the Scriptures and evangelical works in Italy. The following is from a letter written by Signor Ferretti:

"Yesterday I received letters from — and —, [two cities in Italy.] Among other things, they say that the day is not distant when the number of Reformed Christians will be so great, that the governments will be obliged to tolerate them. In —, Signor — continues to collect about fifty Italians every Sabbath, converted to the Gospel, to read the holy Word of God, to sing hymns to the praise of the Saviour, and to raise fervent prayers to the throne of grace. Their worship is simple—like that of the primitive Christians. In two other cities meetings are held of the same nature. In one of them, ten Bibles a day have been sold, on an average, ever since the first of January, in spite of the rigours of the police and the clergy. The clandestine press puts in circulation a great number of religious tracts, by which the minds of the people are enlightened from day to day, and the Gospel will not long delay to triumph in our dearest country."

The Jews.—Some success evidently attends the Jewish Missions. At Posen the local committee report that during the month of March the total number of scholars in attendance at them was 484; in June, 584; in September, 312; in December, 426. At Berlin, three converts were lately baptized during one month. At Danzig, Bibles are in great demand. A distributor says:—"Altogether, more than three times the number of Bibles were sold on this than on any former

journey; and could we have received a sufficient supply from home, it is impossible to say how many more would have found grateful purchasers. In every instance, where an unusual desire was manifested for the Word of God, Jews continued to come until it had become generally known that there were no more Bibles to be had." Mr. Lauria writes from Cairo:—"During the past month I have had the privilege, uninterruptedly, to preach the gospel of the Redeemer of the world to many of my still benighted brethren, and have good reason for believing that the seed sown with my feeble hands, through God's blessing, begins to take root downwards in the heart of many an honest Jew, and therefore I trust, ere long, to see it bearing abundant fruit upwards. Besides the several inquirers who already have been some months under regular instruction, and who, I trust, will soon be admitted into the Church of Christ by the sacred rite of baptism, two others have applied for the regular instruction necessary previous to baptism. They call on me very regularly at the appointed hours, when we read the New Testament; and I also expound to them, beginning at Moses and the prophets, the things written concerning Christ." Mr. Smith, of the Free Church Mission in Pesth, says:—"The number of inquirers of late has been very considerable. One very promising case is that of a young man, a teacher, whose interest in religious truth was first awakened through the instrumentality of one of our colporteurs. We have a representative of the University in a young medical student of great intelligence, whose intellect, perhaps, is as yet more arrested than his conscience. Besides others which I shall not at present advert to, perhaps the most striking and hopeful case of all, is that of three Jews—one of whom is a medical man in good practice—who, besides visiting us diligently for conversation and instruction, meet almost daily in their own houses, and spend hours together in the study of the Word of God. We are much encouraged, from time to time, by meeting with individuals whom we have not seen for years, and who, from former contact with us, have attained to a conviction of the truth of Christianity, and a knowledge of its leading doctrines. We usually find them in a very different state from persons in our own country at a similar stage of advancement, but whose minds and consciences have been seared by a long-continued and weekly-renewed rejection of the gospel call. On the contrary, though they are destitute of spiritual life in its proper acceptation, they do possess a kind of natural life in connexion with the truths of the Bible—they feel a deep interest in them, and show great zeal in their propagation. Their natural faith is not merely negative, as it always is when formed in contrast to greater light, but is a living and positive principle. Hence it assumes the aggressive, and propagates itself. These men, whose number is large, are carrying the gospel where we have no access, and where it is listened to from their mouths, though it would be rejected from ours. We bid them God speed! They are unconsciously leavening the mass with Christian ideas, and preparing the way of the kingdom of God." In this country, and in England, the progress of the Missions appears to be slow. Still, the door is open, and success is not altogether wanting.

France.—We have nothing new as to the religious movements in France. Its political state confounds the sagacity of the most enlight-

ened. The government—the President and the majority of the Assembly—still prosecute their attempts upon the remains of liberty in the Republic (!) The late law regulating elections reduces the electors more than two-thirds; and yet, so singularly has the law been drawn, it is by no means certain that the Red Republicans have not retained their proportion of electors. Even the government feels that of the 70,000 voters still left in Paris, out of some 320,000, a majority will be found against them. They have attacked the press: partly by laying on a heavy tax, and partly by so enlarging the powers of the executive in the case of obnoxious articles appearing in their columns, as to place the entire journalism of the country at the mercy of the authorities. Even the Conservative journals assailed it before its passage, and continue to do so—for it has not yet taken effect—with the greatest freedom. Party lines are becoming more distinct. An attempt to unite the Legitimists—those who are for restoring the elder branch of the Bourbons—and the Orleanists—or the friends of Louis Philippe—has failed; and the former are now more disposed to vote with the Socialists on many questions than with any of the other parties. The President is at variance with the Assembly, and hence, in the appointment of the committee of twenty-five, to which a portion of the power of the Assembly is intrusted during the approaching interval of its sittings, he has not an influential friend. It is impossible that this state of things can long continue. An outbreak must take place ere long—and, probably, either when the effect of the electoral law becomes known by the result of the next general election, or on the approach of the expiration of Louis Napoleon's presidential term. France is reaping, in her incessant agitations, the bitter fruits of her political irreligion, ignorance, and moral degradation.

England.—Another attempt has been made to bring Baron Rothschild—the Jew elected by the city of London—into Parliament. He presented himself at the bar; but refusing to swear “upon the faith of a Christian,” he was removed. An exciting debate followed, and terminated by an announcement made by the attorney-general that a bill would be introduced immediately after the opening of the next session, altering the law. It will pass the House, but the Lords will reject it. The Gorham case is still discussed, and with no little vehemence. The pugnacious Bishop of Exeter has published his protest against the decision of the Courts, and appealed to the Synod of the Church when it shall meet.

AFFAIRS AT HOME.

*Judgments.**—The past few weeks have been marked by a series of striking providences. Fires—tremendous conflagrations—particularly one in this city, in which nearly four hundred buildings were consumed, and many lives lost—floods, unusual summer floods, sweeping off unexpectedly large amounts of property, and attended also with no little loss of life—pestilence in western cities and towns—and, finally, the sudden decease of the President of the United States: all these coming nearly at once—and, with the exception of cholera, altogether

* Prepared for August number.

unexpected, are most eminent tokens of the divine displeasure—calls to personal and national humiliation and reformation. As to the death of the President, it is worthy of remark, that of the last *three* elected to that high station within ten years, not one survives. God is rebuking the ambitious spirit of the country, and, particularly, the unholy strife for the Presidential chair, which is one of the plagues of American politics: the great men of the country—the Websters, the Clays, the Casses—sacrificing the interests of the nation, and trampling upon the claims of the oppressed in endeavouring to outrun one another in the race for power. General Taylor is succeeded by Millard Fillmore, a northern man.

The Season.—The Most High mingles mercy with judgment. The season has been generally favourable for the agriculturist. The crops of wheat, of other grains, and of grass, are remarkably good upon the whole. The corn, retarded by the backward spring, is now more promising. We hear complaints, however, from the South, respecting the growing crop of cotton. The east is healthy. “Blessed be the Lord, for his mercy endureth for ever.”

NOTICES OF BOOKS.

THE PROSPECTS OF UNIVERSAL PEACE: a Discourse preached in the Second Associate Reformed Church, Philadelphia, April 7, 1850, by Rev. Andrew Bower, A. M.

In this discourse, which is founded upon Isaiah ix. 6, 7, *three* topics are discussed: 1, the Incarnation of the Son of God; 2, the Names and Titles which he bears; 3, the Character of his Empire: and on each of these much sound doctrine is presented, and this in a style attractive by its liveliness and force. The author takes the right ground on the subject of universal peace. Without condemning, while approving the vindication of law by the infliction of its highest penal sanctions, and of resisting unto blood in defence of civil and religious liberties, when the times call for it, he regards the kingdom of Christ as a kingdom of peace—peaceful in its principles, methods, and issues. This is right. The war spirit is a diabolical spirit. Force should ever be the last resort—and then only when high interests are at stake. We close with a brief quotation. It is from the second remark under the last general topic—the Character of Christ’s Kingdom:

“It is a delegated dominion of unlimited power. All power in heaven, earth, and hell—all things are put under him, the Father only excepted, who put all things under him. This unlimited power is given for the sake of his church. Eph. i. 22. The church, or Zion, is peculiarly his kingdom; ‘he is the anointed of God upon his holy hill of Zion.’ Ps. ii. 6. ‘He must reign till he hath put all enemies under his feet.’ 1 Cor. xv. 24—28. The keys of life and death, of blessing and cursing, are in his hand, and whom he does not rule by his grace, he overrules by his providence. The heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession; and he shall be glorified in them, or upon them. Ps. ii. 6—12; Isa. lx. 12—15. For the nation and kingdom that will not serve him, shall perish and be utterly wasted; whereas he will make Zion, which hath been despised, an eternal excellency, a joy of many generations. He sways the sceptre of universal empire, and the whole weight of the administration rests on his shoulders; on him hang all the glory of his Father’s house, of vessels small and great. He is Prince of the kings of the earth.”

THE
COVENANTER.

OCTOBER, 1850.

THE UNITY OF THE HUMAN RACES.

THE UNITY OF THE HUMAN RACES proved to be the Doctrine of Scripture, Reason, and Science: With a Review of the Present Position and Theory of Professor Agassiz. By the Rev. Thomas Smyth, D.D., Member of the American Association for the Advancement of Science. "Man is surely of all things in the Creation most interesting to man." New York: George P. Putnam, 155 Broadway. 1850. Pp. 404.

Has God made of one blood the whole human race? An interesting and important inquiry, which the Scriptures settle definitely in the affirmative,—a few men of science holding, groundlessly and presumptuously, the negative: another example of the arrogance and impiety of a certain class of labourers in the field of scientific investigation. We are not aware that this question is of any very great moment as it regards the determination of the rights of any portion of mankind. For even were it so that the family of man could be arranged under different species—descended from different pairs of first parents, it would by no means follow that these might lawfully oppress and enslave one another—that no law but the law of the strongest would regulate their mutual relations. Angels are not men. They belong to a different species of rational beings. It does not follow that they might, if circumstances permitted, rob and oppress mankind. On the contrary, the relations of these two great families of moral beings are regulated by the same moral principles that define and determine their intercourse within the limits of their own kind. Still, it is well to deprive the oppressor of even that measure of pretence which the theory of different races might be conceived to furnish as a justification of his wrong—to show that men are not only possessed of the same intellectual and moral nature, but that they are of one *family*; brothers in blood, descended of the same parents, and, of course, possessed of all the same original rights,—as they are all under obligations to obey the same moral law—that law which has love to God as its first great principle, love to man as its second.

The Scriptures, as we have said, settle this question in the affirmative, and that so plainly that he who runs may read. Adam is the first father—Eve the mother "of all living." The tenth chapter of Genesis gives us, in substance, the history of the peopling of the earth after the flood. All mankind are every where, in the inspired record, treated as belonging to the same family, involved in the same guilt, for the same reasons—and as in the same sense, and to the same extent, needing the same salvation. And finally, we have the explicit declaration of Paul

that "God hath made of ONE blood all nations of men, for to dwell on all the face of the earth." But we need not argue this. Surely if any thing is so clearly revealed in the pages of the Bible as to be beyond controversy, the common origin of the human race from one pair, is this thing. And yet, as has been hinted, men—and among them at least one man of high worth in the scientific world—Professor Agassiz—have ventured to affirm, that this is not the fact—that, on the contrary, mankind have descended from different pairs—and that so far from denying, the Scriptures rather favour this doctrine. It is the reiteration of this statement, particularly by Prof. A., who stands at the head of the naturalists of the United States, which has prompted Dr. Smyth to undertake the work before us. And well has he performed his task. Scripturally, historically, scientifically—in every way, he has most successfully refuted the notion of these philosophers, and by accumulated evidence, demonstrated the great truth of the unity of the human race.

All these investigations have, very naturally, centred around the Ethiopian, or black race, and the question whether they are descended from a common ancestry with the Caucasian, or white race: for if this be once established, few will be indisposed to acknowledge the consanguinity of the Mongolian, the Malayan, and the Indian. Dr. Smyth, therefore, pursues his inquiries in this direction; and, after a brief outline of the teachings of the Bible in reference to the general subject, enters upon a very learned and satisfactory argument to prove that the inhabitants of Africa are descended from Ham,—and, particularly, that the Cushites of Scripture—translated Ethiopians—were, to a great extent, Africans, and coloured. He first establishes the fact that the posterity of Cush—the grandson of Noah by Ham—were, at an early period, widely scattered—that different nations, and some widely separated, were called by this name:

"The term Ethiopia was anciently given to all those whose colour was darkened by the sun. Herodotus, therefore, distinguishes the Eastern Ethiopians who had straight hair, from the Western Ethiopians who had curly or woolly hair. Strabo calls them 'a two-fold people, lying extended in a long tract from the rising to the setting sun.' Homer gives precisely the same description of the Ethiopians. So, also, does Apuleius, and accordingly we now know that the indigenous man in India was undoubtedly black—its white blood having come from Western Asia. Eusebius, therefore, tells us that the Ethiopians in the West came to Egypt from India in the East, and thence passed over the Red Sea into Africa, the whole of which they peopled. Ethiopia, south of Egypt, was consequently well known to the ancients, and constituted a theatre of history, of civilization, and of empire. Indeed, Heeren and others think the civilization and religion of Egypt came from tribes beyond Meroe, in Ethiopia, who founded temples and colonies, and introduced the worship of Ammon, Osiris, and Phtha, known in Greece as Jupiter, Bacchus, and Vulcan."

He then sums up his investigations:

"In the Scriptures, however, the use of the words Cush and Ethiopia are more definite and restricted. The term Cush is here *sometimes* employed to denote a part of Southern Arabia, but is *most generally* employed to point out exclusively countries in Africa, lying to the south of Egypt. (Ezek. xxix. 10, and xxx. 4—6.) The Hebrew term, Cush, is rendered Ethiopia, not only by the English version under the authority of its numerous and very learned authors, but by the Septuagint, Vulgate, and almost all the other versions, ancient and modern. 'It is not, therefore, to be doubted,' says Poole,

'that the term *Cushim* has by the interpretation of all ages been translated by Ethiopians, because they were always known by their black colour, and their transigrations, which were easy and frequent.' 'The term *Cush* in Scripture denotes,' says Rosenmuller, whose oriental learning is undeniably great—'all the lands situated in the South, whose inhabitants have a black skin,' that is, all denominated Ethiopia, and hence Blumenbach calls the negro race the Ethiopian. The *Cushim* in Scripture are also spoken of in connexion with the *Lubim*, *Sukim*, *Phut*, and other nations of Africa who were found attached to the vast army of *Shishak*, king of Egypt, when he came up, B. C. 971, against *Rehoboam*, and in whose tomb, recently opened, there are found among his depicted army the exact representation of the genuine negro race, both in colour, hair, and physiognomy. . . . 'The term *Cushite*, therefore, while it applies in Scripture to the Arabian races, 'became also the appellative of a negro.' In this sense it is employed by the prophet *Jeremiah*, (xiii. 23,) when he asks, 'Can the Ethiopian,' or as it is in the original, *the Cushite*—'change his skin, or the leopard his spots?' 'This text,' say *Patrick* and *Lowth*, 'is most probably to be understood of the Africans or blackmoors, as they are commonly called.' *Luther's* German translation has *Mohrenland*, a term equivalent to *negroland*, or the country of the blacks. . . . We thus learn—as far as Scripture authority is admitted—1. That all men, even the negro race, are from the same original stock. 2. That from the same ancestor, races of different colour and physiognomy proceeded; and, therefore—3. That there was a time when the negro peculiarities of colour and form did not exist; but that from some cause or causes, they originated at a period subsequent to the dispersion."

We cannot say that every difficulty is cleared up respecting the migrations of the *Cushite* tribes—this could not be expected—but the general conclusions, which is all that we have any concern with, are amply confirmed by the authorities cited.

The next chapter, in which *Dr. S.* enters upon the examination of the early civilization of the black races, is full of interest. We have been so long accustomed to regard Africa as a land of darkness—it has so long been so—that we find it difficult to conceive of it as any thing else. A great delusion. The Ethiopian tribes—the progenitors of the present inhabitants of Africa, were once highly civilized. Indeed, even now, there are many nations in central Africa, on the waters of the *Niger*, that are far in advance of the North American Indians of our day in arts and in government. They are of fine appearance, inhabit large cities, under regular and not inefficient governments, and excel in various sorts of manufactures. However, the former civilization of the Ethiopian race, as an historical fact, rests upon a very solid basis. *Dr. Smyth* proves that the majestic remains—buildings, statues, sculptures, &c., on the borders of the *Nile*, and in *India*, which are just now exciting the wonder of the world, were, in all probability, the work of the negro race—or, at least, of a race analogous. This is inferred from the fact—very singular on any other supposition—that many of their idols have negro features and colour,* and that personages of this race are represented in their sculptures as occupying the most honourable places.† In

* "Dr. T. B. Hamilton, well known as a physician of great learning and judgment, whose works have contributed much to extend our knowledge of the races of people in *India* and the adjoining countries, says, that when he visited the cave of *Elephanta*, although then unacquainted with the controversies concerning the origin of the sculptures which it contains, he was struck with the African appearance of their images, particularly of their hair and features."

† "There is evidence also that *Theothmosis IV.* of the 8th dynasty, selected a

the language of Dr. S.: "There is, therefore, every reason to believe that the primitive Egyptians were conformed much more to the African than to the European form and physiognomy, and therefore that there was a time when learning, commerce, arts, manufactures, etc., were all associated with a form and character of the human race now regarded as the evidence only of degradation and barbarous ignorance. But why question this fact, when we can refer to the ancient and once glorious kingdoms of Meroe, Nubia, and Ethiopia, and to the prowess and skill of other ancient and interior African nations?" "It is also apparent from the architecture, and other historical evidences of their character, that dark or black races, with more or less of the negro physiognomy, were in the earliest period of their known history cultivated and intelligent, having kingdoms, arts, and manufactures." If this be so, the common notions of the inherent inferiority of this race must be greatly modified. And why not? Certainly, they will not bear the light of careful and honest examination. True, there are certain peculiarities of form and structure, which now distinguish the Ethiopian from the Caucasian—the high cheek bones, the flattened nose and feet, the retreating forehead, and especially the woolly hair and dark colour; but do these prove any inferiority? Certainly not. They are all consistent with an original capacity equal to that of any other race; and if they now indicate any inferiority, this is merely owing to the condition in which we find the subjects of examination, whether in our own or other countries. We here quote a very instructive passage compiled by Dr. S. from an essay by Dr. Tiedeman, a most distinguished naturalist. It is the summary of his researches in regard to the capabilities of this part of our race, as judged by the brain:

"1. In regard to size, the brain of the negro is as large as that of Europeans and other nations. 2. In regard to the capacity of the cavum, the skull of the negro, in general, is not smaller than that of the European and other human races; and the opposite opinion is ill-founded, and entirely refuted by my researches. 3. In the form and structure of the well-possessed spinal cord, the negro accords in every way with that of the European, and shows no difference except that arising from the different size of body. 4. The cerebellum of the negro, in regard to its outward form, fissures, and lobes, is exactly similar to that of the European. 5. The cerebrum has for the most part the same form as that of the European. 6. The brain, in internal structure, is composed of the same substance. 7. The brain of the negro is not smaller, compared as to size, nor are their nerves thicker. 8. The *analogy* of the brain of the negro to that of the orang outang is not greater than that of other races, except it be in the greater symmetry of the gyri and sulci, *'which I very much doubt.'* 9. As these features of the brain indicate the degree of intellect and faculties of the mind, 'we must conclude that no innate difference in the intellectual faculties can be admitted to exist between the negro and European races.' 10. The opposite conclusion, he adds, is founded on the very facts which have been sufficient to secure the degradation of this race. 11. The more interior and natural the negroes are found in Africa, they are superior in character, in arts, in habits, and in manners, and possess towns, and literature to some extent."

If there is any thing in the existing condition and present appearance of many tribes of Africans, and of some of their descendants on this

negress for his queen. In their paintings they represented the whites waiting as slaves; while the negroes, on the contrary, are depicted chiefly as connected with the military campaigns of this dynasty."

continent, which seems to be inconsistent with the equality of the races in intellectual power, and general susceptibility of improvement, it can easily be accounted for. "It has been," says our author, "the invariable fact that every race of men, when left to the natural progress of corruption and depravity, unaided by the influence of pure religion and all its accompanying stimulating and civilizing benefits, has declined, and fallen from a state of advancement in knowledge, art, and science, to a condition of ignorance, vice, and degradation, which if not prevented by the means alluded to, terminates in absolute barbarism." And this, we add, in every instance, with a corresponding physical depreciation, amounting, in some cases, even to deformity—witness the Bushmen of South Africa, a class of outcasts mostly made up of Hottentots, who have deteriorated even from the condition of their progenitors, both in circumstances and in form.* But we have granted more than can be justly claimed of us, in admitting a general deterioration of the coloured races. There are many Africans, and descendants of Africans, who are by no means inferior to the intelligent portions of the Caucasian family, and *far superior* in endowments and in attainments to the great bulk of them. In war and government, Toussaint L'Ouverture held a high place; and as to literature and science, Blumenbach, the celebrated naturalist, had a library of books written by negroes. And, as we have said, the Mandingoes, in the centre of Africa, may be called a cultivated race. Indeed, we may appeal to facts within our own knowledge and that of many of our readers. We have all met with persons belonging to this family, who are equal to any of their class in gifts and acquisitions. What might they not be as a class, if the avenues of wealth, and influence, and distinction, were freely laid open to them?

To what, then, are these diversities of colour and of form owing? To this inquiry, two replies have been given. Some ascribe them entirely to natural causes—climate, and habits. Others, allowing a due influence to these causes, refer their very marked operation to a more

* Dr. Smyth furnishes a remarkable example of this downward tendency: "On the plantation of Ulster, and afterwards on the success of the British against the rebels of 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the south of Down, into the mountainous tract extending from the barony of Flewes eastward to the sea;—on the other side of the kingdom the same race were exposed to the worst effects of hunger and ignorance, the two great brutalizers of the human race. The descendants of these exiles are now distinguished physically by great degradation. They are remarkable for 'open projecting mouths, with prominent teeth and exposed gums; and their advancing cheek bones and depressed noses bear barbarism on their very front.' In Sligo and northern Mayo, the consequences of the two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people, affecting not only the features, but the frame, and giving such an example of human deterioration *from known causes* as almost compensate, by its value to future ages, for the suffering and debasement which past generations have endured in perfecting its appalling lesson. 'Five feet two inches upon an average; pot-bellied, bow-legged, abortively featured; their clothing a wisp of rags; these spectres of a people who were once well grown, able-bodied and comely, stalk abroad into the daylight of civilization, the annual apparitions of Irish ugliness and Irish want.' In other parts of the island, where the population has never undergone the influence of the same causes of physical degradation, it is well known that the same race furnishes the most perfect specimens of human beauty and vigour, both bodily and mental." [See an excellent paper on the population of Ireland, in the Dublin University Magazine, No. 48, pp. 658—675.]

immediate operation of the divine hand adapting, beneficently, the various tribes of man to the localities assigned them.

“Dr. Prichard, throughout his elaborate and extensive volumes, has presented abundant and incontestable proof to show that variations in the colour, form, and other characteristics of man, have actually taken place, and that they must be accounted for in the same way as similar changes in other animals are explained, in combination with those peculiar causes to whose operations man alone is exposed. Thus, to take one or two illustrations out of many, he says: The Arian race of India or Aryavarta differ in physical characters from the Medo-Persian Arians. The difference is most striking in complexion, the Hindoos being black, while the Persians are comparatively fair with black hair and eyes. *The cause which has given rise to this diversity can apparently be nothing else than the influence of the hot climate of Hindustan.* Every historical indication is against the supposition, that the dark complexion of the Hindoos has arisen from the intermixture of an Iranian ancestry with the aborigines of India. The purity of the Sanskrit language, which would on that supposition have been merged in the idiom of the great mass of the community, precludes the notion that the Arian colonists were but a band of conquerors. All the historical traditions, and the written histories which go back to the date of the Manava Sastra are, as we have already had occasion to observe, decisive against that notion.”

The same writer adds:

“It is true that the Brahmans are generally a comparatively fair people. But there are Brahmans extremely black; and the social regulations of the Indian community, which go back to the first ages of India, preclude the supposition, that this race at least, has been intermixed with the barbarous aboriginal tribes. *That the black colour of the Hindoos who live in the hot plains near the tropics is a result from the agency of temperature, is rendered extremely probable* by the consideration that the northern colonies of these very people, and the families who dwell near the sources of the sacred rivers, to which we may add the Siah-Posh of the Hindu-Khuh, are extremely fair and xanthous, with blue eyes and all the characteristics of a northern and even of a Teutonic race.”

This is seen in Africa,—and under circumstances, and on a scale, that seem quite decisive that much, at least, is owing to natural causes. So says Dr. Prichard again:

“If we inquire in the first place whether the physical characters of the African nation display themselves under any relation of climate; facts seem to decide the question in the affirmative, for we might describe the limits of Negroland to the north and south with tolerable correctness, by saying that it is bounded on both sides by the tropics; that is, that the native country of all the black races, properly so termed, seems to be the inter-tropical region. If we follow the prolongations of Central Africa to the southward of the tropic of Capricorn we find the Hottentots, in whom the hue of the negro is diluted to a yellowish brown, and the Hafirs, who in the country of Bechunas, are said to be red or copper-coloured; but here are no people resembling the black natives of equatorial Africa. To the northward of the Senegal we have the Tuaryk in the oases of the Great Desert, and wandering tribes of Arabs, in both of which races some tribes or families are said to be black; but the same races are in general brown or almost white, and the Berbers, akin to the Tuaryk, inhabiting the second system of mountains or highlands in this quarter of the world, an elevated region eight or ten degrees in breadth, and extending lengthwise through a great part of Africa, but under a temperate climate, are not like the native races of the inter-tropical parts, but white people with

flowing hair, similar to the nations of Europe, in some high tracts displaying all the characters of the xanthous variety of mankind. Those races who have the negro character in an exaggerated degree, and who may be said to approach to deformity in person—the ugliest blacks with depressed foreheads, flat noses, crooked legs—are in many instances inhabitants of low countries, often of swampy tracts near the sea-coasts, where many of them, as the Papels, have scarcely any other means of subsistence than shell-fish and the accidental gifts of the sea.”

Others have made similar observations respecting the inhabitants of the western continent:

“A Peruvian is more different from a Patagonian, and a Patagonian from a Guarani, than is a Greek from an Ethiopian or a Mongolian. . . . But *the assertion that the colour of the human skin has in America no relation to climate, is only the result of careless and hasty generalization.* The reader may be convinced of this by comparing the black Californians who struck La Perouse and other travellers as the almost exact counterparts of the slaves of a negro plantation in the West Indies, with the white Haida Kolushians and other nations of the Eastern coast further northward, whose complexion was said by Portlock to be nearly that of a fair English woman. The Esquimaux are reckoned among the white races, though not fair or xanthous.”

The other doctrine to which we have referred, is thus stated by Dr. Bachman:

“Our explanation of this phenomenon is grounded on the constitutional adaptation or predisposition to produce varieties which are developed in particular situations and under peculiar circumstances. We agree in the results, but we differ in the causes which produce these effects. Their theory is, as we have seen, founded principally on the influence of climate, gradually changing the colour, form, and hair. Cold and temperate climates they suppose have a tendency to produce the white colour on the skin and straight hair, and warm climates to cause a black colour with crisped hair. Ours rests on an adaptation in the human constitution to produce a succession of strikingly marked varieties, in those countries where such a peculiarity in constitution is suited to the regions it is required to inhabit,—in other words, different climates require different constitutions, and a wise Creator has implanted in the organization of man an adaptation to produce such modifications as are essential to the health, comfort, and future increase of his posterity.”

And more fully by Mrs. Somerville:

“No circumstance in the natural world,” says this writer, “is more inexplicable than the diversity of form and colour in the human race. It had already begun in the antediluvian world, for ‘there were giants in the land in those days.’ Civilization is supposed to have great influence on colour, having a tendency to make the dark shade more general, and it appears that in the crossing of two shades, the offspring takes the complexion of the darker, and the form of the fairer. Darkness of complexion has been attributed to the sun’s power from the age of Solomon to this day—‘Look not upon me, because I am black, because the sun hath looked upon me;’ and there can be no doubt that to a certain degree the opinion is well founded. The invisible rays in the solar beams, which change vegetable colours, and have been employed with such remarkable effect in the Daguerreotype, act upon every substance on which they fall, producing mysterious and wonderful changes in their molecular state—man not excepted. Even supposing that diversity of colour is owing to the sun’s rays only, it is scarcely possible to attribute the thick lips, the woolly hair, and the entire difference of form,

extending even to the very bones and skull, to any thing but a concurrence of circumstances, not omitting the invisible influence of electricity, which pervades every part of the earth and air, and possibly terrestrial magnetism. Every change of food, climate, and mental excitement, must have their influence on the re-production of the mortal frame; and thus a thousand causes may co-operate to alter whole races of mankind placed under new circumstances, time being granted.

“The refining effects of high culture, and, above all, the Christian religion, by subduing the evil passions and encouraging the good, are more than any thing calculated to improve even the external appearance. The countenance, though perhaps of less regular form, becomes expressive of the amiable and benevolent feelings of the heart, the most captivating and lasting of all beauty.

“Thus, an infinite assemblage of causes may be assigned as having produced the endless varieties in the human race; but the fact remains an inscrutable mystery. But amidst all the physical vicissitudes man has undergone, the species remains permanent.”

That climate and other circumstances are capable of producing great physical changes upon the animal kingdom, is conclusively proved by the remarkable differences between the original and derived stocks, among the inferior tribes. The dog, the swine, the cow, domestic fowls, are familiar examples known to all. How numerous are the varieties of each of these species, and yet all possess the same specific characteristics, and have all come from one original type. Knowing this fact, the breeder adopts such measures as experience has pointed out for the improvement of his stock—and adopts them successfully. And yet the species undergoes no change. No power short of creative can introduce a new and self-perpetuating species.* Nor is this all. Many of these changes—*especially if they be deteriorations*—are permanent. They are perpetuated from one generation to another, and become distinctive peculiarities.

And here we notice an objection, at first sight very plausible, to the accidental origin of varieties among the families of man; viz., that we do not see their peculiarities removed even when they are placed in more favourable circumstances: for instance, that the black colour of the African does not disappear when he is removed to a more temperate climate. To this we reply—(1.) That the fact, as stated by the objector, is by no means established. So far from it, that there is some reason to believe that the opposite is the truth. On this subject we quote Dr. Bachman, of South Carolina:

“Our experience has produced a conviction that the African race is capable of making considerable advance. Whilst we are free to admit that the negroes cannot, either in our country or in any other, be transformed without amalgamation into a white race, we do not, however, accord with the views of those who represent them as having undergone no change either in form or skull since their introduction into our country. We have for many years had passing before our eyes innumerable evidences to convince us that this is not the fact. Whilst we perceive no change either in colour or hair, we are fully satisfied that even in the maritime country of Carolina there is, in form, in feature, and especially in skull, a very striking departure from the original type. We still have some hundreds of native Africans remaining in South Carolina, some of whom present the tattoo received in Africa. They belonged to tribes that were the progenitors of our negroes. They present in their

* Hybrids, as mules, *may* propagate for a short time; but the species soon runs out.

thick lips, the curvature of the leg, the projection of the heel, the narrowness of the forehead, which is generally wrinkled, and in the thickness of the lower jaw, such striking peculiarities when compared with our native negroes of unmixed blood that have been born in this country and are but three or four generations removed from their African forefathers, that we have for many years past been in the habit of detecting their origin at a glance." *

To this we add, that the time is yet too short for a fair trial; particularly when we consider—(2.) That these varieties, even among lower animals, do not altogether revert to their original condition, but seem to be to a large extent fixed. This is so with inferior animals; and the law would seem to be confirmed by the well-known fact that the Jewish features have remained unchanged, in any great degree, for thousands of years. Indeed, while they remain unmingled with other nations, we know that even the German, the French, the Spanish races, &c., long retain some of their peculiarities. We again quote from Dr. Bachman :

“The races are already established; and as far as experience in other departments of the animal creation affords us light on these subjects, varieties once formed, may produce other varieties, or they may sink into degeneracy and perish, but they cannot again be brought back to the races from which they originated,—no breeds of cows, horses, swine, or birds, have ever reverted back to the original forms; we can scarcely doubt that this phenomenon will be the same in the races of men. New countries and climates may produce varieties among them; but their progeny, even though they be removed to the houses of their predecessors, never revert back to the original variety. . . . If this answer is not satisfactory to our opponents, we would ask them in return—can you without an amalgamation convert the Shetland pony, the Carolina tackey, or the dray horse, into the form of the wild Tartarian horse by any mode of feeding, training, or emigration? Can you bring back the Durham cow to the *Bos taurus*? the merino, or the large-tailed sheep to the *Ovis aries*?—the Carolina hog to the wild boar?—the large Bremen goose to the original lag goose?—the Aylesbury or the East India duck to the original *Anas boschas*?—the powder or the fan-tailed pigeon to the original rock-dove?—the golden pippin to the wild English crab?—the sickel pear to the wild iron pear?—or the cauliflower to the wild brassica, in ten thousand years? Permanent varieties put on the characteristics and tenacity of species.”

It must be understood, however, that to some extent there will be found a tendency to revert to the original source and type. Features are more durable than colour. “Every shade of colour”—we quote again—“clothes with its livery the body of the Jew, from the jet black of the Hindoo to the ruddy white of the Saxon. The original inhabitant of Palestine was doubtless dusky-skinned and dark-haired; but the cooler sky and more temperate air of Poland and Germany, have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his

* We present an extract from the same author on the subject of the capacity of this race, as determined by the skull:—“Thus the negro skull was less than the European, but within one inch as large as those of the Persians, Armenians, and Caucasians, and three square inches larger than two branches of the Caucasian race, the Indostanic and Nilotic. These tables, which we have presented in the figures of Professors Tiedeman and Morton, will satisfy us of the futility of any attempt to divide the races of men into different species from the size of the brain. There were nine cubic inches difference in the average measurement, between the skulls of the English and Irish, and only four inches between the mean of sixty-two African skulls and six native Irish. The largest African skull was ninety-nine, and the largest Irish only ninety-seven.”

features alone distinguish him physically from the native Hindoo. On the Malabar coast of Hindostan are two colonies of Jews—an old and a young colony—separated by colour. The elder colony are black, and the younger—dwelling in a town called Mattabheri—comparatively fair, so as to have obtained the name of ‘white Jews.’ The difference is satisfactorily accounted for by the former having been subjected to the influence of the climate for a much longer time than the latter.” But—(3.) It is not granted that white—the ruddy white of the Caucasian—is the original hue of our race, nor that the Caucasian form is the precise model of all that is excellent in human structure. The probability is, that we occupy rather an extreme—at least as to colour—a better extreme, we do not deny, than the opposite, but still an extreme. What right, then, have we to demand that *all* should assume our aspect, under penalty of being regarded as an inferior race?

In this elaborate work, Dr. Smyth presents a large array of arguments from other sources—tradition, similarity of languages, tradition of religious character and succession, the consent of the learned, &c., in proof of his main position. To these, we cannot now advert. His arguments are cumulative, and cannot fail to satisfy the most skeptical, if honest inquirer, and will do good in the South, and that notwithstanding an attempt that he makes in a foot-note to frame an apology for slavery.* It may also ease their minds in regard to that species of amalgamation that is going on so rapidly in the South, in spite of that repugnance between the races on which so much stress is laid in the North! It will satisfy them that they are at least amalgamating with human beings of the same species. The subject is interesting to all; and to the Bible believer it has this additional recommendation, that these researches furnish direct and unimpeachable evidence of the truth of the inspired record, which is yet, and to this day, the best text-book in ethnographical inquiries. And as doing justice to the subject in a manner to satisfy the learned, and yet sufficiently popular, we wish this volume an extensive circulation.

(For the Covenanter.)

THE CHURCH AND SLAVERY.

BY REV. A. BOWER.

Slavery is not a civil Institution; but a series of wrongs, which has received the protection of unrighteous laws.

The Church and State are two separate, distinct, and co-ordinate institutions. The objects for which they were ordained, the subjects on which they operate, and the means by which they operate are different. Within their proper spheres they are both calculated to promote the good of society in different respects. They may be mutual helpers, and they owe a mutual debt of respect to each other. Nothing should be done by either Church or State to interfere with their comely order and friendly relations. The system of Slavery has been sometimes improperly called a civil institution, to screen it from all ecclesiastical inquiry. But “the gospel revelation lays indispensable obligations upon all classes of people, who are favoured with it. Magistrates, as such, are bound to execute their respective offices in subserviency thereunto, administering government on Christian principles, and ruling in

* He says, that slavery is no more than the claim of a life interest in the slave’s labour. Does not the slaveholder take the children?

the fear of God, according to the directions of his word, as those who must give an account to the Lord Jesus, whom God hath appointed to be the Judge of the world." Constitution of A. R. Church, 23, Confession, 23. It ill becomes those who subscribed the above creed to say that Slavery is a civil institution which the Church may not interfere with in her ecclesiastical capacity.

The church is the divinely appointed instructor of all classes, charged officially to teach every creature the whole will of God according to ability and opportunity. "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth," Ps. ii. 10—12. The system of slavery has a civil aspect and a moral aspect: with the morality of it the church has to do. Civil rulers are morally bound to repeal all existing laws inconsistent with the known will of God, but if the Church be unfaithful in her office as the instructor, we can hardly expect civil rulers to be in advance of these instructions. To say that Slavery is a civil institution, and therefore must not be interfered with by the Church, is to surrender up the crown rights of Prince Emmanuel to the claims of Cæsar, however unjust. Slavery as it exists in these United States, is a system of injustice, originating in vice, and perpetrated by wrong. It was well designated by the great Dr. Mason, as "an institution utterly wrong." No man who is not utterly perverted in mind and heart and conscience, who is not under the blinding and hardening influence of prejudice or interest, can for a moment entertain the thought, that an unoffending human being can be justly deprived of the natural and inalienable right to life, liberty, and the pursuit of happiness. It is so repugnant to every principle of reason and humanity, that there is not a man, woman, or child, however pro-slavery in theory they may be, who would not be shocked at the wrong and injustice, if offered to be practised on dear *self*. Test this by the golden rule, Matt. vii. 12. This precept has been generally admired, and is equivalent to that, "Thou shalt love thy neighbour as thyself." It is a maxim of Ney, that oracle of law, pp. 6, 7, that "the inferior law must give place to the superior, man's laws to the laws of God."

Blackstone says, "The law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding all over the globe, in all countries, at all times. No human laws have any validity if contrary to this; and such of them as are valid, derive all their force and all their authority mediately or immediately, from this original," 1 Com. 41. This is in keeping with Holy Writ, Acts iv. 19. But how different from the sophistry that puts human laws above all ecclesiastical inquiry.

Fortescue, the chancellor of Henry VI., says, "That must necessarily be adjudged a cruel law which augments slavery and diminishes liberty. For human nature implores without ceasing for liberty. Slavery is introduced by man and through his vice; but Liberty is the gift of God to man. Wherefore, when torn from a man, it ever yearns to return, and it is the same with every thing when deprived of its natural liberty. On this account that man is to be adjudged cruel who does not favour Liberty. By these considerations the laws of England in every case, give favour to liberty," cap. 42. Truth is powerful, and it gains by going forth. It must and will prevail. The more it is rubbed the brighter it shines. Truth does not avoid, but courts discussion. Let your readers ponder again and again the question, "Can a man be

justly deprived of his right to himself?" Let them answer as in the presence of the heart-searching Judge, if it does not shock every instinct of their nature, to think of having this right interfered with in their own case?

Therefore the system of Slavery, which originated in the violent depriving of unoffending individuals of this right, reducing them to the condition of goods and chattels, and holding them and their descendants in this condition of hopeless bondage, for no other reason, than that they were the victims of this violence and injustice, is radically, essentially, habitually, and circumstantially wrong, an outrage against nature and nature's God. But such is the system of African Slavery in these United States; and the Christian church is sadly delinquent in her office, as a witness for God and his truth, which refuses to lift up a pointed testimony against so great an evil, the consummation of all iniquity, an abomination in the sight of God, and all right-hearted men. Against such a system of daring wickedness the law of God directs its awful curses, Ex. xxi. 16. Man-stealers are classed with the most atrocious criminals, 1 Tim. i. 10. It is inseparable from the other iniquities, and oppressions of slavery, "Nor can a slave-dealer, by any means, keep free from this atrocious criminality, if indeed the receiver be as bad as the thief." They who make war for the inhuman purpose of selling the vanquished for slaves, as is the case with African princes, are really man-stealers. And they who like African traders encourage their inhuman traffic, by purchasing that which they know or have reason to suspect to be thus unjustly acquired, are partakers in their crimes. This is the only species of theft which is punishable by death by the law of God, Exodus xxi. 16, 1 Timothy, i. 10, see Scott. The original word in 1 Tim. i. 10, andropodistais, rendered man-stealers, is literally, *Man Trampers*, as every Greek scholar knows. It refers not only to the reducing of a human being to the condition of a slave, a mere thing, goods and chattels, but the holding in that condition,—man-stealers,—*slave-holders*. What a fearful sentence has God written, in both the Old and New Testaments, against the man-stealer and slave-holder, in the proper sense of these terms. The church which tolerates this in her communion, will have a fearful account to render to Him who will come near to judgment, and be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his rights, Malachi iii. 5. "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages," Jer. xxii. 13. But the system of slavery in these United States turns aside three millions of Africans from their rights, and takes their service without wages, and gives them naught for their work, more than to horses or oxen.

The Church which has no immediate connexion with the system of slavery, and yet refuses to testify against it when called thereunto, is if possible more criminal, as, by her silence, she is an accomplice, without the temptation or provocation thereto, and by a detestable neutrality hardens the hearts and thoughts, the hands of the cruel oppressor. Such a Church is like that of Laodicea, warned that, unless she repent, Christ will spew her out of his mouth, when he comes to break in pieces the oppressor, and set up his kingdom, as described by Daniel and David, and by all the prophets and apostles, as a king-

dom of righteousness and peace extraordinary over all the earth, and there shall be nothing to hurt or destroy in all God's holy mountain. Does any one believe that there will be any slavery in the millenium? "For He shall deliver the needy, when He crieth, the poor, also, and him that hath no helper," Ps. lxxii. "Thy kingdom come."

[For the Covenanter.]

SEASONS OF COVENANTING.

BY JAMES R. WILLSON, D. D.

The Church of Christ is a society in covenant with God. All her endowments are secured for her in the charter of the new covenant. On this basis is the doctrine of public covenanting established. Like all gospel ordinances it is by our Redeeming Head, for strengthening our faith in the great and precious promises. It is not, like the sacrament of the Lord's Supper, a duty to be performed at stated times. Christ indicates the seasons, and he calls us to engage in this duty by special providential emergencies. The saints, by wisely discerning the signs of the times, hear his voice, and obey his call. He calls on us to renew our covenant with him:—

1. *When any important public work is to be performed.* Preparatory to the organization of church and commonwealth, the people entered into a public vow and covenant at Horeb. "And Moses came, and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said we will do." "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said, we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Exod. xxiv. 3, 7, 8. This most solemn transaction did not supersede the Abrahamic covenant, as some appear to have thought in Galatia. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 15, 17. The transaction at Horeb was a renovation and development of the covenant made with Abraham. It prepared them for receiving the blessings, and performing the personal and social part of the covenant of their father.

Our own times are analogous. All good and intelligent men believe, and the signs of the times cannot be mistaken, that the kingdom is in the agonies of its death-struggle, and must soon die. The spasmodic and convulsive throes of our own republic demonstrate that a crisis of vast magnitude is near at hand. The saints of the Most High will soon take the kingdom. The church is about to enter on the performance of duties like those of Israel in the wilderness. The commonwealth must be organized on Christian principles and mutual relations of church and state, and all the rights of man secured on a scriptural covenanted basis, as at Horeb. The call is loud and imperative.

2. *When there is an alarming declension in religion.* For seven years, in the reign of Athaliah, an impious and cruel queen, the whole

kingdom of Judah became debased by idolatry and gross immorality, except Jehoiada the priest, and a few others. In order to effect a reformation, the pious priest brought chosen officers into the temple of the Lord, "and made a covenant with them." 2 Kings xi. 4. At the coronation of Josiah by the reformers, they renewed their covenant. "And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; and between the king also and the people." V. 17. All this was done to secure the blessing of Christ on his own ordinance, by increasing their faith, by promoting mutual confidence, and harmonious co-operation in the hallowed work of reforming the church and nation. The temple of the Lord was repaired, the administration of the nation restored in purity, and so a whole generation of peace and prosperity in the church and nation, and hundreds of thousands of souls prepared for heavenly mansions. Such are the blessed fruits of covenanting: Christ has always smiled most propitiously on this ordinance.

The whole kingdom of Scotland, and all Britain and Ireland, were sunk almost into the lowest depths of Popish ignorance, superstition, idolatry and corruption, when John Knox commenced the reformation. Following the example of Jehoiada, he and a few others entered into a covenant with God and one another. Perhaps never, except after the day of Pentecost, did the Spirit of Christ accompany the preaching of the word with greater power. The word of the Lord ran and was glorified. And though opposed by all the hosts of darkness and the ungodly on earth, yet, even to this day, it holds on its glorious march. The day of that first Scottish covenant was the dawn of Britain's glory.

That our own times are exceedingly corrupt, and declining rapidly, no intelligent observer can possibly doubt. The grossest corruptions, under the name of religion, as Mormonism, increase fast, and are regarded with favour by the ignorant multitude, and by public functionaries. The Protestant churches are all rent into fragments. All their efforts to heal divisions have only proved utterly abortive, and have even aggravated the evil which they seek to remove. It deserves grave inquiry, whether these disastrous schisms are not the legitimate fruits of disregarding covenant obligations, and the sinful omission of covenant renovation.

The spirit of vital piety and holy walking with God in tenderness of conscience, is, by the acknowledgment of all, every where on the decline. The continued heresy and immorality of public functionaries in the commonwealth, with the furious strifes of imbibited factions, bear fearful testimony to the gross corruptions of the times. We profess to be set for the defence of the gospel, and our mission is to employ, in God's great and holy name, divinely appointed means for effecting a reformation both in church and state. Our object is to recall men to the good old way, and induce them to walk in the ancient paths, that God may be glorified, and sinners saved. Was ever such a reformation effected without public covenanting? Where? When? Never. No where. God calls. Let us answer speedily.

3. *When the church is exposed to danger from the combined assaults of her enemies.* After the return of the captives from Babylon, Sanballat, Geshem, the Arabian, and Tobiah, the Ammonite, chief men in the great neighbouring nations, and types of their kingdoms, confederated together for the ruin of the church. The captive exiles who had

returned, were few, poor, and their farms desolate. They confess their sins, as we should do, without delay, and renew the covenants of their fathers. They say: "Behold, we are servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress. And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, (deacons,) and priests, seal *unto it*." Neh. ix. 36—38.

Our fathers were exposed to great peril, when they entered into covenant with God, 1643, London, in that immortal bond, known as the Solemn League and Covenant. The Pope, Urban VIII., had engaged all the Roman Catholic powers of Continental Europe in an impious confederacy against the Protestant church, and the cause of liberty in Britain. God blessed the Solemn League and Covenant to defeat their plans.

Our own times are fraught with danger to the church. The complexion, animating spirit, and administration of every civil government in the world is adverse to the government of Messiah, the Prince of the kings of the earth. "The Devil has come down, having great wrath, for he knoweth he hath but a short time." All the organized systems of worship, as systems which are confederated with these bad thrones, give their power to the beast, in the war which the dragon wages with the Lamb. Messiah calls on all his followers to *unite* in solemn covenanting for the city of our God.

4. *When the church needs means to secure what she has gained.* After Israel had been seventeen years in Canaan, shortly before the death of Joshua, the church and nation renewed their covenant in the valley of Shechem. "So Joshua made a covenant with the people, and set them a statute and an ordinance in Shechem." Josh. xxiv. 25.

We have gained much territory in this land, and made great progress "in binding up the testimony, and sealing the law." We must enter into covenant "to strengthen the stakes." Any one of these emergencies imperatively calls to the duty—much more when they all unite their voice, as they now do. Right-hearted men will hear and obey. May the Spirit "incline our hearts unto the Lord God of Israel." Amen.

[For the Covenanter.]

PREJUDICE AGAINST COLOUR.

Prejudice against colour is that sentiment or notion that leads men and women to look with contempt upon the descendants of the Africans of whatever shade—which makes those who entertain this prejudice feel demeaned when found in the company of its objects, upon terms of apparent equality, as they are regarded as an inferior race, and fit for the commission of any and every crime. It regards them as incorrigibly ignorant and degraded, so long as they remain in a community where the whites predominate. All this, in reference to those who are of that race which is now enslaved in *our* southern states, and in popish Brazil. This sentiment is maintained against the evidence of history, against experience and observation, against the light of science and the precepts of the Bible. I have said that it is a sentiment or feeling which respects the descendants of the Africans, no matter how slight the shade of colour

or how remote the relationship. It is evidently confined to these, for many of the French, the Spaniards and the Italians, and even many of the Germans and the Swiss, are darker than some who, with upturned nose, are called "coloured," in the polite phraseology of prejudice, or "niggers,"—in its vulgar utterance. Nay, many of these foreigners are as poor, as ignorant, as debased, as even the worst of the "coloured race," and yet neither they nor their offspring feel the blighting influence of this most senseless prejudice. It lurks in those who are far from supposing that they are chargeable with it in any degree. I have heard those who were sincerely opposed to slavery, who pleaded that this race should not be deprived of the rights of humanity, still say that they "wished to have nothing to do with them." They would be glad that they should enjoy their social rights, but not among them; contended for their perfect equality with the whites, but had no wish to exemplify their belief in the fact. This prejudice is sometimes shown in a delicate manner, by making some remark about the forwardness of some young man or woman who has discovered that they are human, possessed of an intellect and immortal soul like that of their white neighbours, and who walk with head erect, speak in an open and independent tone, and who are so insufferably impudent, that they will not cinge and tamely yield to any and every imposition.

But it were an endless task to enumerate all the phases of this sentiment. Many have been emancipated from its tyrannizing power, its influence is in some measure weakened; but it is still wide-spread, and in its more subtle forms actuates many who are the followers of the meek and lowly Jesus. In such, some imaginations yet remain to be cast down, and I desire to add my mite to hasten the eradication of this prejudice which is so opposed to every principle of justice and religion. It shows itself in a practical manner in very many ways. In some states, for example, New York, no coloured citizen, however intelligent, moral, and religious, is entitled to the elective franchise unless he have a property qualification, while the veriest blackguard and the most ignorant sot who is of age, and a citizen by birth or naturalization, can vote freely and without challenge. It is found in the laws of the land—no one of this race is by law permitted to drive a mail-stage. Under slave-holding influences, no passport will be given to any one of this proscribed race who wishes to travel in foreign countries: custom thus rules. It is a token for good that efforts are now making to abolish this odiously-discriminating custom. How is this prejudice outraged if a coloured gentleman and lady seat themselves in the stage-coach or rail-road car as though they were upon an equality with the whites!!! It debars access to the tables upon our steamboats and in our hotels, and, as if to verify its own saying regarding their ignorance and depravity, it shuts them out, in some parts of our land, from the privileges of common-school education. It has even entered the sanctuary of God.*

* Churches have their negro pews. A number of years since, a congregation of professed Christians erected a new church. There were several members of the church upon whom the "sun had looked, and they were black." These in the old building, had, by general consent and ancient custom, colonized, and he who had the chief management in putting up the new building, made arrangement for a Liberia in one corner of the gallery, providing that part with book-boards, &c., so that his dignity and that of others might not suffer by commingling in the worship of God with the low race. Among those who were thus set apart, was an aged man and his wife, against whose piety and respectability not a dog moved his tongue.

THE NATIONAL ERA—ASSISTING FUGITIVES.

Our readers will scarcely believe that the following is from the columns of the National Era—the organ of the “Conscience” portion of the Free Soil party. After a justification—but little called for—of fugitive slaves for attempting to gain their liberties, the writer proceeds:

“But the case is different with an American citizen who assists them in escaping. He has incurred political and social obligations which forbid all efforts, open or covert, direct or indirect, the object of which is, to help a slave in running away from his master. He cannot free himself from these obligations by any mental resolves he may make, by saying to himself, the law is unjust, and therefore I will not obey it; because, if such a doctrine were allowed, there could be no such thing as organized society. Every man would be his own lawgiver, and universal anarchy prevail. Every citizen is protected by the laws, and therefore he is bound by them. His liberty, civil and religious, is protected, as well as his right to enjoy and dispose of whatever property he may possess. He is therefore morally, socially, and politically bound to obey the laws of the land, whether he believes them to be just or not. He is further bound to obey what he believes to be unjust laws, because he is privileged to remonstrate, petition, and vote against their continuance.”

In our judgment, this is the most *slavish* paragraph we have ever seen in any American paper, periodical, or book. Every man, woman, and child, in any country, bound to obey any law that the authorities may enact! As to the case in hand, every inhabitant of these United States bound—in *conscience*, for this the writer means—to deny the panting fugitive a lodging, a meal’s victuals, or the least help in finding his way to a free land: and this, whether he owns the institutions of the country as his, or not! Did the writer—we are glad to learn that it was not Dr. Bailey—ever hear of this language—“Hide the outcasts, bewray not him that wandereth?”—or of this, “Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee?” Deut. xxiii. 16. Or of this—“They commanded them not to speak at all nor teach in the name of Jesus; but Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?” This writer casts off “the higher law.” Constitutions and laws of men’s enacting are supreme; and, so far as they are in conflict with them, exclude God’s laws from the land! He says, that if his doctrine is not true, “there could be no such thing as organized society.” We say, that if his doctrine be true, it is folly to talk of God’s authority, or of conscience in regard to the civil or social duties,—it would leave us nothing to look to, but—What is the law? If this writer were in Rome, he would keep the Pope’s feast days, and take off his hat, and fall down upon his knees, while the Host passed along. Had he lived when the Pope’s crusaders were hunting the Waldenses with fire and sword, he would have avoided, *as a matter of conscience*, doing any act, “direct or indirect,” the object of which would have been the saving of the lives of the martyrs. As a citizen, his obligations to the laws would forbid it!

At the sale of the pews this gray-haired servant of Christ wished to purchase a pew on the floor of the church near the stove, so that he and his consort might, in winter, warm themselves after their long ride, or dry their clothes when wet by the rain. No! this could not be suffered. And thus in the very sanctuary they were deprived of privileges, which ought not to be denied to any human being, of any grade, who wishes to hear the glad tidings of salvation.

R.

And yet is this writer altogether to blame? We think not. We agree with him, that every American citizen who gives an active support to the Constitution of the United States, has, so far as he can do it, bound himself to just such a course as the Era defines. We hold that to aid and abet the fugitive slave is to act in direct contravention of the spirit of the constitutional provision for his restoration to his master: that it is a sort of treachery, first to swear that no hinderance shall be placed in the way of the master getting his slave again—and, then, to help the fugitive away, by concealing him, directing him, and especially forwarding him, in his escape. The country—the conscience of the country—feels this; and some, in consequence, refuse to swear to do what they have no intention of doing, to restore fugitives—others satisfy themselves with the hope that they will not be called upon to take any active part in the work, and so swear the oath—others, more tender and enlightened, frame Jesuitical evasions to justify them, notwithstanding their oath, in even helping the fugitive—others, and these and the first mentioned are alone consistent, adopt the bond—they will return the runaway slave—they will reverse the law of charity—they will surrender themselves as catchpoles to the slaveholder, and all the time cry out conscientious obligation to commit all these sins. To this class belongs the writer in the *National Era*, corrupted by the Constitution of the United States. We add, that the atmosphere of Washington seems to be destructive to generous emotions and a free spirit. Even the *Era* trims, and begins to frown upon any thing like enthusiasm on behalf of liberty. Either liberty or the Constitution must go to the wall.

REFORMED PRESBYTERIAN SYNOD—SCOTLAND.

The following abstract of the proceedings of this Synod is from the *Scottish Presbyterian* for May. The business done was chiefly of a local nature, with a few items of public interest. It appears that they declined taking any further action in regard to the deacon's office, but for a reason to which we ask particular attention, viz., that the authorized standards of the church are explicit on the subject, their Testimony, as our readers will remember, expressly affirming that not only the funds for the poor, but also the "other temporalities of the congregation," are to be managed by the deacons in connexion with the elders. We will now see the office gradually resuming its place as a part of the actual organization of the congregations in Scotland, as it is in Ireland.—ED. COV.

This court met in Edinburgh, in the Rev. Mr. Goold's Church, on the evening of Monday, May 6, at six o'clock. The Rev. Dr. Andrew Symington, Professor of Theology, who had occupied the Moderator's chair at the previous meeting, preached the opening sermon from Zech. iv. 14:—"These are the two anointed ones, that stand by the Lord of the whole earth." As the Synod requested that the Sermon might be published, and Dr. Symington agreed to take the matter under his consideration, we trust our readers shall ere long enjoy the pleasure and advantage of perusing it. It was characterized by the excellencies which usually distinguish the preacher's pulpit addresses—profound thought, clear and comprehensive statement, and solemn, earnest, and awakening appeal.

All the ministers of the church were present, with the exception of Dr. Cunningham of London, and two fathers, both of whom were absent from indisposition, which, in the case of one, the Rev. Mr. Rogerson of Darvel, ter-

minated in his decease during the sitting of Synod. While the court were deeply affected by the intelligence of this event, and sorrowed that they would no more see in the face one who so long and so regularly associated with them in the service of the Lord, it was highly encouraging to have added to their roll the names of four excellent and promising young ministers, who had been ordained since the previous meeting—viz., Mr. Binnie, at Stirling; Mr. Young, at Darvel; Mr. T. Easton, at Stranraer; and Mr. Kay, at Airdrie.

On various occasions there were earnest and animated discussions, conducted throughout in the best possible spirit; but an appeal to the vote was not considered necessary on a single question, and the decisions were unanimous. In this the church has much cause of gratitude to the God of truth and peace, and great encouragement to proceed in the work assigned to her, cultivating more and more that brotherly love, and that spirit of unity, without which she would become weak and useless. While the interests of truth should be most jealously watched over, and every deviation from the path of duty carefully guarded against, brethren are bound to exercise mutual forbearance, and to respect each other's opinions and feelings. This regard to "the truth and peace" was exemplified in the most delightful and refreshing harmony. It was, moreover, ground of thankfulness to the Head of the Church, that no case of a scandalous nature, involving the character of either an office-bearer or member of the church, and requiring the exercise of discipline, had to be brought before the court. Long may the church be preserved from the injury and grief which such cases occasion!

The Rev. David Henderson of Chirnside was chosen Moderator. The business was all disposed of in seven *sederunts*. Without entering into a variety of particulars, which were under consideration, we may notice some of the most important proceedings.

SABBATH DESECRATION, &c.—It was reported by the Committee on Sabbath desecration, that they had attended to the subject intrusted to them; and, in particular, that they had issued a circular, addressed to all the sessions under the Synod, containing suggestions which the committee considered important, and proper to be made in regard to the duty of sessions in reference to the profanation of the Lord's Day. The Synod approved of the proceedings of the committee, and re-appointed them. At the same time, it was agreed that a petition against all labour connected with the Post-office on the Lord's Day should be sent to the House of Commons. Dr. Andrew Symington, and Dr. Bates, were appointed to prepare the petition, which they did; and on being read it was adopted, and ordered to be forwarded to Charles Cowan, Esq., member for the city of Edinburgh, for presentation. A petition to the Commons was also adopted, and forwarded through the same gentleman, against Mr. Stuart Wortley's Bill for legalizing marriage with a deceased wife's sister.

FOREIGN CORRESPONDENCE.—The Committee on Foreign Correspondence submitted communications from the Committees of two Synods of the Reformed Presbyterian Church in the United States of America—respectively signed by the Rev. James M. Willson, chairman, and the Rev. Dr. John N. M'Leod, chairman. The Synod expressed their satisfaction in receiving these letters, and remitted them to their committee to be answered as early as convenient.

MR. BERRY'S APPLICATION FOR ADMISSION.—The Presbytery of Edinburgh referred the case of Mr. Berry; according to a rule which had been laid down to the effect, that Presbyteries should refer to Synod all cases of application for admission from ministers and licentiates connected with other churches. Mr. Berry, it appeared, was in connexion with a small body of the Original Associate Synod, which had not entered in the union formed betwixt that Synod and the Original Burghers a few years ago—he was ordained to the holy ministry, and laboured in Dundee, although not as the pastor of the people to

whom he ministered there. The congregation in Dundee had already been received into the Reformed Presbyterian Church, and the Presbytery recommended Mr. Berry, who had given them the highest satisfaction, to the favourable consideration of Synod. A Committee was appointed to confer with Mr. B., and, having done so, they reported, recommending that he be received as an ordained minister, that the Presbytery of Edinburgh be instructed to take the requisite steps in carrying this recommendation into effect, and that his name be placed on the Synod's roll of probationers. This report was approved of and adopted, and the Presbytery of Edinburgh instructed accordingly.

MISSIONARY BUSINESS.—Dr. William Symington, Secretary of the Committee on a Mission to the Jews, read their report. It embraced a lengthened and highly interesting account of labours among the Jews in London, in the form of a letter to the Secretary by Dr. Cunningham. The Synod expressed their cordial satisfaction with the report, which they ordered to be printed and circulated, and their unabated confidence in the diligence, energy, and zeal of their missionary.

Dr. Bates, Secretary of the Committee on Foreign Missions, presented their report, bearing on the state and prospects of the missions in New Zealand and Canada, and relating what had been done in regard to evangelistic efforts on the Continent. It was approved by the Synod, and ordered to be printed and circulated. The thanks of the Synod were given to the committee, and especially to the Secretary, for the care and diligence shown by him in the preparation of the report, and in conducting the affairs of the mission generally.

MINISTERIAL SUPPORT.—Mr. Neilson, Secretary of the Committee on Ministerial Support, read their report. The scheme has already, in various respects, been productive of most beneficial results. It has encouraged and stimulated weak congregations; and furnished a guarantee, to which they are entitled, to young men, and which has begun, we think, to exert a happy influence that if they devote themselves to the Lord in the ministry of the gospel, the church will not allow them to lack what is needful for their support. The report was approved and adopted, and ordered to be printed and circulated throughout the church. The thanks of the Court were given to the Committee, and especially to the Secretary, for his zealous and efficient labours in this matter; and it was agreed that the congregations under the Synod be required to make collections in behalf of this scheme on the first Sabbath of March, 1851.

CORRESPONDENCE WITH ORIGINAL SECEDERS.—The report of the Committee of Correspondence with Original Seceders was given in. It stated that a meeting of the joint committee had taken place on the 17th of April, which was of an agreeable and encouraging kind, and embraced several propositions, which the joint committee recommended to the favourable consideration of the respective synods. A communication was read, at the same time, from the Synod of Original Seceders, intimating the re-appointment of their committee, and containing a request that arrangements be made by both Synods for holding their next meetings at the same time and place, that they might have a friendly conference respecting the propositions. The Synod entered on a consideration of the propositions recommended *seriatim*, not with a view to a formal or judicial adoption of them, but to ascertain whether, in the judgment of the Synod, these propositions contained the truth of Scripture on the points embraced, so as to encourage farther procedure in an endeavour to attain the union of the two bodies. They were generally approved, in reference to this object, whilst several alterations were suggested for the consideration of the joint-committee. The committee were re-appointed; and the Court agreed to respond to the request presented to them in regard to the time and place of the Synod's next meeting.

ELDERSHIP AND DEACONSHIP.—The report of the Committee on the Eldership and Deaconship was read. A memorial from the congregation of Greenock, on the subject of the report, praying the Synod to revive the office in the church; and a memorial from the session of Greenock, containing a similar prayer, and containing a variety of suggestions in regard to the offices both of the elder and the deacon, were also heard. After a lengthened consideration, it was agreed that the Synod was not prepared to give a definite decision on the various points raised in the report, and deemed it inexpedient to have any additional legislation on the subject. It was considered sufficient that the Confession of Faith, and the Testimony of the church had given distinct utterances on the matter, to warrant particular congregations to proceed in reviving the office of the deacon, provided their circumstances rendered it wise or practicable to do so.

PERIOD OF PREACHERS' PROBATIONARY LABOURS.—The Synod took up an overture from the Presbytery of Glasgow on the subject of preachers' probationary labours. It occasioned a long and interesting discussion. The Court, without coming to any decision on the principle involved in the overture, and after appointing a committee to revise its terms, agreed to send it down to sessions, with a request that they should consider it, and send their answers to Dr. William Symington, convener of the committee on the matter, before next meeting of Synod, that a matured report might be prepared and submitted then. The overture now stands as follows:—"That in future, when a licentiate of this church shall have itinerated among our congregations for [five, seven, or ten] years, after his having had an opportunity of being called to a pastoral charge, his name shall be removed from the roll of preachers, unless there shall appear to Synod to be some special reason for its being continued on it for a specified time. It being understood that his name being dropped is not to affect his license to preach, the right of ministers or presbyteries to avail themselves of his services, or his eligibility to receive a call from any vacancy that may desire to have him as their minister."

OATHS OF CIVIL OFFICE.—A memorial from the congregation of Rothesay, praying the Court to devise means for securing to the members of this church exemption from the oaths usually required from persons who are vested with civil offices in this country, was received and read. A Committee was appointed to take the whole subject into consideration, and report at next meeting of Synod.

THE REV. FREDERICK MONOD.—The Rev. Frederick Monod of Paris, accompanied by John Henderson, Esq., of Park, and the Rev. Mr. France of Paisley, was introduced to the Synod. He appeared as the delegate of certain Evangelical Congregations in France, who had separated from the Protestant Reformed Church, in consequence of the errors taught in them, and the sinful nature of their connexion with the State. Mr. Monod delivered a clear and interesting address in reference to the state and prospects of the churches represented by him. The address was responded to by several members of Synod, and the following motion was unanimously agreed to:—"That it affords much pleasure to this Synod to have the opportunity of seeing and welcoming the Rev. F. Monod, as an esteemed minister of the Reformed Church of France, as one who has been honoured not only to testify for precious Gospel truth, held dear by this Synod, but also to make costly sacrifices for that truth. The Synod express at the same time their sincere sympathies with himself and his brethren in the trying but honourable position they have assumed of dissent from, and testimony against, the Protestant Church of France, with which they were formerly connected, as being corrupted by the erroneous doctrine held in it, and enslaved by the civil government, by which it is established. The Synod tender to M. Monod their fraternal and Christian congratulations, and their thanks for his present visit." It was agreed to refer to the Foreign Missionary Committee the question, as

to whether any thing can be done in aiding this body with pecuniary contributions.

DEATH OF REV. MR. ROGERSON OF DARVEL.—In the course of its sittings it was intimated to the Synod that Mr. Rogerson of Darvel had died on Tuesday the 7th. They had previously received his resignation as clerk of Synod, and appointed Mr. Graham to that office. In accepting of the resignation, they recorded their regret for the occasion of it; and, on receiving intelligence of his decease, they felt it their duty to record the unfeigned respect in which they held the memory of Mr. Rogerson, who has been an ordained minister in this Church for forty years, and acted as clerk of Synod for thirty years; and whose soundness in the faith, strong attachment to the principles of the Covenanted Reformation, intrepidity in declaring the truth, and spirit of Catholic charity and zeal, entitled him to their confidence and esteem.

PUBLIC BREAKFAST.—On the morning of Wednesday, the members of Synod together with a number of other friends, breakfasted together in Gibb's Hotel, Prince's street. Dr. Andrew Symington presided. A variety of interesting addresses were delivered, bearing chiefly on the state and prospects, the difficulties and encouragements of the Reformed Presbyterian Church. The conversation indicated a large amount of brotherly affection and attachment to the peculiar principles for which the successors of the martyrs are called to contend, and a determination in the strength of divine grace to labour with zeal and perseverance for the advancement of the Kingdom of Jesus Christ. Frank expression was given to what was felt to be trying and discouraging in relation to the cause of truth, but considerations of a cheering and animating nature were at the same time set forth, and we are sure that the brethren rose from this social and friendly re-union, greatly refreshed and invigorated in their minds.

SYNOD OF ORIGINAL SECEDERS.

The United Original Secession Synod met at Edinburgh, on Monday, the 29th April. The Synod petitioned against the Marriage Affinity Bill, and in favour of the suppression of all work in the Post-office on Sabbath. An overture was presented with a view to union with the Free Church of Scotland, on terms honouring to truth. After a long discussion, it was resolved that "whilst deeply sympathizing with the spirit of the overture in so far as it manifests a desire for union with the professed friends of the Covenanted Reformation, especially with the Free Church of Scotland, the Synod do not judge that it would conduce to that object to renew at present negotiations with that church; and as there is a Committee already existing for the purpose of carrying on correspondence with other Churches, with reference to union, leave it to the Committee to renew correspondence with the Free Church, if a favourable opportunity shall occur."

In regard to a Report prepared by a Joint Committee of this and the Reformed Presbyterian Church, with a view to the union of both denominations, it was agreed to re-appoint the committee, with instructions to communicate their desires to the Reformed Presbyterian Synod, that arrangements might be made for the next meeting of the Synods of both bodies being held in the same town, and at the same time, in order that a friendly conference might be held between them on the subject of union.

Dr. M'Crie gave in the Report of the Mission Committee. It stated that there had not been much done during the year, in the missionary fields, from want of proper agents. A Catechist had been employed in Ireland. The expenditure for the past year amounted to £115 6s. 2d.; and there was lying in the banks, to the credit of the Mission Committee, £477.

After disposing of a variety of other matters, the Synod adjourned to the first Monday after the last Sabbath of April, 1851. [Scottish Presb.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met at Edinburgh on the 6th of May, 1850. In the United Presbyterian Church, there are 28 presbyteries, including 503 congregations. The returns of membership from 364 congregations were 102,560, making an average of full 280 members in every congregation. 279 libraries are reported, including 96,850 volumes. The Committee on Theological Education reported that a uniform system of superintendence of the students had been adopted throughout the Church. 132 students had attended the Hall last year. Two thirds of the sum necessary for securing the application of the scheme of Ministers' Libraries for the whole Church had been subscribed. The Rev. And. Somerville gave in the report of the Mission Board.

HOME MISSIONS.—Ninety-two congregations have, during the year, received assistance from the fund for supplementing stipends, and twenty-one congregations have had grants voted them, making, in all, one hundred and thirteen congregations assisted by the Home Mission fund. The accessions to the membership of these congregations amount to upwards of 1000. The sum expended on home operations is £3613. The returns from eighty-seven supplemented congregations show that they have raised during the year £7276, being an average yearly contribution for each member of 15s. 4d. [*Ibid.*]

CANADA.—There are, in Canada, thirty-seven ordained ministers and three preachers. Five have been ordained during the year. Toronto is to be the seat of the Theological Hall, and the session commences in August, and continues ten weeks.

JAMAICA.—The mission in Jamaica contains twenty-two congregations, which have a membership of about 4000, and an average attendance on Sabbath of 7000.

TRINIDAD.—In Trinidad there are two congregations. Both congregations are small.

OLD CALABAR.—In Old Calabar there are three stations, and the missionary force includes ten Europeans, five persons of colour from Jamaica, a converted native of Africa, and a captain with ship's crew. A church is to be put up in Creek Town, which will be the first house professedly erected for the worship of God in that part of Central Africa. Nearly two hundred children, of both sexes, and of all ranks, are attending the schools. Several little books have been printed in the Calabar or Efik language. The mission press at Calabar has already thrown off 55,300 pages. The missionaries have been at work scarcely four years, and already impressions have been produced which are distinctly visible. The Sabbath is now generally observed at Creek Town. The chief domestic idols which occupied the inner room in every house have been thrown into the river. Several young men meet regularly on Sabbath for prayer and the reading of the Scriptures.

PERSIA.—Mr. Glen has, during the winter, distributed at Teheran nearly two hundred copies of the Persian Bible. Between seven and eight hundred copies of the entire Word of God have been put in circulation in Persia; an amount of living seed which it is hoped will yet furnish a glorious harvest.

The whole contributions to the mission funds during the year have been £14,058; while the expenditure has been £15,341. The Scholarship Committee reported that twenty-eight theological students entered into the competition of August, 1849. The number of students attending college who competed last November was seventy-five. After disposing of a great variety of other matters, such as the Australian Marriages and National Education, in which they were sadly hampered by their voluntarism, the Synod adjourned to May, 1851. [*Ibid.*]

AFFAIRS ABROAD.

India.—An important step has been lately taken by a conference of missionaries of various denominations in India. They met at Madras, and condemned the system of *caste*,—and, if we are not mistaken, adopted rules for the regulation of their churches altogether inconsistent with an adherence to the system by their people: in other words, made the renouncing of the system a term of church fellowship. The *caste* system is partly ecclesiastical, and partly civil. The decision does not seem to be acquiesced in by all the missionaries. The Presbyterian says:

“This institution of *caste* has always been regarded as one of the most formidable obstacles in the way of the gospel, and it strikes the Christian reader in America with surprise that any missionaries now should think it right to perpetuate it in their churches.”

The thought occurred to us in reading this—did it not to the Presbyterian?—that if it be right in the church to condemn *caste* in India, it cannot be wrong to condemn *slavery* in America: the one is as really under civil and social regulation and control as the other.

Chaldea.—Our readers are, probably, aware that researches are making at the expense of the British Government in part, by Mr. Loftus, in Chaldea, and particularly by Mr. Layard, in Nineveh and the neighbourhood. The discoveries have been of great interest: among other things, the name of Jonah has been found inscribed upon some of the recovered tablets of Nineveh—thus furnishing a remarkable confirmation of the Biblical account of that prophet and his ministry in that city. The following account may be regarded as authentic; and, though long for our pages, will be read with interest. The author is Major Rawlinson, a distinguished decipherer of Persian and kindred inscriptions:

“In Lower Chaldea, Mr. Loftus, the geologist to the Commission appointed to fix the boundaries between Turkey and Persia, had visited many cities which no European had ever reached before, and had every where found the most extraordinary remains. At one place, Senkereh, he had come on a pavement, extending from half an acre to an acre—entirely covered with writing which was engraved upon baked tiles, &c. At Wurka, (or Ur of the Chaldees) whence Abraham came out, he had found innumerable inscriptions; they were of no great extent, but they were exceedingly interesting, giving many royal names previously unknown. Wurka (Ur or Orchoe) seemed to be a holy city, for the whole country, for miles upon miles, was nothing but a huge necropolis.

“In none of the excavations in Assyria had coffins ever been found; but in this city of Chaldea there were thousands upon thousands. The story of Abraham’s birth at Wurka did not originate with the Arabs, as had sometimes been conjectured, but with the Jews; and the Orientals had numberless fables about Abraham and Nimroud. Mr. Layard, in excavating beneath the great pyramid at Nimroud, had penetrated a mass of masonry, within which he had discovered the tomb and statue of Sardanapalus, accompanied by full annals of the monarch’s reign engraved on the walls. He had also found tablets of all sorts, all of them being historical; but the crowning discovery he had yet to describe. The palace at Nineveh, or Koyunpib, had evidently been destroyed by fire; but one portion of the building seemed to have escaped its influence; and Mr. Layard, in excavating this part of the palace, had found a large room filled with what appeared to be the archives of the empire, ranged in successive tablets of terra cotta, the writings being as perfect as when the tablets were first stamped.

“They were piled in huge heaps from the floor to the ceiling, and he wrote to him (Major Rawlinson) stating that he had already filled five large cases for despatch to England, but had only cleared out one corner of the apartment. From the progress already made in reading the inscriptions, he believed we should be able pretty well to understand the contents of these tablets—at all events, we should ascertain their general purport, and thus gain much valuable information. A passage might be remembered in the book of Ezra, where the Jews, having been disturbed in building the Temple, prayed that search might be made in the house of records for the edict of Cyrus permitting them to return to Jerusalem. The chamber recently found might be presumed to be the house of records of the Assyrian kings, where copies of the royal edicts were duly deposited. When these tablets had been examined and deciphered, he believed that we should have a better acquaintance with the history, the religion, the philosophy, and the jurisprudence of Assyria, fifteen hundred years before the Christian era, than we had of Greece or Rome during any period of their respective histories.”

Russia.—In our last, we gave a sketch of religious operations in Russia. The following, which we have since met with, is singular, and encouraging. The account is from the *Scottish Free Church Record*:

“In the midst of Russia, where the Greek church has the control, there has arisen a body of people so totally at variance with that church, and the superstitious worship of the mass and images, as to bring down upon themselves the most relentless persecution of the priesthood and government. And, what is remarkable, they subsist pretty much on milk, and from that circumstance are called Moloncaners, or Milk-Eaters. After severe persecution for a number of years, without any sensible effect in producing a change in their sentiments, or submission to the superstitions of the priesthood, they were banished to Schomachi, in the province of Grussia. Here they have greatly prospered, though in a hard uncomfortable climate, and have now some seventy or eighty villages, and many thousand souls. Recently a number have come among them as voluntary exiles, to enjoy religious privileges with them.

“Their form of worship is very simple; they sing the psalms of David, offer extemporary prayers, and expound from the Sacred Scriptures, for which they exhibit a wonderful reverence. Their deportment is marked by the strictest morality, and they live in great harmony. What is quite remarkable, these people appear to have been led to their separation from the Greek church by the simple instruction of the sacred oracles, though it is said they are not unacquainted with the name of Luther and others.”

We will look with interest for some more detailed account of this people. The American Tract Society has made extensive arrangements for the circulation of Tracts in Russia.

Prussia.—Church affairs are found very troublesome to manage in Prussia. Some twenty years ago, a forced union was effected between the Lutheran and the Reformed churches. The authority to make such changes we had supposed was abrogated by the new constitution. It seems not. A new constitution has, with the royal sanction, been promulgated for the Evangelical Church of Prussia. It recognises the writings of the Old Testament as the Word of God, and the three principal symbols of the Reformation as the rule of faith. The government of the Church established by this constitution is of the most democratic character. Two of the symbols here referred to are the Lutheran and the Reformed—we are not certain as to the third. It should be remembered that the recognition of symbols or creeds in the continental churches amounts, practically, to very little—in most instances, in fact,

it serves no other purpose than to keep alive, and in some kind of repute, confessions that may become, in better times, rallying points for a revived church.

The political relations of Prussia and Austria are still rather of a hostile character. Austria is endeavouring to restore the old Frankfort Congress, that was scattered to the winds by the great convulsion of 1848; in other words, to re-occupy her former position as head of the German States, most of which had representatives in that Congress or Diet, Austria being regarded as the leading power. Prussia labours to form a confederation on new principles, which will give her the first place. The armies of both powers are on the war footing.

Belgium.—This is a Popish country. The Protestants in it are few; but they appear to be active, and to have facilities allowed but rarely to their brethren in other Popish countries. They have a society—the “Société Evangélique Belge,” or Evangelical Society of Belgium, which conducts the missionary work under three divisions—“the Preaching of the Gospel, Schools, and the Circulation of Tracts by means of Colporteurs.” In its last report—which we find partly translated for the Missionary Chronicle—we find some interesting statements:

“The Belgian constitution is very liberal. Do you wish to open a school, or to give instruction such as you think good? You can do it at once; you have no need of any permission or diploma. Do you wish to open a chapel or a church, to serve God according to your conscience? Again you can do it at once; you need no authorization from the rulers; and at the same time, if your worship should be disturbed, you can claim their aid and protection.” Under this constitution they have great liberty of speech.

“When we judge it proper, we attack the abuses and the errors of the Roman church, both with the living voice and in our publications. We preach openly Jesus Christ in the cities and villages; we labour to gather flocks; we place among them pastors and teachers. No one can hinder us; and we ought to say, to the glory of our country, that heretofore the authorities have not embarrassed us; they have themselves had respect unto the law.”

Still, they have very serious hinderances in their work. The power of the Popish clergy, even since they have lost the absolute control of education, and of civil affairs, is still very great. They are wealthy—and institutions of nearly all kinds are in their hands. After referring to this, the report proceeds:

“There is still another thing more serious and terrible,—it is the frightful religious condition of the people. On the one side, with those who are called the Clerical Party, there is ignorance, superstition, idolatry: on the other hand, with those who are called Liberal, there is indifference, infidelity, materialism. Every where, there is profound ignorance of religion; and in this, there is no great difference between the high classes and the low.”

Still they meet with success. They have founded many churches and schools, which are prospering; and their number is steadily on the increase. Finally, we are pleased to see that the Belgian Protestants are in advance in regard to a public confession. They say:

“But an essential thing would be wanting, if we had not a Confession of Faith. For if it were permitted to each one to teach and to act at his pleasure, there would not be a body, a Church; but anarchy or religious indifference. As the ancient Confession of Faith, which was presented to Philip II., expresses best our belief, we have adopted it, as any one may see by examining our Constitution, and we are happy to renew the religious chain

with the Belgian Christians of the sixteenth century, and to continue the excellent work for the defence of which many of them shed their blood.”

Sardinia—There is a great struggle going on in the kingdom of Sardinia between the ecclesiastical and civil power. We have our fears yet as to the issue. The correspondent of an English paper says:

“The Jesuits, a moment stunned by the energetic measures of the Piedmontese government, are recovering from the blow. Their organ, the *Armonia*, has resumed its publication, and foreign diplomacy comes to their aid by demanding the expulsion of the refugees most hostile to the clergy. The government has just signed, at the dictation of the Austrian minister, an order for several of these to quit the Sardinian territory.”

On the other hand, the government has stood its ground thus far firmly in a trial of the Archbishop on charges arising out of his opposition to the government measures. He was arrested:

“This intelligence,” says the *Observatore Romano*, published at Turin; the capital, “caused the greatest excitement at Rome. A council of cardinals and prelates was held, at which it was determined to excommunicate the King of Sardinia, to absolve his subjects from their oath of allegiance, to lay his kingdom under an interdict, all of which measures would have been perfectly harmless, had it not been for the proposition by which they were followed, which was, that Austria should be asked to carry them into effect by force, and to march an army into Piedmont, for the purpose of deposing the king, putting down the parliament, and establishing a successful despotism. Before, however, these measures were finally determined on, the cardinals received information that Franzoni was accused of plotting against the safety of the state, and that papers, likely seriously to compromise him, had been seized by the government; thereupon, those cardinals who have been the most assiduous in concocting the reactionary conspiracy, and who have been holding secret and treasonable communication with the reactionary conspirators in every country in Europe, became alarmed lest any of their letters should have fallen into the hands of the Piedmontese Government, and determined to abstain from taking any steps until they should have ascertained how far the Court of Rome may have been compromised by the correspondence so seized. . . . A criminal action will be instituted against the Archbishop, who, quite independently of any religious question, will be brought to trial as a conspirator.”

Some of the refugees above referred to, have betaken themselves to the valleys of the Waldenses. After mentioning this fact, M. Revel, the Moderator of the Table of the Waldensian Churches, says in a letter to Dr. Baird:

“These friends from —— and —— concur in the opinion that the Pope and the cause of Romanism have had their day. They believe that the Italians are thirsting for the Truth; that they will always retain an unconquerable repugnance for receiving the Gospel from the hands of a foreign nation, and assuming the name of Protestants or Reformed; but that the national feelings or religious wants can be met and satisfied entirely by the Evangelical Waldensian Church of Piedmont, which has never been a ‘Reformed’ Church, and is Italian.”

Rome.—The population of the Papal States is 3,000,000. The clergy, comprising priests, monks, brothers, nuns, and sisters, number 90,000. The registered value of real estate is \$195,000,000. The real estate of the clergy is stated at \$40,000,000; their State stock at \$25,000,000, and their cattle at \$2,000,000. Of the clergy, 40,000 are priests. It appears that the annual receipts of the Roman clergy exceed

in value the sum total of the *whole value of the landed estate in the Papal dominions.*

In regard to the state of things since the Pope's return, we have seen nothing more definite than the following from the correspondent of a London paper. A French general had commended the restored government, on the ground that no execution had taken place under it. This writer indignantly remarks:

"He says not one word of suicides from desperation—of the thousands that have been arrested, and kept in prison for months without trial—of the thousands driven into exile—of the many hundreds dismissed from public employments—of whole respectable families in distress, and compelled to beg in the streets (after dark) for a few bajocchi to save their children from perishing with hunger, and this also they must do in the most reserved manner to prevent their being arrested. He says not one word of reaction and religious persecution of the lower class of people, sent to prison for not going to mass, or of the haughty demeanour and prepotency of the vicars in all the small towns and villages—not one word of domiciliary visits—and, finally, not one word of the project to drive the mercantile classes to ruin and desperation by a forced loan of five millions of dollars!"

The most vigorous measures have been adopted for the exclusion of all foreign newspapers which reflect upon the evils of the Papal government; and the greatest watchfulness is exercised through a complete system of espionage over the social intercourse, not only of the Romans, but of foreigners. In a word, every thing in Rome wears the aspect of an unmitigated despotism—thus revealing, in the case of the cardinals, their profound sense of the dangers of their situation, and of the tottering basis on which the papal authority rests. In spite of all this vigilance, the Bible and the gospel still find their way into many localities.

France.—Louis Philippe is dead. The strife of parties is, now, less open in France than during the sittings of the Assembly, but is not the less active. The President is endeavouring to secure, either an extension of his term, or an alteration of the Constitution, to permit his reelection. The Legitimists are on the alert, and appear to be gaining friends. Guizot is said to have made them offers. The Prince de Joinville, a professed republican, is entering the field. The Socialists and the Cavagnac Republicans are drawing nearer together. We have still no question that the controversy among these parties will be brought, ere long, to the arbitrament of the sword.

As to *religious* affairs, we subjoin the following from the correspondence of the Western Christian Advocate:

"There are three kinds of churches in France:—1. The Catholic, the priests of which are paid by the government. 2. The recognised Protestant and Jewish, whose ministers and rabbins are paid in the same way. 3. The Independent Protestant, which are not recognised by the State, and provide for the support of their own ministers. The first two classes occupy churches built by the State, and their priests and ministers are, as a general rule, nominated by the highest ecclesiastical authority—the Catholic bishops or the Protestant consistory—and appointed by the government. The Independent Protestants build their own houses of worship, and, as a general rule, each has its own pastor. These are the organizations in whose way every difficulty is thrown by the established authorities. Do you ask me why? The answer is simple. The alliance formed between the Catholic clergy and the reigning reactionary political parties, is a plain bargain, that the clergy

shall throw all its influence in favour of the reaction, if the leaders of the latter shall throw all theirs in favour of Catholicism. One part of the tactics of this coalition has been to remove all the restrictions which prevented the Catholic clergy from getting into their hands the education of the youth; another part is to prevent the increase of Protestant congregations. So far as the recognised Protestant Church is concerned, this is effected without noise, by the ministers refusing to sanction the formation of a new congregation; but so far as the Independent Protestants are concerned, the proceedings are necessarily more brutal. A gendarme waits on the pastor of the newly-born church with a note from the prefect of the department or the mayor of the town, requiring him to cease preaching and holding religious meetings of any kind, on pain of arrest as a holder of illegal meetings. The choice is left to the pastor of compliance or going to jail. In some instances the pastor is not sent to jail, but is harassed by fines,

“The Protestant churches adhering to the Confession of Augsburg, are now making an effort to get themselves definitely organized. They have been kept, by the policy of the government, in about the same condition for more than two centuries. Their organization, their discipline, their ceremonies, are now what they were at the commencement of that long period. And their members have not much increased, because the State, under pretence of helping them, salaried their ministers, and succeeded, after a time, in paralyzing the religious life of the churches. At the Revolution of 1848, the clergy held a meeting for the review of their Church Constitution. The result of their conferences was first submitted to the churches, and, after a long delay, to the Minister of Instruction and Public Worship. His decision is expected from day to day.

“A Synod of the Evangelical Churches of France is to be held at Sainte Foy, on the 28th of the present month.”

We add, as a sign of progress, from the latest accounts, that a petition has received three hundred signatures in Marseilles, asking the enactment of a law against profane swearing.

Switzerland.—Some time since, we referred to the defection of M. Scherer, one of the Professors in Geneva—that he denied the Inspiration of the Scriptures, and had resigned his chair in consequence. He has waxed worse and worse. He now publishes a Review—*The Review of Theology and Philosophy*. His opinions are akin, so far as regards Revelation, to those of the Rationalists, while he still professes to hold the doctrine of redemption by Jesus Christ—denying, however, his personal infallibility. The defection of Mr. S. gives great pain to the friends of true religion in Germany and France. One of them says in reference to it, “O, how serious are the times! How dark the future!”

England.—The British Government is making greater efforts on behalf of education than they have heretofore attempted. Funds to a considerable amount are put into the hands of a committee, which distributes them among such schools as conform to their regulations. They have, besides, several schools for the preparation of teachers. If the following, from the London Times, is true—and we are satisfied it is—they have a great work before them:

“How do matters really stand? The nation is to be educated. Sheer, gross, stolid ignorance, and its offspring, brutish vice, are the great bars to political and social improvement. Dirt, stupidity, and sin, combine to build a triple wall, which may resist the encroachment of salutary change. Millions of our countrymen have just that glimmering of intellectual ideas which suffices to make them unquiet. They sleep long and soundly through the

night, but at first dawn of day they wake uneasily, and begin to grope about and endeavour to find their way long before there is light enough to guide them. Though ignorant, they are not unarmed; as they woke to a sense of want, they woke to a sense of power also; they have the blind impulse kindled within them which must burn to lighten or consume. This state of things cannot last. They will guide themselves to mischief, if they are not guided to good; and one of the first steps in this direction is simple enlightenment. They will not go so far wrong if they have the defence of common sense. We can no longer make them follow implicitly the judgment of others; it only remains that we teach them to judge for themselves. Thus far all sensible people are agreed—education is necessary.”

Ireland. 1. *A Popish Convocation.*—For the first time since the Reformation, a grand convocation of the papal clergy has taken place in Ireland. The design seems to have been to adopt some measures to prevent the Protestant influence being brought to bear by schools and missions upon the papal population. They will attempt the establishment of schools of their own, and will unite in concerted measures for retaining their flocks under their control, which they partly lost since the exertions of Protestants to save them from famine have brought out the selfishness and greediness of the priesthood, in colours so dark, that even their ignorant and deluded votaries could not fail to see and notice them.

The crops are good. Still, emigration goes on, on so large a scale, that some districts are threatened with depopulation. One account says:

“Vast crowds of emigrants continue day after day to quit the south of Ireland, making our harbour the way of exit. The outward flow seems rather to increase than to diminish. Similar accounts reach us from the port of Limerick, from Dublin and Galway, and even from the lesser ports, such as Waterford, &c. Farmers have abandoned their holdings, dreading the workhouse, and in fear of their landlords, on whom, in a short time, the land will devolve without a tenant, and with little prospect of obtaining one. In some places the evil system of carrying off crops has already made its appearance, and several farmers have been known to dispose of the uncut corn for a comparative trifle, rather than remain to be evicted and sued for the rent, by landlords from whom they expect little grace. If the present extent and class of emigration continues much longer, there will be but the two classes—landlord and labourer.”

Notwithstanding all this, the poor-houses are not so crowded. The fact is, it is the small farmers who are now leaving the country. The North is less affected, though times even there are sufficiently trying. Great exertions are making for the enactment of an equitable law of tenant right.

AFFAIRS AT HOME.

Congress. As we feared, the North has again succumbed to the South. The compromise having been rejected, the different bills composing it were taken up singly, and with modifications passed. Texas gains 70,000 square miles, and gets \$10,000,000, for surrendering what she had no more right to than Pennsylvania, or any other state. Bravado has again triumphed. The Webster policy is that of the administration. California is indeed admitted as a state, but this none ever intended seriously to dispute. The abolition of the slave trade in the district, is a mere sham. The traders will move their establishments to the Virginia side of the Potomac, and go on as

before. The South has defeated the proviso. Utah and New Mexico have governments without it, and last, and worst of all, the Fugitive Slave bill has passed. And now the North is to be made, if the authors of this bill can get it executed, not only the hunting-ground of slave-catchers and kidnapers, but the people of the North are to be the agents, in assisting the work. The Pennsylvania Freeman well says:

“The act forbids, under heavy penalties of fines and imprisonments, justice to the oppressed, hospitality to the stranger, compassion to the suffering, help to the needy. It spreads over the whole North a horde of licensed kidnapers, commanding all good citizens to aid them to drag into endless slavery the innocent refugees who have escaped its horrors. It puts the liberty of every Northern freeman at the mercy of some petty dependent upon the slave power, whom it bribes to decide in all cases for the slave-hunter. It takes the word of the claimant *against* freedom, in oral testimony or affidavit, as legal evidence, but denies to the party claiming the right to testify *for* freedom. It destroys, for personal liberty, the securities and protections given to property, compels a hasty judgment in the most momentous of all issues and interests, spurs its slave-hunting instruments to extraordinary eagerness in their inhuman pursuits, by making them peculiarly liable for any want of vigilance, and finally gives a *gratuitous* national insurance upon slave property, by paying from the Nation's treasury for every fugitive who may be rescued from the hands of his hunters. The law contains not one sentiment of Truth, not one provision of Justice, not one requirement of Right, not one prohibition of Wrong.”

It is indeed an outrage upon liberty and human nature; but, as we have said in another article, we do not throw the guilt and the shame entirely upon the heads of Congress, or of those who, like Daniel Webster, have given the law their influence. It presses, to the extreme, the principle embodied in the Constitution—the surrender of fugitives, but creates no principle: let the odium rest in the right place—with the framers and abettors of the constitutional provision which this law is framed to make operative, with all those who swear to support the constitution, or who take an active part in the administration of political affairs in the country. Such a provision and such a law are both an abomination to God and to right-hearted men.

Still, we do not fear the operation of the law. The friends of the slave will be more active than ever—slaves will be more vigilant—the business of kidnapping will be more odious; and, we do not doubt, some will be led to a more careful examination of the constitution itself, and thus become satisfied of its iniquity.

A Turkish Commissioner.—We depart from our usual course in regard to passing events, to chronicle the arrival of *Amin Bey*, a commissioner from Turkey, who comes to examine, for the purpose of reporting at home, our entire political, and social, and economical condition. Political organization, schools, prisons, hospitals, asylums, &c., our agriculture and manufactures, will all be subjected to the inspection of this intelligent Turk, and the results carried back to Constantinople. This is a singular event. The days of Mahomedan exclusiveness and pride have gone by. Proverbial, heretofore, for an unbending adherence to its own usages, and for the most bitter contempt of the Christian “dogs,” the Turkish Empire has now, and of late, evidently imbibed a new spirit. Instead of opposing, it is rather eager for introducing changes. The arrival of *Amin Bey* is, consequently, an event of no little importance—it is a symptom, as it is an effect, of great changes in the tendencies of the government which he represents.

NOTICES OF BOOKS.

THE PRESBYTERIAN FAMILY ALMANAC.

This Almanac, prepared for and published by the Presbyterian Board, is calculated for all the States in the Union as far south as Louisiana. Besides the usual calendar, it has selections of valuable reading matter, interspersed with good wood-cuts, and also gives the statistics, the boards, &c., of the denomination. It is sold for \$4 per thousand, single copy 6 cents. It is a praiseworthy effort to substitute almanacs containing useful instruction instead of the loose trash with which so many of them are filled.

MINISTERIAL HEROISM: a Sermon preached at the Ordination and Installation of the Rev. David Heron, October 31, 1849, by William Wilson, A. M., Pastor of the Church of the Covenanters in the City of Cincinnati. Cincinnati: 1850. 8vo. Pp. 52.

In this discourse Mr. W. discusses the subject of Ministerial Heroism, taking as the basis of his effort, Acts xx. 22—24. The sermon contains a large amount of excellent matter, rather loosely put together, however, under the following heads:—I. The Necessity and Occasions for Heroism, in the Ambassador of Christ. II. The Essential Elements and Characteristics of that Heroism, which is essential and invaluable in the ambassador of Christ. III. The Ends for which the ambassador of Christ ought to cultivate this Lofty Heroism; and which, when properly kept in view, will render him immovable and undaunted, under all possible circumstances. Mr. W.'s composition is defective as it regards brevity and simplicity. His style is too ambitious; he attempts too much; and, in the present discourse, it strikes us that he has hampered himself by attempting to connect all the thoughts he purposed to present with the one topic of Heroism. The following is the close of the sermon, omitting a single sentence. It is a favourable specimen of Mr. W.'s style, and a pretty full epitome of the discourse:

“In fine: Preach Christ fully, in all his offices, and faithfully maintain his claims, in each. Claim for him the throne of the Church and the nations; and the subordination of all terrestrial persons and things to his glory. Be valiant for his truth. Let your orthodoxy be covered with unction, and warmed by love. Duly attend to pastoral visitation and examination. Know the people of your congregation well, and be a kind and faithful friend, and discreet counsellor to them; but be not too familiar with them. Spare not the vices of either the Church or the world. Be the friend and patron of the benevolent institutions of the day, which you find to be right in their principles, their means, and their objects, when tested by the Bible, as auxiliaries to the Church: but give no countenance to any of these, nor to any thing else, that would usurp her place, or derogate from her true, divine character. Boldly assert the rights of man. Plead the cause of the oppressed and enslaved. Bedew, as it were, your alternate lectures and sermons with prayer. Study to make a profitable visit to your congregation, at least every Sabbath. Cultivate communion with your God. Be of a public spirit. Be attentive to ‘the signs of the times,’ and prepared to improve them. Hope for much success. Fail not to aim at it. Believingly and joyously anticipate the Millennium. Maintain discipline. Pray much for your people. Press forward.”

We add a remark about what may appear to be a small matter—the title “Reverend,” as it appears in the title-page. We have never liked this title: “Holy and *reverend* is His name;” but we positively feared it when we saw it printed at full length, and in capital letters. We would be well pleased to see the ministry discard its aid. If they want a distinctive handle to either end of their name, let them *all* take D. D.

THE
COVENANTER.

NOVEMBER, 1850.

THE BIBLE AND CIVIL GOVERNMENT.

THE BIBLE AND CIVIL GOVERNMENT: in a Course of Lectures, by J. M. Mathews, D.D.
"He that ruleth over men must be just, ruling in the fear of God." 2 Samuel xxiii. 3.
New York: 1850. 8vo. Pp. 268.

Two great, and directly hostile, principles, control the actions of men—a cheerful acknowledgment of God's supreme authority, and a presumptuous exaltation of the will of man. The former is the reigning principle in all the right-hearted, as it was of Adam at his creation when he was made after the image of God,—the latter characterizes, and has, ever since the fall, characterized, man, degenerate, apostate, and depraved. "I will have respect unto *all* thy commandments," is the language of the former—"Who is Lord over us?" is the blasphemous declaration of the latter. The history of our race is but the record of the conflict between these adverse principles. The one exhibited in the holy, self-denied, beneficent lives of the godly—the other in the obstinate, unholy, sinful, and ruinous conduct of the enemies of God. The church—the true church—is the home of the former,—apostate, and idolatrous communities, and proud, oppressive, blood-thirsty commonwealths and empires, the refuge of the latter.

Generally, the latter has had the ascendancy, so far, in the history of man. The friends of God have been in comparative obscurity—while wealth, power, and wide-spread influence, have given prominence, especially in the history of nations, to the "armies of the aliens." Still, the former have not yielded. Trusting in God, and anticipating for themselves rest and victory in heaven, and for their cause an ultimate and glorious triumph, even on earth, they have fought, in their generation, the good fight. God has had his witnesses, even in the darkest times of pagan, papal, infidel ascendancy. Some voice—some Abraham, or Elijah, or Luther—has been raised up to recall mankind, in some quarter of the globe, to a sense of their responsibility to the Most High, to remember, in their pride of power, and presumptuous liberty, that "the heavens do rule," that "according to his majesty God still directs the affairs of men."

If we do not grossly mistake the condition of the public mind of Christendom, a conflict between these opposing and irreconcilable principles—more distinct in its form, more vehement in its spirit, and more complete in its results, is not far distant. A spirit of unholy rebellion against the authority of God is more widely spread, and, in many European countries particularly, more boldly exhibited now

than ever before. Pagans acknowledge some divinity—Mahomedans profess to honour God—Papists do the same,—it has been left to our age to give birth to the doctrine of a social and national independence of the Divine control. The spirit to which we allude is most plainly seen in the doctrines of the Socialist school of politicians and statesmen on the continent of Europe. Their system avowedly discards the idea of Divine supremacy. Their whole study is to exalt human nature: to banish religion. Nor can we shut our eyes upon the fact that these doctrines have taken deep hold, not in France only, but in Germany, extending themselves, and counting their disciples by thousands in every country in Europe. They have made their power felt already in the great revolutions of 1848—a prelude of a still more dreadful drama, in which the Socialist hordes will be the chief actors.

Nor is this all. There are thousands in all these lands—not Socialists, not even avowed infidels, not conscious, it may be, to themselves, of any positive enmity against God, who do yet, so far as regards social and national interests, treat the Most High with utter neglect and indifference: who do, practically, reject his dominion, recognising no law but that of present expediency, or the popular will. And still more, there are not a few who profess to be the servants of God, and the disciples of Christ, who seem to adopt in all that relates to public interests, no higher law than some human constitution—who treat as fanatical, and even worse, any attempt to remind men that there is a “Governor among the nations,” who will not “give his glory to another,”—by whose law, as He has himself revealed it in the Scriptures, every human enactment must be tested, for it is law paramount and supreme.

This is one side of the array; and, so far as regards the Scriptures and their authority, we might add to the list the entire mass of papists, for it is with them a principle of faith to disparage the written Word of God, and exalt, under the name of the church, an independent human dominion. The array is, indeed, dark and portentous, but it will find antagonists; and, without attempting to marshal them, we merely affirm our conviction that a better spirit has begun to manifest its presence and its power: that many minds, gifted and godly, have begun to see and feel the necessity of bearing witness on behalf of God and of his Bible, against the growing social ungodliness of the times. Some of these go further, and, like the author of the work before us, are prepared to vindicate the principle that it is in the study of the will of God revealed in the Scriptures, and in conformity to it, and in these alone, that national safety and happiness can be secured: that the examination of the Scriptures, not merely as to its general scope and more indefinite moral precepts, but with a special eye to the Mosaic institutions, is an imperative duty, obligatory upon the statesman and the judge, as well as upon the people.

This brings us to Dr. Mathews’ book—for this is his design—in his own words, “to illustrate the connexion between the Holy Scriptures and the Science of Civil Government,”—a noble design, which, properly executed, could not fail to shed lights clear and wide-spreading, upon every circumstance and principle which go to constitute a firm, free, and righteous government and administration, approved of God, and good for man. Such lights, we believe, the Bible contains: all that is wanting is, that they be sought for and embraced. Full as the Scrip-

tures are of instruction in reference to the duties of the domestic relation and of social life, they abound *still more* in teachings, both preceptive and exemplary, in regard to the administration of national affairs—and this not merely in what relates to investiture with office, its tenure, and the securing of personal rights and the restraint of wrong, but also in what relates to the higher interests of morals and religion. The researches of Dr. M. are, chiefly, limited to the former. Still, they are valuable. He thus enters upon his investigations :

“ While there is a general concurrence among moral and political writers in the doctrine that civil government is founded on the will of God, they are by no means so fully agreed respecting the extent to which he has revealed his will on the subject. And the object which we now propose to ourselves is to inquire, how far the Scriptures go, in revealing the essential principles which enter into a just and wise construction of the civil authority which man may rightfully exercise over man. We turn ‘to the law and to the testimony,’ and ask, Is government, simply as government, all that we find there sanctioned as the ordinance of God; and have its different forms been left to be elaborated by the sagacity of politicians and statesmen, all of them sharing alike in the Divine approbation?”

To answer his own inquiry, Dr. M., after adverting to the occasion of the Divine interposition, reverts to the establishment of the Israelitish government in the wilderness:

“ The Bible shows that the form of government first prevailing in the world was the patriarchal. And while the earth was peopled rather by families than by nations, dominion in the hands of one man might not have been productive of any oppressive wrongs. But when communities had become widened into large kingdoms, ties of kindred were lost in ambition for power; and tyranny, with its usurping exactions, was soon felt as the scourge of humanity. Then, as the Scriptures teach, the Most High made known a remedy for this sore evil. He revealed his will respecting the origin and tenure of authority in a state, showing how the relations between rulers and ruled should be formed and regulated. When he ‘brought the Hebrews out of the land of Egypt, out of the house of bondage,’ his first care was to give them laws and ordinances by which he made known his redeeming grace for lost man. But he did not forget their temporal welfare as a nation, while he guided their faith as his church. *He formed them into a commonwealth under civil enactments, which embrace all the essential features of national freedom, or of a well-ordered republic.*”

Here our author finds the origin of the principle of popular election; and in a passage immediately succeeding, not only discards the notion of the pagan origin of civil freedom, but, indirectly, teaches the Christian people of this country and others, a lesson in regard to the system on which a liberal education is pursued—by the use, entirely, of pagan classics:

“ This religious aspect of the subject enhances its claim upon our careful consideration. And is it not fitting and reasonable that civil liberty should be more fully rescued from the profanity with which it has been too often treated? Notwithstanding what we view as an improved state of opinion in some quarters, there is still much public impiety with regard to this inestimable blessing; impiety which pollutes our seats of learning, and profanes our high places of authority. Our educated youth are still taught to believe, and the people are still told by many of our public men, that liberty was cradled in the states of Greece; and that the Solons and Lycurguses of former

days were the great fathers of freedom to our world. We believe in a different doctrine. We believe that we must look further back than either Athens or Sparta for the origin of a blessing most deeply interwoven with the welfare of man; and that it was not the wisdom of Greece in the halls of the Acropolis, but the wisdom of God speaking from heaven through his servant Moses, which first taught how the rights of a people should be asserted and sustained.*

Dr. M. enters, with considerable detail, into the history of the establishment of the elective principle by the advice of Jethro, and the command of God, and shows, conclusively, that the design of the arrangement was to secure the choice of rulers by the people. He says:

“The subject may be said to come before us, but bearing a merely incipient shape, in the advice of Jethro to Moses, when ‘Israel was encamped at the mount of God.’ Exodus xviii. 13—24.

“It is to be observed that no reference is here made to a choice of rulers by the people, either in the advice given by Jethro, or in the action founded upon it. Probably he did not contemplate such a thing. It would seem that this counsel came from a higher source. Jethro was both a wise man and a worshipper of the true God; and feeling that the introduction of such a magistracy as he recommended was a measure of vast importance to the nation, he referred Moses to God for a special intimation of the Divine will, when he should proceed to act in the matter. ‘If,’ says he, ‘thou shalt do this thing, and God shall command thee so,’ or so authorize and commission thee, as the Hebrew word more properly means, thus intimating that the thing was not to be done unless God would command or authorize the proceeding.”

He then examines the law, as actually ordained, taking it as we find it in Deut. i. 9—18:

“In the first place, the candidates for office were not to be selected from any one privileged class. They were taken ‘out of all the people.’ They must be well known for their intellectual and moral worth, and their fitness for the stations to which they were chosen. They were to be, as it is here expressed, ‘able men, such as fear God, hating covetousness;’ ‘wise men and understanding, and known among the tribes;’ and these qualifications being not only all-important but all-sufficient, none others were required.

“In the second place, the voice of the people to be ruled was the first step in the appointment of the ruler. It was to ‘all Israel,’ that the direction was given, ‘Take you,’ or choose for yourselves, ‘wise men,’ &c., and it was the people over whom the magistrates were to act, who answered Moses, saying, ‘The thing which thou hast spoken is good for us to do.’

* In a subsequent part of the volume the following passage occurs: “Did my limits permit, I would respectfully suggest the inquiry to professors and lecturers in our higher seminaries of learning, whether the Bible receives due attention as a book abounding with classical beauties, when they are instructing their students in belles lettres studies. A heathen critic has referred to the words, ‘Let there be light, and there was light,’ as the most perfect specimen of the sublime which he could quote from any writing extant in his day. It were to be wished that a greater number of our instructors in criticism would follow his example, and draw out more fully into view the striking illustrations of grandeur and sublimity, grace and beauty, dignity and simplicity, whether in history or poetry, which are to be found in the Holy Scriptures. Had Blair and Kaimes, and others quoted, we will not say less frequently from Demosthenes and Homer, from Cicero and Virgil, from Addison and Shakspeare, but more frequently from Moses, David, Isaiah, and Paul, their illustrations might have been more perfect and convincing; and while the mind of the pupil was taught to admire the casket, his heart might have been led to realize the value of the diamond it contains.”

“In the third place, after the rulers were thus chosen, they were inducted into office by an appropriate existing authority. Moses, who had his commission direct from heaven, ‘made them rulers,’ as it is here termed; in other words, invested them with the authority to which the people had previously chosen them, and gave them a charge which might well be adopted as a manual by every one who is called to the exercise of civil magistracy.”

In addition to this, which is, of itself, ample, Dr. M. adduces other instances in the history of Israel, illustrating the same grand principle:

“The same rule indeed seems to have been applied not only to officers chosen for the regular discharge of duties in the commonwealth, but also to others selected for special occasions. When twelve men were to be selected to ‘search out the land,’ and to point out the way in which the tribes should go up to possess it, the voice of ‘all Israel’ was first heard. Deut. i. 1—22. When, seven tribes remaining without their inheritance, three men from each tribe were to be deputed to ‘go through the land and describe it, and divide it into seven parts;’ they were not sent on their mission till first chosen by the people. Josh. xviii. 3, 4. ‘When Jephthah was called to take command in the war against the children of Ammon, and to be judge over Israel, he assumed no authority till ‘the people made him head and captain over them.’ Judges xi. 11. And even when the nation, in their folly and disobedience to God, insisted on having a king over them; the crown, during the first and better ages of the monarchy, seems not to have been worn till the man was made king by the voice of the people, or of their representatives, acting in their names. From these and other examples which might be given, it would seem as if every proper occasion had been embraced to give a full and repeated sanction to the great principle, that authority, whether ordinary or extraordinary, should emanate from those on whose behalf it was to be employed.”

This is satisfactory; but we would have been much better pleased, had the learned author insisted more fully than he has done upon the duty, as laid down in the law itself, of so exercising the elective franchise—we should say, so defining by law the exercise of this right, as to exclude all office-bearers who are destitute of the qualifications so expressly mentioned. This franchise is a great privilege; but, unless it be so exercised as to place power in the hands of good men—fearers of God—it will be productive of little good, and much evil. A bad man in office will become worse; and by his example, as we see every day to our sorrow in the United States, shed around him wide-spreading influences most baneful to public measures, and so to social quiet and the national prosperity. God will always frown upon such an abuse of the elective franchise.

The Israelitish judiciary was a complete model of this branch of government:

“Their courts of justice were of various grades; some known as High Courts of Appeal; and others so simple and multiplied as to carry the administration of justice to every man’s door, and effectually to secure the parties against that ruinous evil, ‘the law’s delay.’ ‘Judges and officers shalt thou make thee in all thy gates,’ was the command; and to what a minute subdivision this creation of tribunals was carried out, you see in another ordinance already quoted, directing that there should be ‘rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens, who should judge the people at all seasons.’ With a judiciary constructed and ramified after this manner, justice could be administered promptly and freely; and on the other hand, a remedy was provided against the evils of hasty decisions, which could

not fail in the end to discover and maintain the right of the case. The different courts to which lay the power of appeal, were so formed as to preclude undue bias, arising from pre-judgment; and as a last or ultimate resort, was the venerable Council of Seventy, who held their sittings in the sanctuary, and combined the choice wisdom of the nation, selected with special reference to their high trust."

In this connexion, we think, our author might have shown, by an induction from the laws and practice of the Jews, how far superior their arrangements for vindicating the rights of property and of person, were to the complicated net-work of forms, &c., which so embarrass the judicial proceedings of modern civilized nations. *They* had the benefit of directness, simplicity, and quickness; *we* are encumbered, perplexed, disappointed, by a cumbrous, and, except to the initiated, almost unintelligible machinery of writs, &c., which often defeats justice, and renders even its attainment often scarcely desirable. On this subject Dr. M. contents himself with the following summary:

"Let me simply add, that according to such profound jurists and scholars as Sir Matthew Hale, Hooker, Blackstone, Sir William Jones, Goguet, Grotius, Michaelis, and our own Ames, Marshall, Story, and Kent; there is not a civilized nation, of either ancient or modern times, which has not borrowed from the laws of Moses whatever is most essential to the administration of justice between man and man, or between nation and nation. The rules of evidence in conducting trials; the principles upon which verdicts should be rendered, both in criminal and civil cases; together with the great institution of Trial by Jury, are all found in greater or less development in the statutes and ordinances given from God to the Hebrews; and just in proportion as they are well understood and faithfully carried out, are a community safe in their rights, whether of person or of property."

In this connexion, the peculiar organization of the Jewish commonwealth is briefly noticed. The twelve tribes were "*so confederated as to form one nation*," and all their arrangements were secured by a "*written constitution*," embodying all the great elements of freedom.

But, what was the condition of Israel under their divinely appointed government? Did it correspond to the just expectations that we may naturally form respecting so favoured a people? It did, so long as they observed the laws and served God. Omitting, for want of space, other aspects of this inquiry, what, we would ask, was the operation of these institutions upon the *mind* of the people? Let Dr. M. reply. The quotation is long, but it will not be found wearisome:

"Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, 'Have ye not read in the Scriptures,' thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, 'This title then read many of the Jews.' But we have proof that may be viewed as still more conclusive. We may quote to you the law which implicitly enjoins it on parents, as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. 'The words which I command thee this day,' he ordains, 'shall be in thy heart, and thou shalt teach them diligently to thy children.' But how was this diligent instruction

to be given? The command proceeds to say, 'Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.' But was this oral instruction all that they were bound to give? Was there no other mode of teaching enjoined? See what is added: 'And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and on thy gates.' It scarcely needs to be observed that if parents were to instruct their children in God's law, by thus writing it for them, it follows that both parents and children must have been able to read it when written, for otherwise the writing would have been comparatively useless. And when you consider that in those days the art of printing had not been discovered, and that great time and labour were required in order to write the contents of the inspired volume on the posts of their doors and on their gates, you may learn the importance which the Most High attributed to the ability to read, as a means of preparing people for the intelligent and conscientious discharge of their respective duties. Accordingly we find it to be the uniform testimony of Jewish writers that the school was to be found in every district throughout the nation, and under the care of teachers who were honoured alike for their character and their station.

"Nor was this all. As the divine command plainly implies, and as intelligent Jewish commentators interpret its meaning, it was not left to parents to decide whether their children should or should not be suitably educated. This duty was viewed as enjoined upon them by the authority of law; and up to this point we believe that wise legislation should come in every commonwealth.

"There were higher institutions introduced and established among the Hebrews, under the title of 'Schools of the Prophets,' by which are meant seminaries where were taught, not only theology, but also other branches of knowledge which were reckoned among the pursuits of learning in that day. These 'Schools' were under the care of men who stood high for their own intellectual attainments and their ability to impart knowledge to their pupils. Even Samuel, notwithstanding the abundance of his public cares, seems at times to have sought the retirement which they afforded, to refresh his mind with a review of what he had studied in earlier life, and to take a part in teaching the young scholars of the nation, who were in the aftertimes to be its leading men in both church and state. The result of such a regard for learning was what may well be called the golden age of the Hebrews, in which the nation rose to a high point of intellectual distinction. Solomon and his court were in their day the great centre of attraction for those of all nations who loved and honoured knowledge.

"There was indeed one cardinal feature in the Hebrew polity which was pre-eminently favourable, at all times, to the cultivation of knowledge. By divine appointment the whole tribe of Levi were set apart for the service of religion and letters; and while many were employed before the altar, and in the temple, others were devoted to study; many of whom, especially in the reign of Solomon, reached a high name both for their attainments in the science of their age and the fidelity with which they made their learning available for the benefit of the people. Thus was produced that happy conjunction in the history of knowledge, when learning bestowed honour on the learned, and the learned brought honour to learning; when the highest attainments were deemed of value, not according as they gave distinction to him who had reached them, but according as they tended to improve and to bless the whole family of man. Among the Hebrews there was no monopoly of knowledge by a favoured few. Intelligence was general in the degree and of the kind adapted to the various duties and pursuits of those among whom it was spread. The tongue and the pen of even learned royalty were indus-

triously employed in giving to knowledge that condensed and practical form which might bring it within the reach, and make it available for the advantage of all, of the shepherd and vine-dresser, as well as 'the Sons of the Prophets.'

We have quoted more largely than would have been warrantable, were it not for the existence of so general—almost universal—a misapprehension on this subject. Men conceive of the Jews as an ignorant people, whereas they were a learned one. Solomon would not have written upon trees, from the cedar to the hyssop, nor would he have composed his songs, had there been no readers.

We are glad to find Dr. M. combating the groundless and exceedingly hurtful notion that the Jewish Government was a Theocracy—a notion adopted to get rid of the claims of the Bible to be the rule of civil government, as if it were something antiquated. He says:

"We see the error of supposing the Government to have been a pure Theocracy. It was a Theocracy only in a limited sense. Every reader of their history must know that the Hebrews had, like other nations, their civil rulers, men who exercised authority over other men, and who were acknowledged throughout the land as its rightful magistrates. While, then, we admit that the Most High, on fitting occasions, claimed to be the lawgiver, judge, and ruler of Israel, in a sense peculiar to himself; we hold it to have been a part of his divine legislation to frame the enactments which show how civil authority of man over man should be created, and how it should be administered so as best to promote the welfare of a people."

This volume will do good. Still, we are compelled to find some fault. And—1. There is, by no means, a sufficiently clear announcement of the grand and pregnant principle, that nations should *expressly* acknowledge God, and His Christ. This is implied frequently in the work before us. But it is a doctrine of too great moment, and the duty of nations on this subject is too imperative, to allow of the least appearance of blinking it. This, indeed, was, after all, the grand feature of the Israelitish commonwealth, *as such*; and nothing is more certain than the truth that every nation is bound, under the highest sanctions, to do as Israel did—to avouch itself as subject to Jehovah. 2. There is nothing said of the public recognition and support of religion in Israel. This is a capital omission, and we are not uncharitable in saying that this is left in the background, because it does not suit the times to bring it forward. Israel was a "holy people." Religion was among them a matter of public concern. So it should be in every nation. So it *must* be, or the nation will perish. It is useless to talk of intelligence and virtue as safeguards of liberty, and then hope for safety while ignoring, as the United States do, the very being of a church, and treating synagogues of Satan as equally deserving of all sorts of protection and favour. 3. Dr. M. has indulged in far too much laudation of the United States. It will do for school-boy and junior exhibitions, but it is out of place—this extravagant praise of the country and its institutions—in a grave treatise like this.

In fine, this work is rather a pioneer than a finished treatise. Much still remains to be done before the sum of the teachings of the Bible on the subject of government is drawn out and systematized. The Jewish code must be thoroughly examined—its seventh year and fiftieth year releases—which Dr. M. touches upon, and connects with late movements in regard to homestead exemption—its penalties—its pro-

vision for the poor—the laws for the support of religion—its money code, &c., have all to be well weighed and cast into the mould of modern habits. But, besides this, Bible history, prophecy, and proverb, will all require a similar investigation. When this is done, and it will be ere long, then will be seen the completeness, the justice, the harmony, the beneficence of Bible law, and that even in things social and political; but the way of safety and happiness is to be found only by those who make it “the man of their counsel.”

We conclude with a passage which we can approve. It contains the germ of most important principles—capable of far wider application than merely to the business of education:

“We have not forgotten the trite objection, that the Bible is a sectarian book, which, as a matter of conscience, some men cannot allow their children to read. This is the mere cant of infidelity. The Bible a sectarian book! As well might it be said that the Most High is a sectarian God. The Bible is an emanation from himself. It has neither spirit nor attribute which he does not acknowledge as belonging to himself. And to talk of those who cannot allow their children to read the Bible without a violation of conscience, is the same thing as to say it violates the conscience of a parent to have his child made acquainted with the God that made him. The very worst of crimes have often sought shelter under the perverted name of conscience. It has been pleaded for burning martyrs at the stake, and for setting at naught every thing sacred in faith, justice, and mercy. If nothing is ever to be required or enjoined by public authority, against which any man may see fit to plead his conscience, the world may as well stand still at once. Human society cannot advance a single step. It must fall back till every obligation of civilized life is broken. It is against the conscience of some men that one should possess any property beyond the supply of his bodily wants, while another is either hungry or unclothed. It is against the conscience of others that the marriage covenant should still be held sacred, and that the domestic relations should still be maintained and enforced. A blind conscience, which has the opportunity of becoming enlightened and informed, and yet remains in darkness, is equally as guilty and inexcusable as a hard heart which has the means of being softened and purified, and yet retains its obduracy. Such is the conscience that would prevent a child from learning the will of its Maker, as revealed in the Bible. We can make no terms with it.”

[For the Covenanter.]

NATIONAL SINS NO. III.—CERTAINTY OF THEIR PUNISHMENT.

It is a fact, that many individual sinners escape in this life the due punishment for their crimes; and as nations can have no existence in the future life, some might suppose that, although guilty, civil communities would escape the infliction of judgment because of their sins. But the fact, that nations, as such, cannot appear before the bar of God at the consummation of all things, nor suffer torment in eternity, is an evidence that they must be visited for their sins in this life, provided God marks against them their iniquities. That he will thus do, I proceed to show.

1. It is manifest from the *purity of God*. Hab. i. 13: “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” That God is immaculately holy every well-balanced mind will readily admit.

Indeed, in no point did the Greeks and Romans more confessedly or egregiously err, in regard to religion, than in conceiving that the Deity was actuated by the very worst passions that ever agitated the human breast, corrupted the heart, or debased society. The infinite purity or holiness of Jehovah is displayed in two ways. It is shown in his love of truth and goodness, or moral beauty and excellence; in the complacent delight which he has in the holiness of the angels, and redeemed in heaven, and in the loveliness which he has wrought in the hearts of his people on earth, and the holy actions which they, by his grace, perform. This purity is also manifested in the abhorrence and loathing, with which he regards sin, and all sinners as such. He has told us in his word, Ps. v. 4-6: "For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing (lies): the Lord will abhor the bloody and deceitful man." The same truth is most emphatically stated in the text already quoted, "Thou art of purer eyes," &c. It is said that he cannot "behold evil," which means that he does not behold it with any delight, but on the contrary, views it with displeasure and abhorrence. To this there is no exception; none can be so high that God will not be angry with their sins, nor any so low that their crimes are beneath his notice. With God there is no respect of persons. Is it for a moment to be supposed that God will pass by the sins of the king on the throne, and punish the transgressions of the beggar? Are the thief and the robber obnoxious to the penalty of the divine law, and shall the judge upon the bench escape with impunity? Can we imagine that the ruler shall escape the divine wrath, while the impenitent subjects experience the fierceness of his rage? Shall one person suffer for the breach of one command, unless he repent, and shall a community trample without fear upon many of God's laws? Is it conceivable that the private, nay, the secret, sins of men should be abhorrent to God, and that he should not detest the offences of nations committed in the face of day, and before the world? No one can answer these queries in the affirmative, for such sins as we have noticed, when committed by nations, especially dishonour God, and expose to the judgments which he has threatened.

2. *God's hatred of sin* shows that nations cannot escape punishment. God says of idolatry, Jer. xliiv. 4: "Oh! do not this abominable thing that I hate." He hates all sin, although idolatry especially arouses his wrath. This is evident from the manner in which he regards all wicked men. Ps. xxxiv. 16: "The face of the Lord is against them that do evil." Indeed, this is a necessary consequence of the opposition of sin to the nature of God, as immaculately pure, and infinitely just; as he loves good, he cannot but hate evil, and this to such a degree, that the wrath of God abideth on the wicked, John iii. 36. This hatred of sin does not at all intimate any emotion or agitation of spirit in God, like anger in him, but it simply denotes his constant will and determination to punish all sin. There are some who consider it inconsistent with the character of God, as he is gracious, that he should entertain any such sentiments regarding sin and sinners. But how false and absurd this notion is appears from the second precept of the decalogue: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them

that hate me." This hatred of sin in God, and the consequent certainty of its punishment, is not only perfectly consistent with the nature of God, but also necessarily results from his infinite righteousness—his nature, as the "Just and true." His law is despised, his commands disobeyed, his ordinances trampled under foot; hence his justice demanded punishment. Of this we have a most convincing proof in the redemption of God's elect. He had determined to save a portion of our debased and apostate race: that this might be done, and all the attributes not only kept untarnished, but even rendered more glorious, a surety—the Lord Jesus Christ—was provided, and he endured the penalty of the law in the room of those who were chosen in him. When God's "sword awoke against the man that was his fellow," and when the "shepherd" was smitten, there was a most eminent display of God's hatred of sin, and of the truth that he will, with the utmost certainty and exactness, punish all iniquity.

Nor is this hatred of sin and its punishment in the least inconsistent with the love which God has to men. Besides the clear exhibition of this, in the death of the Lord Jesus Christ, one or two examples, taken from human transactions, will fully illustrate the entire compatibility, nay, the absolute inseparableness, of *hatred of sin*, and *love*. A father loves his child: this may be the absorbing passion of his soul, yet he inflicts chastisement upon his erring offspring; and by this he manifests love of a higher order than he does, who, from a mawkish sensibility, does not correct his child. Indeed, in the strong language of Scripture, "He that spareth his rod, hateth his son," while "He that loveth him, chasteneth him betimes." But this is a case in which the benefit of the sufferer is designed, while some cannot conceive that, where the reform of the culprit is not intended, and is even precluded, punishment cannot be compatible with love and compassion. A plain illustration will set this in a clear light. A judge may be most gentle and compassionate, but withal most just, and so pronounce the sentence of death upon the criminal. This act, indeed, flows from the principle of love, the love of justice, a love of the peace of society, and of the welfare of men. God's hatred of sin is not merely exercised towards individuals, but has been, and we may expect shall be, manifested against nations that rebel against the Most High. History is filled with examples and illustrations of this truth. It was written in lines of light upon Egypt, when she was desolated by the ten plagues; the wasted and ruined cities of Edom declare it. Nineveh, Babylon, Tyre and Sidon bear witness to the truth that God hates the sins of nations, and will judge them; and it is recorded in the judgments which he brought upon the ten tribes, and the Jews. Let nations then beware of his wrath, and be assured that his soul shall be avenged on those that persevere in their sins.

3. *God's goodness* shows that he will not suffer sinful nations to go without punishment. "The Lord is good to all, and his tender mercies are over all his works." God is the "Preserver of men." His goodness and preserving care are displayed, not only in sending rain and "fruitful seasons, and keeping men in the enjoyment of life and its blessings, but also in restraining the remainder of man's rage." It is God that preserves society from becoming a perfect *Pandemonium*; it is his restraining power that withholds man from running to such excess of riot as would overwhelm all, both good and bad, in a common

destruction. Were men permitted to go on with impunity in their high-handed sins, this would be the inevitable result. Did not God set up beacons of his justice in the destruction of impious nations, the world would again be in the situation it was when God by the deluge swept man from the face of the earth. The universal spread of impiety, and the effacing of all good, would result from the undisturbed sway of such sins as we have enumerated. When a nation forgets God, and neglects or refuses to acknowledge its submission to the Mediator, and regards not the binding obligation of his law, the flood-gates are set wide open for the ingress of every form and degree of sin. The rights of God are denied him, they are trampled upon, and as an inevitable consequence the rights of men are but little regarded. The barriers which God has erected against the spread of evil being thrown down, impiety naturally and necessarily overspreads the land. This is the only explanation that can be given, it would seem, of the deep and firm root which slavery has taken in our land, and of the increase of murder, suicide, and of many most unnatural crimes. The Spirit of God, by his prophet, has shown, as the inseparable connexion between revolt from, or disregard of God and crime. Isa. lix. 13-15: "In transgressing and lying against the Lord, and departing away from our God." Then follows the effect: "Speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." But how does God regard this state of things? He tells us in the words that follow: "And the Lord saw it, and it displeased him that there was no judgment."

But, what imagination can conceive, or what words can describe, the utter physical, political, social, moral, and religious desolation, that follows in the train of cruel oppression, such as that slavery which prevails in our own land? The soil impoverished, the community steeped in the most degrading pollution, human life recklessly disregarded, religion and its ordinances profaned and prostituted, the greater part of the oppressed and oppressors passing swiftly down the stream of time to the ocean of eternal wo. Such a state of society is described in the Scripture. "Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment (right) in their goings: they have made them crooked paths; whoever goeth therein shall not know peace." Who is there that knows any thing of the state of matters in the slaveholding portion of our country that does not see that we have there a living embodiment of the words of God? If, in their infatuation, slaveholders will hug the monster to their breasts, they can only expect to "fall down under the slain;" we cannot but fear that their land will be saturated with their blood. But God is merciful; however guilty our land may be and doubtless is, in all these respects, yet he is merciful to his church and people. He will not suffer his church to be overborne by the corrupting mass of putridity which a community where such evils prevail would eventually become. He will arise for the deliverance of his church, and bring the wheel of his judgments over national seats of impiety.

4. *The denunciation and execution of God's wrath against sinful*

nations. God threatened to bring sore and even exterminating judgments upon Israel; these were all completely fulfilled; and the Jews as yet remain monuments of his vengeance. It is as true of nations now as it was of the Israelitish nation—"Because thou hast (they have) forgotten the God of thy (their) salvation, the harvest shall be a heap in the day of grief and of desperate sorrow." The prophets are full of denunciations of God's wrath against heathen nations, and these were all inflicted; nations, under the New Testament dispensation, that have the light of divine revelation, cannot hope to escape. Nations that league against the truth, who neglect to advance, or who hinder the prosperity of the church, and do not submit themselves to the Lord Jesus Christ, shall be overthrown. It is of such, as well as of others, that he says—"I will tread them in mine anger, and trample them in my fury." For, in the exercise of his authority, it is said of the Lord Jesus Christ—"Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron." Such are the nations that "shall make war with the Lamb, and the Lamb shall overcome them." These denunciations are made against nations that now exist. In his threatenings against sinful and apostate nations God shows his special regard for his church: his wrath burns hot against those who afflict his heritage. He has also uttered his wo against those nations that will not exert their power, wealth, and influence, in promoting her interests. "The nations and kingdoms that will not serve thee (viz., the church) shall perish; yea, those nations shall be utterly wasted." If God will afflict and destroy the nation that does not seek to advance the prosperity of the church, how much more if a nation should honour her foes—"should lift up her foes' right hand, and make her enemies glad!" These denunciations are but one example of hundreds that are to be found in the Word of God. "God hath purposed, and shall he not bring it to pass? he hath promised, and shall he not perform?" He is the Faithful and True. "Who ever hardened himself against God, and prospered!" Are there any who have might sufficient to contend against the Omnipotent? What nation so strong, or empire so powerful, that the Almighty cannot prevail against them? Nebuchadnezzar, the mighty monarch of Babylon, was forced to acknowledge his power; Alexander's prowess did not avail him; Napoleon was overthrown; these, the instruments of his anger, were destroyed, and the empires which they had reared were blown to the winds. However extensive the empire, however firmly established its authority, whatever may be its sources of power or wealth, whatever may have been its past prosperity, if it be not obedient to God, if it regard not his law, if it oppress the poor, if it do not submit to the Prince of the kings of the earth, it will, sooner or later, sink into ruin. Unless repentance avert its doom, God will make every such nation a monument of his vengeance.

R.

[For the Covenanter.]

LETTERS FROM THE WEST.—NO. III.

August 6, 1850.

In my last I gave you some reasons for the natural increase of the church. In this, I give some account of the accessions from without. There are three quarters whence additions are made to the number of the sons and daughters of Zion:—1. The Protestant churches that are

not Covenanters in Britain. 2. Other denominations in the West. 3. The non-professors, who know themselves to be "without God and without Christ in the world," and are willing so to be accounted.

From the first class we have had, and still have, valuable accessions. In all the Presbyterian sects of Scotland and Ireland, the manner of worship approximates nearer to ours than to those of any other church. The Presbyterian emigrants from Britain, Free Church, Residuaries, Relief, Synod of Ulster, and Seceders, have been habituated to praise God in our literal and most excellent version of the inspired Psalms. If they have any correct spiritual taste, or are desirous of improving in the life of godliness, they are disgusted with the vapid effusions of modern poetasters. Attracted by God's Psalms to our churches, they soon become acquainted with our distinctive testimony in favour of Christ's kingly claims as Lord over all, and against the sinfulness of the infidel, oppressive constitution of the nation, administered commonly by ungodly men. When our people see these strangers worshipping with us in the house of God, they put our Reformation Principles, the Sons of Oil, Prince Messiah, the Written Law, Bible Magistracy, the Character and Claims of Messiah, the Covenanter, Reformed Presbyterian, or some such Covenanter book or tract, into their hands.

If the emigrant is a mere formalist, he soon forsakes our assemblies, and connects himself with whatever Presbyterian body happens to be most convenient for him. He goes to those who will allow him to live as he lists. But not a few, especially from Ireland, are of a far different character. People who love the truth, and desire to walk in its light, that God in Christ may be glorified, and their souls saved, stay with us. Godly British Presbyterians are taught to regard with disgust the reading of essays in the pulpit, instead of the preaching of the Lord's Word. They regard the reading mode as part and parcel of the corrupt Episcopal form. In their mind it is connected with the ministration of curates, whose lives do not adorn the doctrine of God our Saviour. I ought, however, to state that the reading of sermons, by Presbyterian ministers, is by no means so common in the West as in the East. The professors in their divinity schools disapprove of it, in their very gentle way rebuking sin. This bad practice does not, to say the least, gain ground. It has never been practised in the Associate Church or Associate Reformed.

The attention to fast days, before the dispensation of the sacrament of the supper, although nominally not neglected, is hardly a form. It is not, so far as I can learn, regarded as a religious day—nor is there, commonly, any abstinence from food. I am sorry to say that in respect to the latter, Covenanters are less attentive to their duty than they were fifty years ago.

Were it not that the Associate Church and Associate Reformed use David's Psalms only, we should have much larger accessions from British Presbyterians. The ministers of the latter church are, at least, quite as faithful as our own ministers in their testimony for the Bible Psalms. They have made, and are still making, great inroads on the Presbyterian church: God countenances testimony bearing. J. R. W.

THE SLAVEHOLDER A LEGALIZED DESPOT.

Many have attempted to portray the wrongs of the slave: a writer in the New York Evangelist—Rev. S. Y. Spear—presents the following fearful outline of the *legal* rights of the slaveholder. Read this, and then ask, what heart has that man—what regard for human freedom—what appreciation of religious liberty, who can tolerate, who can look without abhorrence upon such a system?

“The slave, in the hands of his owner, is an article of property, as much so as his horse; and society has stipulated that he shall be so taken and reputed—that she will not only not interpose any power adverse to this claim, but will sustain it. This condition of the slave is permanent, extends through his natural life, and is entailed upon his descendants; and to this society gives her legal sanction. The slave can own no property, institute no suit at law, take no property by descent or purchase, call nothing his own, however much he may labour; and this, too, is the work of society. The slave is in a state of absolute subjection to the will of his master, having no appeal therefrom. The master may whip him, brand him, beat him, inflict almost any punishment on him short of death, at his own discretion; imprison him, work him, perpetrate outrages upon his person, which, if committed against a white man, would be highly penal; and the slave has no right of resistance, except at the peril of his life, the least act of this kind making it lawful to kill him; neither has he any earthly tribunal from which he can seek redress; and yet society, knowing the disposition of man to abuse power, and not ignorant of the enormous extent of that abuse, lends the sanction of her laws to this sad condition of the slave, her object apparently being not to restrain the authority of the master, but to place the slave in the most abject bondage. Judge Ruffin, of North Carolina, remarks that ‘the power of the master must be absolute, to render the submission of the slave perfect.’ Again he says—‘Such obedience (that of the slave) is the consequence only of uncontrolled authority over the BODY. There is nothing else which can operate to produce the effect.’ We see not what is wanting to make the master’s authority the most absolute despotism that can be established over human beings. Dr. Bacon observes: ‘The master upon his plantation is a petty monarch, with the powers of an African or Oriental despot; the negroes upon his soil are his subjects.’ Bacon on Slavery, p. 169. Society has agreed that it shall be so. She refuses to receive the testimony of a slave against his master, or any white person; he can tell nobody his wrongs—has no legal mouth or conscience to be sworn; whatever be his treatment, he cannot appeal to society through her laws for any relief; no court of justice is open to his complaint. For the purpose of legal protection against insult and injury, he is scarcely recognised as a *man*, nearly all the essential duties of government in behalf of persons being withdrawn from him. The master may *sell* his slave when, and where, and to whom he chooses—thus having the power at pleasure to break up the bands of natural affection, separating parents and children for ever, husbands and wives; and this becomes the fact in thousands upon thousands of instances; and yet society, in the slave states, through her laws, looks on with indifference—yea, more, gives her sanction to the act—makes it legal—yea, more, often does this very work through her legal agents.

The master may interpose his authority and power between the parent and child, and thus make war upon the constitution of God, by which the one is the natural and divinely appointed guardian and governor of the other; and yet society in this Christian country interposes no legal obstacle to the act—gives no protection to the domestic relations of slaves—does not legally recognise them as existing in any such relations, or as human beings sustaining their responsibilities. The master has at his discretion the chastity of every female slave he owns, and may make her the victim of lust at his pleasure, with no legal power of resistance on her part, or redress through the agency of law; and yet society permits it so to be. True, we know of no specific statute in express words making this grant; yet remember the absolute submission of the slave to the will of the master, his unlimited control over the body of a slave, the refusal of law to entertain the complaints of a slave, or receive his testimony where a white man is a party, together with the denial of his right to resist a white man; and no more need be added to make a complete case of power. The master can keep his slaves in the most abject ignorance, prevent their learning to read, forbid their assembling to worship God, exclude them from all the means of grace, assail their inalienable rights of conscience; and yet society in this land of Bibles, this land called Christian, guaranties to him the possession of this power.”

And yet there are churches, made up of northern men—men who boast of their faithful ancestors, who perilled all for religious liberty—men who would die themselves, or at least say they would—rather than submit to slavery, or to the loss of religious liberties—there are such churches that cannot even bear witness against iniquities so indescribable as those that make up the slave system of these United States—churches, that would rather apologize and flatter—that receive, tenderly and respectfully, the slaveholder, and, at the same time, denounce the abolitionist! The Lord is, indeed, long-suffering; but the “day of vengeance” cometh, it is “in his heart.” Ed. Cov.

[For the Covenanter.]

MR. EDITOR,—The catechetical mode of instruction has many advantages. As the mode of administering the affairs of the house of God is gradually undergoing a change, it becomes necessary to keep our children informed of our progress.

ECCLESIASTICAL CATECHISM.

Quest. Who is King and Head in the church? Ans. The Lord Jesus Christ.

Q. What form of government has he instituted? A. Presbyterian.

Q. Has Presbyterianism any distinguishing characteristics. A. Yes. It has six.

Q. Name them. A. 1st. *Messiah's exclusive Headship over the church.* -Col. i. 18; Ps. xlv. 11. 2d. *Purity among the rulers of the church.* Matt. xxiii. 8. 3d. *The principle of representation.* The rulers being chosen by the people, represent in presbytery those of whom they are overseers. 4th. *Subordination of church courts,* affording an opportunity for review and control. 5th. *Ordination to the ministerial office by the laying on of the hands of the Presby-*

tery. 1 Tim. iv. 14. 6th. *Orderly and effective co-operation.* The strength of the church can be brought to bear on any point of truth or duty.

Q. What permanent officers has the King appointed? A. Ministers or pastors, Jer. iii. 15; Eph. iv. 11. Elders, 1 Tim. v. 17. Deacons, 1 Tim. iii. 8.

Q. What belongs to the office of the minister? A. To preach the word, administer sacraments, rule the flock, and take care of the poor.

Q. What to the elder? A. He assists in the government of the church, the care of the poor, the reception and expulsion of members.

Q. What to the deacon? A. The deacons are helps. They are associated with the teaching and ruling elders in distributing to the necessities of the poor, and managing other temporalities in the church.

Q. Why do you not mention trustees among the ordinary and permanent officers of the church? A. Because they have no authority from Christ, and there is no trace of them in the footsteps of the flock.

Q. How, then, did they get into the church? A. They came in with the "march of mind," and the "new light" of the nineteenth century.

Q. Has the church at any time sanctioned the office of trustee? A. No; she dare not. She can no more create an officer than she can fabricate a doctrine. Christ is King.

Q. Whence do trustees derive their authority? A. From the civil government.

Q. What are the distinguishing characteristics of trusteeism? A. Taking its creed from the state, it varies a little according to the legislative enactments of the several states, and renders this question somewhat difficult to answer.

Q. Can you give me its character in any one state? A. Yes, in the State of New York.

Q. Does trusteeism in the State of New York differ much from the government which our Lord Jesus has appointed? A. Yes, in several important articles.

Q. What is the first? A. Deriving all authority from the state, and not from Jesus Christ, who is King. "*And be it enacted, That the trustees . . . are hereby authorized and empowered,*" &c., &c. Trustee Charter, Sec. 4th.

Q. What is the second? A. No religious test is required as a qualification to the office. The trustee may, or may not, be a professor of Christianity.

Q. What is the third? A. It prohibits membership in the congregation to any man till he is twenty-one years of age. Sec. 3d: "*It shall be lawful for male persons of full age,*" &c., &c.

Q. What is the fourth? A. It absolutely refuses to females the right of membership and of representation. It recognises male persons of full age only as members. "*Sec. 3d.*" "In Christ Jesus there is neither male nor female." Gal. iii. 28.

Q. What is the fifth? A. It makes membership in the congregation to depend upon a property qualification. Sec. 7: "*No person belonging to any church, congregation or society, shall be entitled to vote at any election succeeding the first, till he shall have contributed to the support of said church.*" Christ says, "The poor ye

have always with you." A property qualification is at variance with a free gospel.

Q. What is the sixth? A. It makes a year's residence necessary to membership. Sec. 7th, "*No person shall be entitled to vote at any election succeeding the first, until he shall have been a stated attendant on divine worship in said church, congregation or society, at least one year before such election.*" The King says, "Ye shall have one manner of law, as well for the stranger, as for one of your own country." Lev. xxiv. 22.

Q. What is the seventh? A. It grants to non-professors the right to vote in the congregation, provided they be male persons of full age; and pew-holders. Sec. 3d, 7th.

Q. Why do you condemn this article? A. Because neither the Holy Ghost nor church privileges can be bought with money.

Q. Is there any other reason? A. Yes, the church is the house of Christ, and none who refuse to acknowledge his authority should have a voice in managing its affairs.

Q. Have you another reason for condemning this article? A. Yes. Because it gives to non-professors a privilege which it refuses to pious young men under twenty-one, and to many godly mothers, who contribute an equal, or a greater amount of support.

Q. What is the eighth article in which they differ? A. In making the clerk of the board of trustees, and not the session, the judge of the qualifications of votes at elections. Sec. 7th: "*And the said clerk to the said trustees, shall keep a register of the names of all such persons as shall desire to become stated hearers in the said church, congregation or society, and shall therein note the time when such request was made, and the said clerk shall attend all such subsequent elections in order to test the qualifications of such electors, in case the same should be questioned.*"

Q. What is the ninth article of difference? A. Trustees render their report under oath to a civil magistrate, and are in no ways accountable for their conduct to the courts of the Lord's house.

Q. If a trustee become immoral, or be suspended from church privileges, can he still continue in office? A. Yes. Religious qualifications are not applied as a test of fitness for the office. Suspension by a church court does not, in the least, interfere with its continuance.

Q. Is the whole property of the congregation in the hands of trustees? A. Yes, they are empowered to take into their possession all the temporalities of the church, whether the same consist of real or personal estate. Sec. 4th.

Q. Do the trustees make laws for managing the temporal affairs of the church? A. Yes. Sec. 4th: "*The trustees shall also have power to make rules and orders for managing the temporal affairs of the church, and to dispose of all moneys belonging thereto.*"

Q. Have they authority to fix the price of the pews? A. Yes. Sec. 4th: "*The trustees shall have power to make rules to regulate and order the renting of pews in their churches and meeting-houses, and the perquisites for the breaking of the ground in the cemetery or churchyards, and all other matters relating to temporal concerns and revenues of the church.*"

[For the Covenanter.]

FAITH WANTING.

DEAR SIR,—What is the difficulty, or ground of the difficulty, in all the churches, and in our own church? I verily believe that this question is easily answered. It is the want of faith, or the weakness of faith, that is the ground of all the difficulty—that caused all the divisions, whereby the church has been cut up into shreds, and mars all attempts to heal the breaches that are wide like the sea. There is balm in Gilead, and a physician there to apply or to prescribe, but faith is lacking. Upon examination of facts, it will be found that all the divisions, distractions, and difficulties in the church, proceed from the want and weakness of faith. We need not go back to primitive times, when the grand line of discrimination was, that some believed, and some not; the former consorted with, and the other fought against, and endeavoured to suppress the testimony of the Apostles. In more modern times it is plain what the cause of the division among the Reformers was. It will be admitted by every one that the want of faith prompted the Jameses and the Charleses to persecute it, i. e., to exact compliances of the church which she could not consistently yield, to erect star chambers and high commission courts, to enact laws and pronounce sentences most iniquitous and cruel. Faith resisted these, and unbelief yielded. It was unbelief that marshalled the dragoons that pursued and persecuted the faithful. It was faith that enabled the minister and his family to leave the comfortable manse and meeting-house, and seek shelter among the moors and morasses, among the heath fowl and the plovers, to leave the comforts of a warm home, and his library and writing-desk, for the cold den and comfortless cave. No, I speak too fast; these heroes had the Spirit of the living God to warm and comfort them in all their otherwise uncomfortable circumstances. Again, it was unbelieving and diabolical policy that dictated the first and second acts of indulgence, whereby the persecuted were invited back to their homes on terms to which fidelity could not assent. What, then, divided the persecuted host? Some believed the Lord could protect them in life and in death, in withstanding the cruel oppression; others were weak in faith, and yielded.

But, some will say they ought to have resisted only by suffering, and not by fighting. It is true those who take the sword without the call of the great Captain, are apt to perish by it; but this says nothing against defending our families against murderers, and our country against marauding invaders, or ourselves and friends against persecutors. If it was not dutiful for them to draw the sword in their own defence, what were they to do? They could not think that God was going to leave their beloved land to fall back into the darkness of paganism, or deeper darkness of popery! No; their faith in the Omnipotent forbade the gloomy thought. Were they to expect a miraculous deliverance while they folded their hands in cowardly indolence? Mackmeehan, in his sermon on the battle-field of Drumclog, says: "They used the means, and realized the blessing. The Lord smiled on their efforts, and crowned them with success. The field on which we stand," said he, "witnessed the triumph of their arms—a triumph which must not be ascribed to their arms alone, but to the God of battles." The means they used were sanctioned by the blessing of

Heaven accompanying them. At Enterkin, too, by that blessing they were enabled to put to flight the army of aliens. The Covenanters were men of faith, and they manifested their faith by their works. They wrought, and the Lord wrought with them. Like the youthful and the devoted Cameron, to whom the noble but unintentional tribute was paid by the man who presented his head and hands to the king's council, "These are the head and the hands of him who lived preaching and praying, and died praying and fighting." They, too, lived in faith and prayer, and died praying and fighting. Did not the nation bear testimony to their correctness, when, at the memorable Revolution, all rose as one man, and drove the bloody, persecuting house of Stuart from the throne and kingdom? There were many concessions made at the Revolution by the moderate court, which we are bound to deplore. It was withal a glorious revolution. And, we ask, would it have been realized but for the combative firmness of the Covenanters in fighting for their rights? Would it have been realized had they suffered the oppressor to riot in their blood? No. To their resistance to the death we owe the glories of the nation. And the American may add, had it not been for the firm and manly faith of the Covenanters, our nation would never have been what it is, nor *been* at all.

But, again: passing by the faith of the Protestors, in opposition to the policy of the Revolutioners, let us contemplate the workings of faith in the successive period of the beginning of last century. The Seceders did well in abandoning the perfidious brethren who would countenance the truckling wretch who would be settled by the soldiery in opposition to the will of the flock of which he was to take the charge; but, alas, at the same time they recognised that government as God's ordinance that ordered the soldiers to perform that diabolical act. What! can God's ordinance of magistracy persecute and rob of its dear rights the church and her ministry? Surely not. Passing over the many subdivisions, all illustrative of the same great principle, see how gloriously faith triumphed recently in bringing off the free church from the corrupt establishment; and yet that same free church, while they pronounce many eulogies on the Covenanters, do, notwithstanding, decline entering into her high posts. Thus they make a new denomination; and all attempts here and in North Britain to effect union have added to the long list of new denominations, all for lack of sufficiently strong faith. Verily, coming to Christ, and staying with Christ, require a self-denial which nothing but strong faith can sustain.

What but the lack of sufficiently strong faith caused so many to leave the Covenanted Church eighteen or twenty years ago? The young men thought they could not be supported in our small denomination, and so many barriers in the way of increase; and, seventeen years ago, a whole host fled in the day of battle, about one-third of the Covenanted army, and many of them men of renown, veterans, who had wielded the arms of argument with great skill and power; but they began to think we cannot hold real estate or transfer it to posterity, we cannot enlarge our congregations, and erect large churches, unless we relax discipline; and this defection must be justified by sophistical letters and a pastoral address, whereby the propensity to associate with the ungodly upon an infidel and perishing constitution might be gratified, and secular men be admitted to church privileges.

To gain proselytes they relax their discipline, change their terms of

communion: instead of the *whole* doctrine of the standards, they will take a part; and yet many of these people do not know of the alteration, for while they have materially changed their principles, they conceal that fact from their old members and say they are the same. They tell them that the wells are the old wells dug fifty years ago, not saying a word about the little subterranean channels whereby the pure wells of olden times have a communication since with the dirty pond of politics. Those who want to believe will believe. The candid public know better. Even among ourselves this principle of weak faith works badly; many of those who stood like men the shock of temptation that carried away some of our standard-bearers,—yes, some who were, and still are, clear-headed and warm-hearted advocates of scriptural government in the state, have timid and unbelieving fears about adopting a scriptural government exclusively in the church. What renders the tardiness of introducing deacons into our congregations surprising is, that both in the old country and here the deacon is recognised as a divinely instituted officer, and the trustee a human invention; and yet a host of spectres haunt the anticipation of the introduction of that class of officers so clearly an appointment of the great Master; and what is still more strange is, that the fear is peculiarly terrible if they act in the name of Christ, or in the capacity of a court constituted in his name. What but unbelief can account for this phenomenon? Are men of good report, and full of the Holy Ghost, chosen by the people, acting in the name of the divine Jesus, more likely to act villainously than if they were only trustees acting under the eye of short-sighted man?

J. M.

GROWING IN GRACE.

“If you are growing more holy, you have more desire to conform to God’s holy law than formerly you had. You fear sin more. You watch your heart more closely. You strive more to “bring every thought into subjection to the obedience of Christ.” You have more solicitude for your impatient brother or sister than you used to have. You control your temper better than formerly. You mortify pride. You curb rising passion. You think more of God. You speak more about him. You commune more with him. You labour more for him. You are more willing to give back to him some of the things he has given you, for the advancement of his cause in the earth. Your love is with less dissimulation. You have a greater abhorrence of that which is evil. You cleave more earnestly to that which is good. You are more kindly affectioned to others. You are less slothful in business, and more fervent in spirit. You have more relish for the strong meat of the gospel. You not only tolerate, but you find delight in contemplating those doctrines which were once almost offensive to you. You love more and more the place of Mary at Jesus’ feet. And yet, it is quite possible it seems to you that you never were so great a sinner as now.”—*Genesee Evan.*

THE ONLY QUESTION.

“It is in no superstition that we say, the only question to be asked on any doubtful course of action is, “Will it please God? Is it for the honour of God?” This is what the Scripture calls “walking with God,” and describes as the essential character of virtue. But the majority of mankind add to those questions, will it benefit myself? The statesman asks, Shall I lose power by it?—the merchant, Shall I lose profit?—the tradesman, Shall I lose custom? And this question is the master-key to the diversities of opinion on points which, to the unbiassed mind, are as clear as the sun.”

Blackwood’s Magazine.

THE PAGAN CLASSICS.

We quote below some paragraphs from the Westminster Review, which will serve to show in what light the study of the pagan classics is regarded by intelligent men abroad. They are taken from the works reviewed: one written by an Englishman, M. E.; another by a Frenchman, M. Bastiat. M. E. says, making rather a larger allowance than we would do:

“There is a vague association in many persons’ minds between the study of classical literature and the formation of a virtuous character, or at least some of the virtues. In the present state of society there is no ground for the supposed connexion. It would, indeed, be easier to prove the connexion with the reverse of virtue. There was a difference in this respect some centuries ago; men might then have found in the old literature many feelings and sentiments better than any of which they were themselves conscious. But the general tone of feeling is in these days very much in advance of what it was then; insomuch so, that a great deal of what we read in the old literature would be supposed to teach vice rather than virtue; or at all events, to blunt the edge of pure or benevolent feeling, if read in a living tongue.”

M. Bastiat is more pointed. Speaking of this course of education, he says:

“What has caused the mischief is the strange idea, conceived and executed by you both, of sending the French youth, whose destiny ought to be work, peace, and intelligence, to be impregnated—to be saturated—with the impulses and opinions of a nation of brigands and slaves.”

And again:

“What are we to say of the morality of Rome? I do not speak here of the duties of father to son, of husband to wife, of patron to client, of master to servant, of man to God—duties which slavery itself alone could not fail to transform into a tissue of abominations; I wish to dwell only upon what may be considered the bright side of the Republic, ‘patriotism.’ What is this patriotism?—The hatred of foreigners. To destroy all civilization; to stifle all progress; to traverse the world with fire and sword; to chain women, children, and old men, to cars of triumph—that was glory, that was virtue. For atrocities such as these were reserved the marble of sculptors and the song of poets. How often have not our young hearts palpitated with admiration, alas! and with emulation at this spectacle.”

If these are the conclusions of such men, in what light should Protestant Christians regard these studies? At all events, it is too late to charge opposition to the pagan classics to the account of fanaticism.

LAYS OF THE WALDENSES. — A SONNET.*

“Avenge, O Lord! thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy Truth so pure of old,
When all our fathers worshipp’d stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks. The moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O’er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned the way,
Early may fly the Babylonian wo!”

* By Milton.

THE BANNER OF THE COVENANT AGAIN.

We find the following paragraph in the September number of the Banner. Referring to some overtures for union among the Seceders, it says:

“May we not hope that the time is not far distant when steps may be taken for a reunion of our own church, in a similar manner unhappily divided? While there are some who still maintain the validity of pretended acts of unhallowed discipline, we have reason to believe that the great mass of both ministers and people repudiate and deeply regret them.”

Now, we ask—What “reason” the Banner has to believe what it asserts? Is it in communication with any one minister who “regrets” the act of 1832? We know of nothing of the kind—and more, with regard to those with whom we associate, and with whose opinions we are acquainted, we enter a positive denial. The conviction of the righteousness of the suspension of Dr. Wylie and others for their practical abandonment of the church’s testimony, is as clear and strong as it ever was. And further, this we are prepared to affirm of the “great mass of both ministers and people.” And, still further, if the Banner can find any beyond the most inconsiderable number among us, who “regret” these acts of *righteous* discipline, it will be strange to us. We again call upon the Banner to retract, or justify by facts. If it wishes what it terms a “re-union”—or what we prefer calling a “restoration to the privileges of the church,” it must get rid of every propensity to make sweeping statements unwarranted by facts.

While we have hold of the Banner, we may as well refresh its memory in regard to the early position of the church in this country. In doing so, we quote from the SATURDAY VISITER, whose Editor, Mrs. Swisshelm, is a member of the New Light body. She is speaking of Covenanters:

“Emigrating from the persecutions of their Scottish homes, they were for many years *in* this country, but not *of* it. They refused allegiance to its government—rejected its constitution because of its real or supposed compromises with slavery; and because it required no specific acknowledgment of a belief in God and Christianity on the part of those elected and sworn into office under its provisions. Of course they could hold no office under it; and for years they even refused to serve on juries, or to give testimony before courts of justice, lest in so doing they should seem to acknowledge the authority of the laws. Many of them even refused to pay taxes. . . . But to serve on juries they were positively forbidden. These laws were faithfully complied with; and many a poor man to whom the jury box would have afforded profitable employment, paid his fine rather than enter it. For thirty years they remained a distinct and peculiar people, as completely isolated from the religious world around them as the Quakers of Massachusetts in Cotton Mather’s day. After awhile the superior judicatory received another light, and about one half its members concluded that the constitution was not so bad as they had supposed—that it was not inconsistent with their Christian testimony to acknowledge its authority, and support and hold office under it. The laity followed suit, about half accepting the new light and half preferring the old. The former argued that inasmuch as the constitution did not forbid the elevation to office, of ‘men fearing God and hating covetousness,’ therefore it was the duty of Christians to aid in elevating such; and if any body can now point out the difference between them and other politicians, he will be entitled to a premium for superhuman penetration.”*

* The Visiter is read, we presume, with interest generally. As to the influence which it exerts, we are not prepared to say much. The above extract is from a

This is honest. The Visiter does not attempt, as the New Light ministers do, to persuade the ignorant and the unwary that these matters, sitting on juries, &c., were not settled. It is candid. We commend this—which is, after all, but common honesty and truth—as an example to the Banner and others, for they much need it where they have occasion to refer to the controversy between us. We also commend the last paragraph to the same attention. It would be a curiosity—the definition of the distinction between New Light politicians, and others.

THE NEW YORK PRESBYTERY.

This Presbytery met in the Third church N. Y., on Tuesday evening, Oct. 8, and was opened with a sermon, by the moderator, C. B. McKee, from Isaiah xxi. 11, 12, "The burden of Dumah. He calleth unto me out of Seir, Watchman, what of the night?" &c. All the ministerial members were present, with one exception; and, ruling elders: David Glenn, Conococheague congregation, W. Bradford, First, Philadelphia, J. C. Ramsay, First, N. Y., Thomas Bell, Second, N. Y., H. Glassford, Third, N. Y., D. T. Cavan, Newburgh, Matthew Park, Coldenham, and D. McAllister, White Lake. Presbytery continued in session until Thursday evening, transacting a large amount of business. We note what is of public interest.

Acceptance of Call. Mr. J. B. Williams accepted the call made upon him by the White Lake congregation, and a meeting of Presbytery is to be held in that place, to attend to his examination, &c., on Wednesday, Nov. 13th, at 10½ A. M., and to proceed to his ordination, if the way be clear, the next day at the same time; J. Chrystie to preach the ordination sermon and preside, J. M. Willson to give the charge to the pastor, and J. W. Shaw the charge to the people. S. M. Willson to preach there the Sabbath previous, and make the usual announcement. By a vote of Presbytery, \$50 was added, for one year, to the salary, (\$250,) promised in the call. The field is a promising one.

Students of Theology. Mr. WM. THOMPSON delivered before Presbytery and a large congregation, specimens of improvement—a lecture upon John i. 1—5, and a sermon, from Rom. x. 4. Both were unanimously sustained, as highly creditable productions, evincing talents, both for composition and delivery, more than usually promising. It having been intimated to Presbytery that it was not in the power

story by Mrs. Swisshelm, entitled "The One Thing Needful"—a rather singular story—and, whatever the design of the writer, calculated, we fear, to bring discredit upon seriousness and strictness in religion. Mrs. S. may have known a young woman *pretend*, during her whole life, to great piety, read the Bible diligently, and attend with the utmost punctuality upon religious ordinances—and all to avoid work, and get a name for being very devout. Such a one may have been seen: we are not aware that just such a specimen of devotion has come under our notice. At any rate, our times do not need to be warned against over-strictness: the tendencies are nearly all the other way. However, we are willing to overlook a good deal in view of the exposure, in this tale, of the disgusting plays with which the young people of grave and strict church members have so often amused themselves, instead of dancing—a sort of amusement, we have no hesitation in saying, almost incomparably worse, as it regards its moral influence, than dancing—bad as *it* is—while, at the same time, these plays are offensive to decency and propriety. It is a good work—the attempt to make them odious.

of Mr. T. to leave our bounds at present, he was directed to pursue his studies, until next stated meeting, under the care of Mr. Chrystie. John iii. 3, was assigned him as the subject of a sermon, to be delivered at that meeting, together with an essay upon the history of the church of Scotland from 1625 to 1638. Mr. JAMES R. THOMPSON, heretofore a student, under our care, was, at his own request, transferred to the Presbytery of the Lakes.

Third Congregation, Philadelphia. A petition was presented, signed by between fifty and sixty members, and a number of adherents, asking the organization of a new congregation in Kensington,—a district connected with Philadelphia on the north-east. The signers of this petition are in connexion, at the present time, with one or other of the two congregations existing in Philadelphia: and, in taking this step, they have the countenance of the congregations which they are about to leave. In these times of alienation, and not unfrequent angry separations, this is a most pleasing circumstance. Presbytery granted the petition, and J. M. Willson, S. O. Wylie and J. Evans were appointed a committee to attend to the organization, whenever called upon to do so.

Division of the Presbytery. J. M. Willson, S. O. Wylie, M. Mackie and W. Brown, were appointed a committee to consider and report to the next stated meeting, as to the propriety of asking Synod to re-establish the Philadelphia Presbytery.

Report of Committee on Discipline. Of the items in this report, we publish the following:

“No. 11. An application, by the session of the Craftsbury congregation, for the judgment of this court on a question, whether it is competent for Covenanters to sit on juries in company with sworn jurors, when they themselves are not bound by oath. The document is accompanied by extracts from the revised statutes of Vermont, and a copy of the oath in the case, whereby it appears that the jurors are bound to act, in their decisions, according to the laws of that state. We recommend the following answer to the application:

“Whereas, the law of the Reformed Presbyterian Church has, from her earliest organization in this country, prohibited sitting on juries, as inconsistent with our Testimony; and, whereas, the obligation of jurors in the case referred to, sworn or not sworn, still binds to the rendering of a verdict according to the laws of the state, whether they be consonant to the law of God or not, therefore,

“Resolved, That, while this court does not assume the authority of the supreme judicatory of the church, in issuing an act declaratory of the import of the law in question, yet they do not see any thing in the circumstances stated in the application from the Craftsbury session constituting an exception to the long-standing law observed by our people, prohibiting the sitting on juries.”*

* The following extracts from the Revised Statutes of Vermont were before the Presbytery:—

“CHAPTER XXVI. *Of Justices of the Peace.*

“SECT. 34. In civil cases, the parties may agree on a jury, but when they do not agree, and also in criminal causes, a jury shall be selected in the following manner:

“The constable or officer appointed by the justice, shall write and fold up eighteen ballots, each containing the name of a respectable freeholder of the vicinity: he shall deliver the ballots to the justice, who shall put them into a box and shake them

"No. 12. A memorial and petition of the Second Reformed Presbyterian Session, New York. There are three subjects on which it founds complaint, and seeks redress and correction. 1. That dishonour is done to the censures of the church by persons who wait upon the ministrations of those who have been formally placed under sentence of suspension. 2. It is complained that the directory "concerning the burial of the dead," is despised and violated. 3. That political processions and mock funerals are viewed by some as glorifying to God, and a practical adorning of the gospel.

"Resolved, That violations of the law and order of the church, of the kind specified, if any exist, should be proceeded against in a more definite form, and that farther action in the mean time be dispensed with. All which is respectfully submitted."

Days of Thanksgiving, &c.—The last Thursday of November next was appointed to be observed as a day of thanksgiving, and the last Thursday of February, 1851, as a day of fasting, by all the congregations under the care of Presbytery.

The Home Mission Fund. The treasurer of this fund presented the following report:

James Wiggins in Account with H. M. Fund, N. Y. Presbytery.

1850, April 10, To balance in treasury, as per last report,	-	\$43 50
" May 19, To cash from First cong., Phila.,	-	50 00
" June 17, To cash from Second cong., New York,	-	57 46
" July 2, To cash from Second cong., Phila.,	-	24 51
" July 31, To cash from congregation of Newburgh,	-	17 50
" Sept. 10, To cash from Saml. and John Cochran, Ala.,	-	5 00
		\$197 97
Total,	-	-

Supplies. The report of the committee of supplies was laid over until the meeting in November. Faiston, Vermont, was recognised as a missionary station.

together; and the officer shall draw out one, and the person so drawn shall be one of the jury, unless challenged by either party; and the officer shall thus proceed until he shall have drawn six, who shall not be challenged; but if the first twelve shall be challenged, and the parties do not agree to a choice, the last six shall be the jury; and when any of the six jurors, so drawn, cannot be had, or are disqualified by law to act in such cases, and the parties do not supply the vacancy by agreement, the officer shall proceed to prepare, in the manner before directed, ballots for three times the number thus deficient, which shall be disposed of and drawn as above provided.

"SECT. 35. The jurors selected for the trial of any issue before a justice, shall be summoned by a venire issued by such justice.

"SECT. 36. If any juror, so summoned, shall neglect or refuse to appear, in obedience to such venire, and shall not, within forty-eight hours, render to the justice who issued the venire a sufficient reason for his delinquency, he shall forfeit and pay a fine of two dollars to the treasury of the town where the cause is tried, to be assessed by such justice, and collected on his warrant, without other process.

"SECT. 38. If the justice presiding at a jury trial, shall judge that the jury have mistaken the law, or the evidence material to the issue, he may return them to a second and third consideration of the cause, and, if the jury insist on their verdict, he shall receive it."

Oath of Jurors in a Justice's Court, in Civil Causes, and in a Freehold Court.

"You solemnly swear that you will well and truly try the matters in difference between the parties in this cause, and a true verdict give, according to the evidence given you in court, and the laws of this state. So help you God."

The next Stated Meeting is to be held in the Cherry Street church, Phila., the third Tuesday of May, 1851, at 7½ o'clock, P. M.

Besides the above, some matters of local interest occupied the attention of Presbytery; and, we are happy to say, were brought to issues that seemed to be satisfactory. The sessions of Presbytery were generally harmonious, and a large part of the decisions, and particularly in the most important matters, were unanimous.

JAMES M. WILLSON, Clerk of Pres.

AFFAIRS ABROAD.

The Sandwich Islands.—The churches in these islands are largely self-sustaining. The American Board says:

“The reduction of the expenses of the mission for the year 1850, by which \$8,000 is saved to the Board, without materially impairing the efficiency and usefulness of our missionary operations there, shows the propriety of the course adopted in relation to this gradual throwing of the missionary churches and the missionaries connected with them, upon their own resources. Your committee also think favourably of the project of establishing a new mission in Polynesia, to be supported in part by contributions from the members of the native churches in the Sandwich Islands. The success of the mission already established by the Board in this portion of the islands of the Pacific, by which, in the short period of thirty years, a people has been raised from the lowest depths of heathenism to the character and standing of a Christian nation, affords the strongest ground for hope that similar results may be attained in the other islands of the Pacific, by proper exertions on the part of the Christians of the United States.”

The Board have some apprehensions of a hostile visit by a French fleet.

Turkey.—The missionaries in Turkey are limited in their operations to the nominal Christian sects. On this subject one of the missionaries of the American Board writes:

“The door for preaching the gospel to Mohammedans in Mohammedan countries, is, as yet, almost entirely closed. Missionaries in Turkey and Persia, who labour among the nominally Christian sects, are allowed to pursue their work without molestation. They may preach and print as they please, so long as they refrain from attacks on Mohammedanism. But let them go forth proclaiming that Mohammed was an impostor; let them call on the people to renounce their religion, and trust in Jesus of Nazareth; let them print books exposing the falsity of Mohammedanism and the necessity of faith in Christ in order to salvation; and they would at once be visited with a resistless storm of indignation. The popular feeling would soon put an end to their labours, if not indeed to their lives. The report that Christian missionaries had baptized two or three converts from Mohammedanism would rouse the wrath of a whole city, so that the Government, even if disposed, would be unable to protect them from violence while pursuing their evangelistic labours. The lives of the converts, too, would be endangered, even were the government to favour free toleration of opinion. Your missionaries in Syria and Persia, if we mistake not, have never printed any tracts on the subject of the Mohammedan religion; nor do they, to any great extent, labour for the conversion of the Mohammedan population. They are, of necessity, missionaries, almost exclusively, to the oriental Christian sects.”

Still, the field is not a narrow one. Of one of these sects the Board says:

"In reference to the Armenian nation, it has long been known that they are the most active, industrious, and enterprising of any of the Christian sects which are scattered throughout the Turkish empire. As merchants and bankers, they are found in almost every large city of Asia, from Teflis to Calcutta. They are connected together by the strongest bonds of nationality and of personal interest; they possess, in many instances, vast wealth; and they continually operate upon each other, in all their dispersions, with great power, as members of one united community. It is, therefore, gratifying to learn from this report, that the religious movement which commenced among this people some years ago at Constantinople, has now extended to numerous and remote cities. Hundreds, and perhaps it may be said thousands, are waking up to a sense of their need of a more spiritual religion."

Italy.—1. *Sardinia.* The controversy between the Pope and the civil authorities of Sardinia still goes on. The Archbishop of Turin has been condemned by a vote of thirteen to one, in the High Court of Appeal, for exciting the clergy to resist the Siccardi law, and for other offences; his see has been declared vacant, his domains seized, and himself banished. The Archbishop of the island of Sardinia has been dealt with in the same way, and both have been shipped to Civita Vecchia, in other words to Rome. So far, the Sardinian government has been resolute, and, as it seems to be sustained by the popular voice, will, probably continue so. Austria would like to interfere, but will hardly dare to do so. France has sent a special messenger to heal the breach.

2. *Rome.* The Cardinal government of Rome still rules with an iron sceptre. It is hated, and Popery with it, and yet we cannot flatter ourselves that there is much love to Protestantism. A correspondent of the American and Foreign Christian Union says:

"The government resorts to every possible manœuvre to compel attendance upon mass, and especially upon the few occasions of preaching. Every employé of the government is obliged to sign a promise of regular attendance at church; and every man who does not wish to embroil himself with the police, have his house searched, and be arrested upon suspicions secretly lodged against him, must make some show of fidelity to the established religion. The terror of the priesthood hangs over the families of the city like some portentous cloud issuing from the crater of a muttering volcano. I have been astonished to discover the extent of the confessed duplicity of the more respectable families, in their observance of the services and fêtes of the Church. How often have I heard them say, with the characteristic Italian shrug and sigh, 'We are obliged to go, you know.' That there is a good deal of secret Protestant conviction in Rome I do not doubt; but I have learned not to trust much to mere complaints of spiritual despotism in evidence of this. The prevailing prejudice against Protestantism is exceedingly strong with those who are greatly offended at the despotism of the priests. . . .

"A recent tour into the country has satisfied me of the folly of attempting any Protestant propaganda there at present. Rome must first be revolutionized, and I think, too, by some power mightier than man. I cannot discover that the late revolution accomplished any thing for religious liberty in the provinces. The republican assembly voted down, by an immense majority, a proposition for freedom of worship; and I doubt if, out of Rome, there is any desire for it. The difficulty is, there is nothing to be found in the country but fanaticism or infidelity. Without the Bible, without instructive books and papers, and only about one person in fifty able to read, how should there be any desire for evangelical truth and freedom?"

France.—1. *Political.* Louis Napoleon has his plans all formed for

an attempt to extend his tenure of power for ten years. Something of this kind will be proposed at the opening of the Assembly, and will probably succeed. The Orleanists and Legitimists have not succeeded in arranging matters for a union. 2. *Religious.* The Synod of the Free Church of France, met on the 28th August, at St. Foy. We give an abridged account of its proceedings:

“Four new churches sent in their adhesion to the Union. This increased the number of the whole to fourteen, which were represented by twenty-seven delegates. These churches are those of Bergerac, Bordeaux, Clairac, La Force, Mazamet, Montendre, Nancy, Niort, Paris (Taitbout,) Paris (Evangelical Reformed,) Pau, Sainte Foy, Toulouse, Vièux-Conde et Aubry. . . . Many interesting communications were made by the several delegates respecting the churches which they represented, and several resolutions were made and unanimously carried. The first was: ‘That the Synodal Commission shall name a committee of evangelization, for missionary labours that may be usefully undertaken in France and in Algeria, or even in the other French colonies, in case the Evangelical Missionary Society should not have undertaken the work. . . . A third resolution decided the setting apart of a certain sum for aiding those brethren who wish to study for the ministry, or to prepare themselves for evangelists or schoolmasters; this is a temporary regulation, to last only until a theological seminary be established. Another resolution was passed in these words: ‘The Synod expresses its lively and deep sympathy with those Christians who, in the United States of America, pursue, by means in harmony with the gospel, the triumph of the holy cause of the liberation of slaves. It recommends this cause to the persevering interest and prayers of all the children of God.’”

M. Pilatte, whose name is familiar to our readers, is now in this country. He says:

“Another indication, which perhaps I ought to have started with, is the extraordinary facility with which the Word of God is disseminated. Never before did our colporteurs meet with so easy an access to the people, as they have since the Revolution of February. Thus, for instance, from the 15th of April to the 15th of July last, generally the most unfavourable quarter of the year for the cause of colportage, one of our Bible societies alone sold nearly eighteen thousand copies of the Holy Scriptures among Roman Catholics. The Secretary, in acquainting me with this fact, adds: ‘On all sides our colporteurs are told, “We want no more *black gowns*.”’”*

From the same source we have the following account of the efforts made in Paris in 1848:

“I wish it were possible, dear brethren, to have you present at one of those great popular assemblies to whom we preached the Gospel shortly after the Revolution of February, 1848. Mingling with the crowd, the missionary would remain silent so long as political questions only were treated. But whenever some orator would deny, distort, or attack in his speech any of the truths of Christianity, he would claim the floor in their defence. At first he was taken to be a partisan of the priests, and his first sentences were received with marks of disapproval; but when he avowed his desire for the destruction of Popery, when he laid before them Christianity in its divine simplicity, when confronting the Pope with CHRIST himself, he called on these multitudes to declare themselves for one or the other, no language can express their astonishment, their admiration, and even sometimes their enthusiasm. What hopes may we entertain for the future, when we consider that in Paris alone,

*An allusion to the costume of the Roman Catholic clergy.

and in every quarter of that vast city, the Gospel has been proclaimed to more than one hundred thousand hearers; the Bible has been held up to them as the revelation of sacred truth; and every where the same astonishment and sympathy have been displayed!"

Germany.—New troubles are rising in Germany. The Prince of Hesse Cassel has fled his capitol. The Chambers refused to grant supplies while he retained as prime minister a man of odious character. The Chambers were disbanded, and a new election took place. The new Chambers were as unpliant as their predecessors. The subordinate authorities, and army, took the popular side, and the Prince fled. Austria would interfere, but Prussia will not tolerate any military movement, and so nothing is done. The Duke of Mechlenburgh Schwerin has revoked the constitution given in 1848 to his little dominions. The greatest disaffection prevails.

Ireland.—In some respects, affairs in Ireland are encouraging. The crops are good, but the rains have interfered with the providing of fuel—turf—a very serious drawback upon the prospects for the coming winter. Great efforts are making to bring about a change in the relation of landlord and tenant. The "League" has taken its stand for "rent fixed by a valuation of the land, undisturbed possession while the rents are paid, and the tenant's right to sell his improvements on leaving." If these points are gained, one great hinderance to improvement, elevation, and social order, that is, irresponsible feudal landlordism, will die. The National Council of Irish popish Bishops, Abbots, &c., has decided, by a majority of *one*, against the Queen's colleges, and has resolved to establish schools under the control of the hierarchy. The missions of the various protestant churches seem to be successful. They are awakening much opposition, and have led to the establishment of institutions by the papists, designed to counteract their influence. Among hands the people have greatly increased opportunities of education, and will no doubt, profit by them.

New Zealand.—Accounts have been received, dated as late as April, 1850, from Mr. Duncan, the missionary of the Reformed Presbyterian Synod, Scotland, to these islands. They are, upon the whole, favourable. He says:

"Things have gone on pretty smoothly; favourable opportunities of spreading the gospel have from day to day been presented, and, through Divine grace, I have been enabled to prosecute without interruption the work allotted me. I have preached twice or oftener every Sabbath, and also catechised classes on the subjects of discourse; and conducted daily the morning, forenoon, and evening school. The regular and occasional attendance at church and school has been larger during the last three months than formerly. Throughout the summer now closed, we have had a great number of stranger natives from various parts of the country, the different parties staying at the pa from two to eight days. Every year a good many Maories, from the interior and other distant parts of the island, visit their friends in this district; but this year a greater number than usual have been this way. Several hundred strangers have thus, for a shorter or longer period, joined the people here in their meetings for prayer and hearing the Scriptures explained. Besides those passing strangers who have now and again swelled our meetings for devotion and religious instruction, and thus enlarged my sphere of labour, we have had the attendance of Maka, Henere, and a good many more of the Taita natives, who have been living here for some weeks past.

“When at home, my time at the present season of the year is generally filled up in the following manner:—From seven till nine o'clock, at the morning school, for adults of all ages, at which a chapter of the New Testament is read, then explained more or less fully, after which there is writing, and a little arithmetic; from ten to twelve o'clock, at school, for youth of both sexes, and also adult women; from twelve till about two o'clock, engaged in visiting the sick, conversing with the natives on general subjects, and in other ways attending to their interests and wants. The afternoon is devoted to preparation for the duties of the school, and other reading, subject, however, to many interruptions from the natives, strangers, and residents, calling for one thing or another. From six till about eight o'clock, at the evening school for adults, at which the principal exercise is reading, and opening up the Scriptures in a catechetical manner.

“I am happy to have to say that the natives are showing an increasing interest in the Scriptures; they seem to appreciate the daily exposition of chapter after chapter; and there is pleasing evidence, I fondly trust, that Divine truth is reaching the heart as well as the understanding of at least a few of them.”

There is a church erecting,—“a weather boarded and shingled building, 57 by 24.”

AFFAIRS AT HOME.

The Fugitive Slave Law.—Few laws have ever aroused so general a spirit of opposition as this iniquitous and God-defying enactment has done in the Northern States. All parties and creeds seem to unite in denouncing it. In many sections, the execution of the law is pronounced impossible. Meetings have been held in most of the principal cities and towns; some by coloured people, many by whites, all animated by one spirit of determined hostility to the law. In the mean time, however, it has made itself felt,—a few have been arrested, and hundreds have taken to flight, making their way to Canada with all speed; while those who cannot flee are filled with constant terror. Can such a law stand? We cannot tell. We thought it impossible that it should ever have been enacted: we could not believe that the country was so completely sold to do evil. We were disappointed, and dare not predict any very serious effort even to repeal the law. It may be amended, but the South will not submit to its repeal, and the North will yield to the last. It is well,—it must be owned, while this law stands, that the North has something to do with Slavery. It will go far to cover the Constitutional provision with deserved infamy.

OBITUARY OF JOHN ROBINSON.

The subject of this memoir died at his residence in Beechwoods, Butler county, Ohio, September 3d, 1850, in the 85th year of his age.

He was born in the county of Antrim, Ireland, on the 28th of September, 1765. His parents were, at the time of his birth, in the communion of the Synod of Ulster; but, soon afterwards, acceded to the communion of the Reformed Presbyterian Church.

He imitated the example of his pious parents, and early in life enrolled himself among the witnesses of Jesus, under the pastoral care of the Rev. James M'Kinney.

In the year 1791 he left his father's house, and emigrated to South Carolina. In 1810 he was ordained a Ruling Elder in Big Rocky-Creek Meeting-house, S. C.

In 1818 Mr. Robinson removed with his family to the state of Ohio, and settled in Beechwoods congregation, which was then vacant, but was soon afterwards under the pastoral care of Rev. Gavin M'Millan. Of this congregation he was a member and ruling elder until the time of his death. The division of the church in 1833, and the course then pursued by his pastor, whom he highly esteemed and loved, were to Mr. Robinson a great grief of mind. He was unwilling to give up jot or tittle of the distinctive principles of the Reformed Presbyterian Church. Hence he was constrained, though painful was the duty, to withdraw from the ministrations of his pastor. His example was followed by a considerable portion of the congregation. They remained vacant during the subsequent fourteen years; and, of course, suffered, to a great extent, the destitution of divine ordinances. These things were a great cause of grief and sorrow to this father in Israel. He set Zion and her ordinances above his chief joy. He mourned in secret places over these divisions, and consequent desolations, of the church. His mind, which was of an unusually active and vigorous character, gave way, especially as to his memory, under this pressure of mental anguish. He continued to fail, both bodily and mentally, till about four years before his death he had a paralytic stroke, from which he but partially recovered. Two years and a half before his death he was visited with a second stroke, which left both his body and mind almost an entire wreck. Two weeks before his death he had a third shock, which did its work. From this time forth he was almost entirely destitute of the faculty of speech, and of all his powers, both of body and mind. He died in peace, without pain or a struggle.

Before taking our final farewell of this lamented father in Israel, we would notice a few more particulars. His public and official character is well known. Honesty, uprightness, and impartiality, were his leading characteristics. Few, if any, were less influenced by the fear of man, which bringeth a snare. To do justly, to love mercy, and to walk humbly with his God, were his chief care, both in public and private life. Hence he passed a long and useful life with very few difficulties, either with his neighbour or brethren in the church. He invariably showed an angry countenance to a backbiting tongue, and faithfully warned his family and friends of the evil of taking up an ill report. He took great delight in all the ordinances of divine grace. In going to the house of God the 122d psalm was often on his tongue:

"I joy'd when to the house of God, Go up, they said to me," &c.

His seat in the sanctuary was never empty; and it is not known that he was ever once, by sickness or otherwise, during the whole time that he was an active member of the church, a period of sixty-five years, deprived of taking his seat at the Lord's table, when that ordinance was dispensed within his reach, except at the last communion before his death, when the infirmities and decrepitude of old age compelled him to remain at home.

The Sabbath was his delight. On that day he uniformly rose earlier, and sat later, than on any other day of the week. It was his practice to keep *family* fasts and thanksgivings, on special occasions; and, during the last twenty-five or thirty years of his life, he kept an annual family fast and thanksgiving. He took great delight in these duties.

On the last Sabbath evening that he was able to sit with his family, (four weeks before his death,) when his powers of mind and speech were so far gone that he rarely spoke at all, while questions were asking, he looked up and said—"I have resolved to keep *all thy commandments*." This was the last complete sentence that he uttered. This eminent disciple was spared long in the church militant, and he is now gone to his reward. "He came to his grave in a full age, like a shock of corn cometh in in his season." He had the pleasure of seeing all his children, as they arrived at maturity, make a public profession of the name of Christ.

His youngest daughter Margaret departed this life March 25th, 1850. She became a member of the church in her 17th year, and continued to adorn the doctrine of God her Saviour by a regular life and conversation till the time of her decease. She died resigned to the will of her Lord and Master, as she said, "in full hope of a blessed and glorious immortality."

Here is a solemn warning to all, especially to the young and thoughtless. Here is one who enjoyed uninterrupted good health, who, in the bloom of youth, in the full flow of bodily and mental vigour, with ten days' illness, was called to render her account. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Communicated.

THE
COVENANTER.

DECEMBER, 1850.

INSPIRATION OF THE BIBLE.

THEOPNEUSTY; or, the Plenary Inspiration of the Holy Scriptures. By S. R. L. Gaussen, Professor of Theology in Geneva, Switzerland. Translated by Edward Norris Kirk. Fourth American, from the Second French Edition, enlarged and improved by the Author. 12mo., pp. 410. New York: John S. Taylor, 143 Nassau Street, 1850.

The subject of this volume demands our attention. It involves momentous interests. Is the Bible the *word* of God? Is it absolutely free from human imperfection? When the churches are "full of faith," such inquiries are never formally put: the plenary and perfect inspiration of the scriptures is, at such times, acknowledged by all. They belong, like set discourses on the evidences of Christianity, to a rationalizing, calculating, unbelieving age: they are thrust upon the church by the rise and growth of a subtle, philosophizing, doubting temper. Under these circumstances they must be met. Their examination is not called for merely for the purpose of refuting errorists, but that the faith of the church may be confirmed—that what has been taken for granted may be firmly established beyond cavil or dispute, by sound argument and judicious research.

Our age is just such a questioning age. The spirit of the reformation—humble, submissive, confiding, which employed its gifts and its learning in drawing out of the gospel armory the polished weapons of truth, and in wielding them against the hosts of the "aliens," has, alas! nearly passed away, and the age of presumption has come on. We allude, in these remarks, to that portion of the Christian world with which the name and the language of England is most closely identified. The continental churches have long since fallen before this spirit; and having lain as dry bones in the valley of vision, are now beginning to show signs of a new life. It is possible that the example of these churches—slain by the spirit of rationalistic inquiry—will not be lost upon those in Britain and America—that they will take warning and shun the approach of the same fatal malaria. However this may be, we are all the better prepared for the crisis—armed, as we are, with the weapons, ready drawn out and furbished, and successfully wielded by the faithful in their continental warfare.

In this aspect, as well as for its intrinsic worth, we hail the volume before us. Its author is Professor of Theology in the Evangelical Seminary of Geneva—the colleague of D'Aubigné. Reared amidst the rationalistic school—himself entangled, at one time, in its disputatious mazes—familiar with the history of continental defection—learned, eloquent and godly, he brings to his work just such a character, and just such attainments, as the case demanded.

Mr. Gaussen advocates, as the true and only *safe* ground, the doctrine of a verbal inspiration. He rejects the theory of different kinds of inspiration. We give his own words.

"The third class, as Mr. Twesten, in Germany, and as many theologians in England,* extend, it is true, the notion of a theopneusty to all parts of the Bible, but *not to all equally*, (nicht gleichmässig.") . . .

"Many of them, especially in England, have divided inspiration into four kinds—inspiration of *superintendence*, by which the sacred authors have been constantly preserved from grave errors, in every thing which relates to faith and spiritual life; inspiration of *elevation*, by which the Divine Spirit, in raising the thoughts of the men of God to the purest regions of truth, has indirectly impressed the same characters of holiness and grandeur on their words; inspiration of *direction*, under the more powerful direction of which, the sacred authors were guided by God, both as to the selection and rejection of topics and thoughts; and, finally, inspiration of *suggestion*, through which, they say, all the thoughts and even the words, were given by God through a still more direct and energetic operation of his Spirit." . . .

"All these distinctions, we consider fanciful; the Bible does not authorize them; the church of the first eight centuries of the Christian era knew nothing of them; and we must regard them as erroneous and injurious. Our object, in this book, is to prove, in opposition to these three systems, the existence, universality, and *fulness* of inspiration."—Pp. 37, 38.

And, again,—

"But, thanks to God, it is not so with our sacred books. They contain no errors; all their writings are inspired of God. 'Holy men of God spake as they were moved by the Holy Ghost; not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;' so that none of these words ought to be neglected, and we are called to respect them and to study them even to their least iota and to their least title, for these 'words of the Lord are pure words; as silver tried in a furnace of earth, they are perfect.' These assertions, themselves testimonies of the word of God, contain precisely our last definition of Theopneusty, and lead us to characterize it, finally, as 'that inexplicable power which the Divine Spirit formerly exercised over the authors of the holy scriptures, to guide them even in the employment of the words they were to use, and to preserve them from all error, as well as from every omission.'"—Pp. 44, 45.

This, then, is the task to which our author addresses himself, and well has he performed it—how well it is impossible to know without a careful study of the book itself. He begins with answering objections—taking them up *seriatim*, as stated by the open opponents of a plenary inspiration, and giving to each a formal reply. We can do little more than indicate the nature of his replies to some of these objections—omitting some chapters altogether.

The first objection he thus states:

"We are told that it is impossible to read the scriptures without being struck with the differences of language, of conception, of style, which each author presents. These differences, by impressing on these writings the indisputable features of their personality, betray, every where, the concurrence of their personal action in the composition of the scriptures."†—Pp. 49, 50.

* Drs. Pye Smith, Dick and Wilson.

† Compare the following :—"When we consider that the same ideas may be expressed by many different words, when we notice the great diversity of *style* in the sacred writers, corresponding, so far as we can observe, to their natural dispositions."—*Banner of the Covenant*, March, 1850.

Now, says Dr. G., "we are far from denying the alleged fact. So far are we from overlooking this human individuality, every where impressed on our sacred books; that, on the contrary, it is with profound gratitude, with an ever increasing admiration, we regard this living, real, dramatic, human character infused so powerfully and so charmingly into every part of the book of God." He then replies in detail, considering it in a great variety of aspects. We quote merely a few leading extracts:

"1. What bearing has the absence or the presence of the writer's affections on the fact of theopneusty? Cannot God alike employ them or dispense with them? He, who could make a statue speak; can he not make even an infant speak as he pleases? He who reproved the folly of the prophet by a dumb animal; can he not impart to another prophet the sentiments or the words which are best suited to the plan of his revelations?"

"2. When they say, that if, in such a passage, it is the style of Moses, or of Luke, of Ezekiel or of John, it cannot be that of God, they mean to tell us what is the style of God." "Since, then, you know it, explain it to us."

"3. It should not be forgotten that the sovereign action of God, in the different fields of its exercise, never excludes the employment of second causes. On the contrary, it is in their very enlistment that he loves to manifest his powerful wisdom." . . . "Why then, is it not so in the field of theopneusty? Why, when he sends his word, should he not place it in the understanding, in the heart, and in the life of his servants, as he puts it upon their lips? Why should he not associate their personality with that which they reveal to us? Why should not their sentiments, their history, their experience, make part of their theopneusty?"

"4. The error of the objection to which we reply may be farther showed by the entire inconsistency of those who use it. In order to deny the plenary inspiration of certain passages of the scriptures, they allege the individuality impressed on them; and yet it is admitted that other parts of the holy book, where this feature is equally produced, must have been given directly by God, even in their minutest details. Isaiah, Daniel, Ezekiel, Jeremiah and the author of the Apocalypse have just as much impressed each one his own style, features, manner; in a word, his own mark, on their prophecies, as Luke, Mark, John, Paul and Peter have on their histories or their letters. The objection then is not valid; if it proves any thing, it proves too much."

"6. But we go farther. That which chiefly leads us to oppose a theory that dares to classify the scriptures as *inspired, half inspired and not inspired*, (as if this sad doctrine ought to be deduced from the fact that each book is characterized by the peculiarities of its author;) is, its direct opposition to the scriptures themselves. The theory is, that one part of the Bible is made by man, and another part by God. Now, hear the Bible itself. It protests that 'all scripture is given by inspiration of God.' It does not indicate an exception. By what authority, then, can any one make an exception which it does not admit?* We are told indeed, that a part of the Scriptures required the plenary inspiration of the writer; that a part required nothing more than eminent gifts, and that still another part might have been written by an ordinary man. All this may be; but what bearing has it on the question? When the author of a book is named to you, you know that every

* It has been said that this declaration refers only to the Old Testament, and that our author quotes it here unfairly. The charge is not valid. He selects one expression of the Bible, which describes the nature and extent of inspiration in all the scriptures then written. And he might strongly urge upon these objectors the *a fortiori* conclusion; if the Old Testament is *all* inspired, what doubt can remain about the New? —Tr.

thing in the book is his, the easy and the difficult, the important and the unimportant."

"7. It is especially important to remark here; that this fatal system of an inspiration, gradual, imperfect and intermittent, arises from a mistake which we have more than once found it necessary to point out. It is, that inspiration has almost always been considered as in the man; whereas it ought to be looked for only in the book. It is 'ALL SCRIPTURE,' it is *all that is written*, which is inspired of God."

"9. The eternal God knew how to prepare, long beforehand, each one of his prophets for the moment and for the Testimony to which he had destined him from eternity. He had chosen them, one after the other, for their respective offices, from among all the men born of women; and he has perfectly accomplished in respect to them, this word: 'Send, O, my Lord, by whom thou wilt send.' (Ex. iv. 13.) As a skilful musician, who has to execute alone a long score, will avail himself by turns, of the funereal flute, the shepherd's pipe, the dancer's bagpipe or the warrior's trumpet; thus the Almighty God, to proclaim to us his eternal word, has chosen of old the instruments into which he would successively breathe the breath of his Spirit. 'He chose them before the foundation of the world; he separated them from their mother's womb.' (Gal. i. 15; Eph. i. 4.")

"Finally we would show that this human personality which is pointed out to us in the scriptures, so far from leaving any stain there, or from being an infirmity; on the contrary, impresses a divine beauty on the sacred page, and powerfully proves to us its theopneusty. Yes, we have said it; it is God who there speaks to us; but it is also man; it is man, but it is also God. Admirable word of God! It has been made human in its way, like the eternal Word! Yes, God has caused it thus to stoop even to us, full of grace and truth, like our words, in every thing but error and sin. Admirable word; divine, but full of humanity; amiable word of my God! Yes, it must, in order to be understood by us, place itself on mortal lips and recite human things; and, to charm us, must put on the features of our thoughts, and all the tones of our voice, because God knows well of what we are made. But we have recognised it as the word of the Lord, powerful, efficacious, sharper than any two-edged sword; and the most simple among us have been able to say, in hearing it, like Cleopas and his friend: 'Did not our hearts burn within us while he talked with us?'"—Pp. 54—67.

We give the second objection in the author's own words:—"Of what use is this verbal exactness of the holy word; since, after all, the greater part of Christians must use only the more or less inaccurate versions? The privilege of such an inspiration is then lost to the modern church; for you will not go so far as to say that any translation is inspired." The reply to this is most conclusive:—

"The first remark to be made on this objection, is, that it is not an objection. It is not raised against the *fact* of the verbal inspiration of the scriptures, but against its advantage. So far as respects the majority of readers, it says; the benefit of such an interference of God would be lost, since, instead of the infallible words of the original, they can have only the fallible words of a translation. But we are not at liberty to deny a fact, because we cannot at once perceive all its advantages; and we are not permitted to reject a doctrine merely because we cannot perceive its utility. All the expressions, for instance, and all the letters of the *ten commandments* were certainly written by the finger of God, from the *Aleph* which commences, to the *Caph* which closes them. Yet would any one dare to say that the credibility of this miraculous fact is impaired by the necessity which the majority of un-

learned readers now find, of reading the decalogue in some translation? No one would dare to say it."

"We are going, then, to show how even this assertion, when reduced to its last terms, is also without foundation. The divine word which the Bible reveals to us, passes through four successive forms, before arriving to us in a translation. It was first from all eternity in the mind of God. Then, he placed it in the mind of man. Then, under the operation of the Holy Spirit, and by a mysterious translation from the mind of the prophet, into the moulds and symbols of an articulate language, it there assumed the form of words. Finally, when it had undergone this first translation, as important as inexplicable, man reproduced and transferred it by a new translation, in copying it from one human language into another. Of these four operations, the first three are divine; the fourth alone is human and fallible. Will any one say, because it is human, the divinity of the other three is to us a matter of indifference? At the same time, observe, that between the third and the fourth, I mean between the first translation of the thought by the sensible signs of a human language, and the second translation of the words by other words, the difference is immense." . . . "We are infinitely more assured of the exactness of the translators, than we could be of that of the original text, provided all the expressions in it were not from God."

"Of this we shall be convinced by the five following considerations ;

"1. The operation by which the sacred writers express in words the thought of the Holy Spirit, is, itself, as we have said, a translation, not of words by other words, but of divine thoughts by sensible symbols. Now, this first translation is infinitely more delicate, more mysterious, and more exposed to error, if God does not interfere, than that can be, by which we afterwards render a Greek word of this primitive text by an equivalent word in French or English. In order that a man may express exactly the thought of God, he must, if not aided from on high in his language, have entirely seized it in its full measure, and in all the extent and depth of its meaning. But this is not the case with a mere translation. The divine thought having already become incarnate in the language of the sacred text, the object, in translating, is no longer to give it a body, but only to change its dress; to make it say in English or French what it said in Greek; and modestly to replace each one of its words by an equivalent one."

"2. A second characteristic by which we can recognise the difference of these two operations, and by which the work of translation will be seen to be infinitely less liable to error than the original text would be, if uninspired, is, that, whilst the labour of our translations is performed by a great number of men of every tongue and country, who have been able to consecrate to it all their time and all their care; who have from age to age, been criticising one another; who have mutually instructed and improved each other; the original text, on the contrary, must have been written *at a given moment, and by one man alone*. No one was with that man but his God, to correct him if he erred, to improve his expressions, if he chose those which were imperfect. If, then, God has not done it, no one can have done it."

"3. A third consideration which should also lead us to the same conclusions, is, that whilst all the translators of the scriptures have been literary men, laborious and versed in the study of language; the sacred authors, on the contrary, were, for the most part, ignorant men, without literary cultivation, unaccustomed to write their own language, and by that alone exposed, if not guided infallibly in expressing the divine revelation, to give us a defective representation of an infallible thought."

"4. A fourth consideration, full of force, and which will make us feel more sensibly still the immense difference between the sacred writers and their translators, is that, whereas the thought of God passed like a flash of light-

ning from heaven across the mind of the prophet; whereas this thought can no more be found any where upon the earth, except in the rapid expression which was then given it by the prophet; whereas, if he has spoken badly, you know not where to look for his prototype, that in it you may find the thought of God in its purity; whereas, if he erred, his error is for ever irreparable, it must endure longer than the heaven and the earth, it has stained, remedilessly the eternal book, and no human being can correct it;—it is totally otherwise with the translations. They, on the contrary, have always there, by their side, the divine text, to be corrected and recorrected from this eternal word, until they shall become entirely conformed to it. The inspired word does not leave us; we have not to go and seek for it in the third heavens; it is still here upon the earth, such as God primitively dictated it. You may then study it for ages, to submit to its unchangeable truth the human work of our translation.” . . .

“Finally, that which distinguishes still the first expression of the divine thought in the words of the sacred book, from its new expression in one of our translations, is, that if you suppose the words of the one as little inspired as those of the other, yet the field of the conjectures which you might make upon their possible faults, would be, as to the original text, a boundless space, ever expanding; whereas, the same field, as to the translations, is a very limited space, always diminishing as you traverse it. If some friend, returning from the East Indies, where your father had breathed his last, far from you, should bring from him a last letter, written with his own hand, or dictated by him, word for word, in the Bengalese language, would it be to you a matter of no importance that this letter was entirely his, simply because you were ignorant of that language, and because you can read it only through a translation? Do you not know that you can multiply translations of it until there shall remain no doubt that you comprehend it just as fully as if you yourself were a Hindoo? Do you not admit, that after each one of the new translations, your uncertainty would constantly diminish, until it vanished completely; like the fractional and convergent progressions in arithmetic, whose final terms are equivalent to zero; whereas, on the contrary, if the letter did not come from your father himself, but from some stranger, who should avow that he had only repeated his thoughts, there would be no limit to your possible suppositions; and your uncertainty, carried into new and boundless regions, would continue to increase the more you reflected; like the ascending progressions in arithmetic, whose last terms represent infinity. Thus it is with the Bible.”—Pp. 72—79.

Omitting the third objection, which is too insignificant for our space, and is dismissed by Mr. G. in a few words, we proceed to the fourth,—the great one: “In this very text, there are numerous differences between the several ancient manuscripts consulted by our churches, and those on which the admitted editions are founded. Before the evidence of such a fact, what becomes of your verbal inspiration, and of what use can it be to us?”* Of this, at first sight, very formidable objection, our author disposes most effectually; and on this part of the subject we will quote more largely. And, first, we present the true character of the objection:—

“There are then here two questions to be carefully distinguished. First, is the whole Bible divinely inspired? The second is, are the copies made by monks and learned men, ages afterwards, exact, or are they not? This

* Compare the following: “And this seems to be confirmed by the fact, that there have been great corruptions and variations in the sacred text; so that if its inspiration were *verbal*, it would be almost impossible for any one to say what actually was inspired.”—*Banner of the Covenant*, March, 1850.

question can in no degree affect the other. Beware, then, of subordinating the first to the second by a strange confusion; they are independent of one another. A book is from God, or it is not from God. In the latter case I should in vain transcribe it a thousand times with accuracy, I could not make it divine. And, in the first case, I should in vain have made a thousand inaccurate copies; my ignorance and my unfaithfulness could not make it any less the work of God. The decalogue, we repeat once more, was entirely written by the finger of Jehovah upon two tables of stone; but if the manuscripts which now give it to me contained some variations, this second fact would not hinder the first. The sentences, the words, and the letters of the *Ten Commandments* would have been none the less written by God." . . .

The objection is then restated, not as a direct denial of the verbal inspiration of the original scriptures, but of its importance, and so, indirectly, of its reality; for, says the objector, of what use would it be provided we cannot depend upon the copies which we have in our hands? This is the true difficulty, and there was a time when it really seemed to have weight—when the faith of the church was startled by the assertion that there are thirty thousand various readings. This time has gone by. Criticism has finished its work; and the result has been the confirmation of the faith of the church in the integrity of the sacred oracles. We quote again:*

"Such was the ancient objection; it was specious; but in our day it is recognised, by all who have investigated it, to be but a vain pretext. The rationalists themselves have avowed that it can no longer be urged, and that it must be renounced. The Lord has miraculously watched over his word. Facts have shown it."

"Recent scientific researches have placed this fact in a strong light. Herculean labours have been pursued during the last century, (especially in the last half, as well as during the present century,) to re-unite all the readings or *variations*, which could be furnished by the detailed examination of the manuscripts of the Holy Scripture preserved in the several libraries of Europe; by the study of the oldest versions; by a comparison of the innumerable quotations of the sacred books in all the writings of the Christian fathers;—and this immense labour has exhibited a result admirable for its insignificance; imposing, shall I say, by its diminitiveness. As to the Old Testament, the indefatigable investigations and the four folios of Father Houbigant, the thirty years' labour of John Henry Michaelis; above all, the great critical Bible, and the ten years' study of the famous Kennicott, (upon his five hundred and eighty-one Hebrew manuscripts,) and, finally, the collation of the six hundred and eighty manuscripts of Professor Rossi:—as to the New Testament, the not less gigantic investigations of Mill, Bengel, Wetstein, and Griesbach, (into the three hundred and thirty-five manuscripts of the gospels alone,) the later researches of Nolan, Matthei, Lawrence and Hug; above all, those of Scholz, (with his six hundred and seventy-four manuscripts of the gospels, his two hundred of the Acts, his two hundred and fifty-six of Paul's epistles, his ninety-three of the Apocalypse, without counting his fifty-three *Lectionaria*;) all these prodigious labours have established, in a manner so convincing, the astonishing preservation of this text, although copied so many thousand times, (in Hebrew during thirty-three centuries, and in Greek during eighteen centuries,) that the hopes of the enemies of religion from this quarter have been overthrown; and that, as Michaelis* remarks, 'they have thenceforward ceased to hope any thing from these critical researches, at first earnestly recommended by them, because from them they expected discoveries which no one has made.'" The learned

rationalist Eichhorn himself also acknowledges, that the different readings of the Hebrew manuscripts collated by Kennicott, offer scarcely sufficient compensation for the labour they have cost.* But these very failures, and this absence of discoveries, have been, for the church of God, a precious discovery. She looked for it; but she rejoices to owe it to the very labours of her enemies, and to the labours which they designed for the overthrow of her faith. 'In truth,' says a learned man of our day, 'if we except these brilliant negative conclusions to which they have come, the direct result obtained by so many lives of men consumed in these immense researches, appears to be a nullity; and we might say, that time, talent and science have been foolishly spent in arriving there.† But, we repeat, this result is immense by its nothingness, and almighty in its impotence. When we reflect that the Bible has been copied during three thousand years, as no book of human composition has ever been, nor ever will be; that it has undergone all the catastrophes and all the captivities of Israel; that it has been transported for seventy years into Babylon; that it has seen itself so often persecuted, or forgotten, or interdicted, or burned, from the days of the Philistines to those of the Seleucidæ; when we recollect, that, since the days of our Saviour, it has had to traverse the first three centuries of imperial persecutions, when they threw to the wild beasts the men that were convicted of possessing the sacred books; then the seventh, eighth, and ninth centuries, when false books, false legends, and false decretals were every where multiplied; the tenth century, when so few men could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries, when the use of the scriptures in the language of the people was punished with death; when they mutilated the books of the old fathers; when they retrenched and falsified so many ancient traditions, and the very acts of emperors and those of councils;—then we understand how necessary it has been that the providence of God should always have held its powerful hand outstretched for the preservation of all the writings in their purity.'—Pp. 86—89.

The general fact is illustrated and brought home by a very striking statement:

"Do we ask for a standard for the Old Testament? The famous Indian manuscript, recently deposited in the library of Cambridge, may furnish an example. It is now about thirty-three years since the pious and learned Claudius Buchanan, in visiting the western peninsula of India, saw in the hands of the black Jews of Malabar, (believed to be the remnants of the tribes scattered at Nebuchadnezzar's first invasion,) an immense scroll, composed of thirty-seven skins dyed red; forty-eight feet long, twenty-two inches wide, and which, in its perfect condition, must have been ninety English feet long. The holy scriptures had been copied on it by different hands. There were left a hundred and seventeen columns of beautiful writing; and nothing was wanting but Leviticus and a part of Deuteronomy. Buchanan procured this ancient and precious monument, which had been used in the worship of the synagogue, and he has recently deposited it in the Cambridge library. There are features which give satisfactory evidence that it was not a copy of a copy brought there by European Jews. Now Mr. Yeates has recently examined it with great attention, and has taken the pains to compare it, word for word, letter for letter, with our Hebrew edition of Van der Hooght. He has published the result of these researches. And what has he found? Even this; that there do not exist between the text of India and that of the West, more than forty petty differences, of which not one is sufficiently serious to make the slightest change in the meaning and in the interpretation of our ancient text; and that these forty differences consist in the addition or retrenchment

* Einleitung, 2 Th. s. 700. † Wiseman, Discourse on the Relations, &c., vol. ii. disc. x.

of an (י) *i*, or a (ו) *v*, letters whose presence or absence in Hebrew cannot change the power of a word."—Pp. 91, 92.

The remarkable purity of the sacred text becomes even more remarkable when contrasted with the corruptions which have marked other ancient writings. For the illustration of this remark we must refer our readers to the work itself, and go on to consider the question as it relates to the New Testament. Says Mr. G.:

"We would first cite here the recent experience of the authors of a version of the New Testament just published in Switzerland, and in the protracted labour of which we participated. One single fact will exhibit to every class of readers how completely insignificant are the different readings of the different manuscripts. The translators just referred to, followed, without exception, the *received edition*, that is, the Greek text of Elzevir, 1624, so long adopted by all the French churches. But, as the original plan of their work required them to introduce into the original text the variations most approved by the critics of the last century, they were often embarrassed by finding the impossibility of expressing, even in the most literal French, the new shade introduced into the Greek by this correction."—Pp. 94, 95.

This fact, here stated, is worthy of strict notice, and will be confirmed by all who have given any attention to the subject of various readings. But we ask for something more explicit. It can be furnished:

"At the same time, we are desirous of giving to those of our readers who are strangers to sacred criticism, two or three other more impressive proofs of His providence, which, for thirty centuries, has watched over our sacred text.

"First; let us compare the two protestant translations of Osterwald and Martin. There are few modern versions more like each other. Both being made from the ancient version of the Geneva pastors, written nearly at the same time and in the same spirit, differ so little from each other, especially in the New Testament, that our Bible societies distribute them indiscriminately, and that it is embarrassing to state which we prefer. Yet, if you will take the trouble to notice their differences in every particular, as we have done, in comparing together our four hundred manuscripts of the New Testament, we affirm in advance (and then we think below the truth,) that these two French Texts are three times, and in many chapters, ten times more distant from each other, than the Greek text of our printed editions is, we do not say, from only the *least esteemed* Greek manuscripts of our libraries, but from ALL THEIR MANUSCRIPTS TAKEN TOGETHER.—We mean to say, that if some skilful and malicious man (as the unhappy Voltaire, or the too celebrated Anthony Collins,) had made his selection from all the oriental and occidental manuscripts, of the worst readings and the most discordant variations of our received text, with the perfidious intention of composing a text the most false; such a man, we say, (even in employing these variations justified by *one alone* of the four or five hundred manuscripts of our libraries,) would not be able, with all his bad intention, to produce from his labour a Testament less like ours, than that of Martin is like that of Osterwald. You might distribute it in place of the true text with as little inconvenience as you would find in giving to the French Protestants that of Martin rather than Osterwald's, or Osterwald's rather than Martin's; and with much less scruple than you feel in spreading, among the members of the Romish church, the version of Le Maitre De Saey."—Pp. 95, 96.

But even this is not enough. You ask for details. Mr. G. gives them:—

"In order to give all our readers some estimate, at once, of the number and the innocence of the received readings in the manuscripts of our libraries,

we will present two specimens. The first table contains ALL THE VARIATIONS IN ALL THE EASTERN AND WESTERN MANUSCRIPTS, in the first eight chapters of the Epistle to the Romans. The second contains the entire Epistle, with ALL THE CORRECTIONS which the celebrated *Griesbach*, the oracle of modern criticism, thinks ought to be introduced."—Pp. 96, 97.

Of these, we give only the first: it will serve as a specimen :

<i>The received Text (that of Elzevir, 1624.)</i>	<i>Variations collected from ALL the Greek manuscripts together.</i>
1. (No difference.)	
2. By his prophets,	By the prophets. [In only one manuscript in Paris.]
3. Who was born,	Who was begotten. [In only one manuscript of Upsal, and merely by the change of two letters.]
4. Who was declared,	Who was before declared. [In only one of 23 manuscripts of the Barberini library.]
of J. C. our Lord,	of J. C. our God. [In only one manuscript of Vienna.]
5 and 6. No difference.	
7. Who are at Rome, and dearly beloved of God, called.	Who are in the love of God, called. [Only one MS., the uncial of Dresden.]
of God our Father,	Who are at Rome called. [Two MSS. only, that of St. Germain, uncial, and one of Rome, small letters.]
8. First,	of God the Father. [Only one MS. of Upsal.]
concerning you all.	First. [The difference cannot be expressed. It is only in one MS.]
	In regard to you all. [Twelve MSS.]

"We see it; these nine or ten different readings are unimportant in themselves; and, moreover, they have in their favour only one or two out of the hundred and fifty manuscripts which have been consulted upon these eight verses, if you except the last ('in regard to you all,' instead of 'concerning you all,') which counts for it twelve manuscripts, of which four are uncial or capital letters."*—Pp. 99, 100.

Well may our author say,—

"We then see clearly how insignificant those variations are, of which so much was said at first. Such has been the astonishing preservation of the Greek manuscripts which have transmitted to us the New Testament. After having been copied and re-copied so many times in Asia, Europe and Africa; in convents, in colleges, in palaces or in parsonages; and that, almost without interruption, for fifteen hundred years; after that, during the last three centuries, and especially the last hundred and thirty years, so many noble characters, so many ingenious minds, so many learned lives have been consumed in labours till then unrivalled in their extent, admirable in their sagacity, and scrupulous as those of the Masorites; after that all the Greek manuscripts of the New Testament, buried in private, or monastic, or national libraries, both eastern and western, have been searched; after that they have compared with them, not only all the ancient versions of the scriptures, Latin, Saïdic, Ethiopic, Arabic, Sclavonic, Persian, Coptic, Syriac and Gothic; but also all

* Mr. G. sums up an examination of the Epistle to the Romans: "We see, then, that such is the admirable integrity of the Epistle to the Romans. According to Griesbach, *four insignificant corrections* in the whole Epistle—according to more modern critics, TWO ALONE, and those the most unimportant of the five;—and, according to Scholz, THREE."

the ancient fathers of the church who have cited them in their innumerable writings, both in Latin and in Greek; after so many researches, see, by our specimen, what they have been able to find.”—Pp. 105, 106.

This was not expected, both enemies and friends of the Bible were disappointed: and we thus conclude this part of the subject, in the words of Mr. G.:

“Thus, then all the efforts of the enemies of inspiration to overthrow our faith, on this ground, have, in the end, only served to establish it. They have compelled the church to follow them in their investigations, and immediately afterward to precede them in the same work; and what have we there discovered? It is, that the text is even more pure than the most pious men had dared to hope; it is, that the enemies of inspiration, and those of the orthodox doctrines, at least in Germany, have been forced to admit it. They had hoped, after the labours of Erasmus, of Stephens, and of Mill, to find, among the manuscripts of our libraries, readings more favourable to the Socinian doctrines than those which Beza and Elzevir employed. Many even imagined that the uncertainties would become so great, and the discrepancies so grave, that all evangelical belief, positive, exclusive, as they termed it, would be overthrown. But it is not so. It is now a process terminated; the plaintiffs are nonsuited; the inquest having been made by modern criticism, at their request; all the judges, even on the rationalist benches,* have pronounced, with entire unanimity, that it is a lost case, and that the objectors must search elsewhere for arguments and grievances.

“When this question of the integrity of the original text presented itself for the first time to the excellent and learned Bengel, more than a hundred and twenty years ago, he was terrified at it; his honest and pious soul was profoundly troubled by it. Then began, on his part, those labours of sacred criticism which gave a new direction to this science among the Germans. The English had preceded the Germans in it, but were soon left behind them. Finally, after long researches, Bengel, in 1721, happy and confirmed, trusting and grateful, wrote to his pupil, Reuss—‘Eat simply the bread of the scriptures, such as you find it; and be not disturbed, if perchance you find here and there a little fragment of the millstone which has fallen into it. You may now dismiss all the doubts which once so horribly tormented me. If the holy scriptures, which have been copied so often, and which have so often passed through the imperfect hands of fallible man, were absolutely without variations, the miracle would be so great, that faith in it would no more be faith. I am astonished, on the contrary, that there has resulted from all the transcriptions, a no greater number of different readings.’”—Pp. 115—117.

Mr. G. enters very fully into the consideration of alleged errors, inconsistencies, discrepancies, &c. Of this part of the volume we cannot, from the nature of his investigations—the examination of particular passages—present any satisfactory view. And, besides, there is, in this department, less novelty: it is beaten ground. We proceed to what our author styles “evasions.” Of these, he examines and dissipates three. The first is thus stated:

“The prophets and apostles,” say some, “in writing their sacred books, were inspired in thought, without doubt; but we must believe that they were then left to themselves in the choice of language; the ideas were given by God, and the expression by man.”†

* Read Michælis, tom. ii. p. 266, Eichhorn. Einleitung, 2 th. S. 700, edit. Leips. 1824.

† Compare the following: “We are constrained to believe that not the *words* and *letters*, but only the *ideas* of the Bible are inspired.” “Inspiration, we have already stated, we consider to be essentially imbuing the mind with *divine ideas*.”—*Banner of the Covenant*, March, 1850.

To this we have the following replies:

"1. That this theory is directly contrary to the testimony of the scriptures. The Bible declares to us that it has been written, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.'* They call themselves, 'the word of God, the words of God, the voice of God, the oracles of God, the holy scriptures, the scripture of God.† A scripture, or writing is composed of letters and of words, and not of invisible thoughts only: now 'all scripture is given by inspiration of God,' we are told. That which is WRITTEN is then inspired of God, (*θεοπνευστος*;) and that which is inspired of God is the WHOLE SCRIPTURE, that is, all that is written, (*πασα γραφη*.)‡

"2. If this theory is anti-Biblical, it is also very irrational. The thoughts of our fellow-men clothe themselves in words. Spirits are revealed to us only in their fleshly tabernacles."

"3. This theory of a divine revelation, wherein you have the inspiration of thought and not of language, is necessarily so irrational, that it cannot be sincere, and must soon deceive even those who have received it; before they are aware of it, it leads them down much lower in their argument than their first thesis had seemed to indicate. Listen to them: 'If the words are of man,' say they, 'the thoughts are of God.' And how do they prove this to you? Alas! yet again, by attributing to this word of God contradictions, mistakes, ignorance. Is it then the words only that they condemn; or do they not rather find these pretended errors in the thoughts, much more than in the language? This must be the consequence of denying the inspiration of the words; for, a revelation of the mind of God demands always an inspiration of the word of God.

"4. This theory is not only anti-Biblical, irrational, and hurtful; it is also arbitrarily assumed; it is but a gratuitous hypothesis.

"5. Again,—it is very useless, for it proves nothing. You find it difficult, you say, to conceive how the Holy Spirit can dictate the words of the sacred scriptures; but can you better explain how he has suggested the thoughts? Can you, for example, more readily explain how God revealed to Moses the knowledge of all the scenes of creation, or to St. John, that of all the scenes of the latter day; than to imagine how he dictated to them the narrative of it; whether in the Hebrew or the Greek tongue?

"6. Bear with us still.—The extreme inconsistency of this theory must strike every attentive mind; since even they who maintain it the most earnestly, are often compelled to admit, that the largest portion of the scriptures require the inspiration of God, **EVEN TO THEIR VERY WORDS.**"—Pp. 204—208.

The other evasions, namely, that the historical portions need not be regarded as inspired, and that there are some details and circumstances too trivial to be inspired, we can only touch upon, commending both to the most careful reading. His conclusions as to the former, Mr. G. thus sums up:

"Others again have sometimes wished to concede to us the full inspiration of certain books, but to exclude from it the historical writings. We have showed not only that every distinction of this kind is gratuitous, rash, opposed to the terms of the scriptures; but, also, that these books are perhaps, of all the Bible, those whose inspiration is the most attested, the most necessary, the most evident; those which Jesus Christ has cited with the greatest respect; those which most powerfully search the heart, and which tell the secrets of the conscience. They foretell the most important future events, in their least details; they constantly announce Jesus Christ; they describe the character of God; they teach doctrines; they legislate; they reveal. They

* 1 Cor. ii. 13.

† Passim, Rom. iii. 2; Acts vii. 38.

‡ 2 Tim. iii. 16.

shine with a divine wisdom, both in that which they say, and in that which they suppress; in their prophetic reserve, in their sublime moderation, in their plenitude, in their variety, in their brevity. To write them, we repeat, required more than men, more than angels."—P. 293.

We must now proceed, and, necessarily, with great brevity, to consider the direct argument for a plenary and revealed inspiration, which Mr. G. has thrown into the catechetical form. And, first, we quote an instructive passage. It is the history of the anti-verbal inspiration doctrine:

"Who are the writers who have opposed the doctrine of inspiration ?

"Before enumerating them here, we ought to make a general observation; it is that with the alone exception of Theodore of Mopsuesta, that philosophical theologian, whose numerous writings, so deeply stained with Pelagianism, were condemned for their Nestorianism in the fifth universal council, (Constantinople, 553,) and whose principles on the subject of Theopneusty were very loose; with the exception, we say, of Theodore of Mopsuesta, there cannot be cited, in the long course of the first EIGHT CENTURIES OF CHRISTIANITY, one single writer, who was ignorant of the plenary inspiration of the scriptures; if he is not in the bosom of the most violent heresies which have tormented the Christian Church; I mean among the Gnostics, the Manicheans, the Anomians, and the Mohammedans."

"If, then, we would arrange, in the order of time, the men who have set themselves against the entire theopneusty of our sacred books, we must place, in the *second* century, the Gnostics, (Valentinus, Cerdon, Marcion his pupil, &c.) they believed in two equal, independent principles, contrary and co-eternal, the one good and the other bad; the one, Father of Jesus Christ; the other, author of the law; and, maintaining this theory, they rejected the Pentateuch, while admitting, in the New Testament, the Gospel of Luke, and one portion of the epistles of Paul. In the *third* century, Manes or Manicheus, who, styling himself the paraclete, promised by Jesus Christ, corrected the books of the Christians, and added to them his own. In the *fourth* century, the Anomians or ultra-Arians, (for Arius himself spoke more reservedly,) who maintained, with Aetius, their head, that the Son, a created intelligence, *unlike the Father*,* inhabited a human body without a human soul. They spoke of the scriptures with a degree of irreverence equivalent to the denial of their entire inspiration. 'When they are pushed by scripture reasons,' says St. Epiphanius, they escape by this language: 'It is as man that the apostle has said these things or those;'—'why do you oppose to me the Old Testament?' What adds the holy bishop? 'It was a necessary consequence,' says he, 'that those who deny the glory of Christ, deny still more that of the apostles.'"[†] In the *fifth* century, Theodore of Mopsuesta, head of the school of Antioch, an able philosopher and a learned theologian, but rash. In the *twelfth* and *thirteenth* centuries; as it appears, there arose and was formally stated first among the Jewish Talmudists, the theory of modern divines, who have chosen to classify different passages of the holy scriptures under different degrees of inspiration, and to reduce theopneusty to proportions more or less natural. It was under the double influence of the Aristotelian philosophy and of the theology of the Talmud, that the Jews of the middle ages, in this respect very different from the ancient Jews,[‡] imagined this theory. It was in the time of Solomon Jarchi, David Kimchi, of the Averroes, of Aben-Ezra, Joseph Albo, and, above all, of *Moses Maimonides*, that Spanish Jew, who was called *the eagle among the learned*."

"The modern German school of the adversaries of inspiration appears,

* *Ανομοιοι*; thence their names. † Epiphanius, *advers. hæres.* lxx. vi.—Aetii *salutat. confut.* vi. ‡ See Josephus against Appion, lib. i. c. 7, 8, and Philo, ed. Hæschel, p. 515 et p. 918.

then, to be but a reproduction of the theory of the rabbins of the thirteenth century, or is merely borrowed from the Talmudist doctors of our day."— Pp. 330, 335.

But, we must forbear. In re-examining the scriptural argument presented so ably in the pages before us, we find it impossible to do justice to its fulness and clearness by any extracts. As we have said before, it must be *studied*, and will abundantly repay the labour. To all we would commend the careful reading and complete digestion of this eloquent essay. It will be found not only an effectual antidote to the poison of semi-infidel notions which, we fear, have begun to creep in, in reference to revelation, but also an excellent remedy for those doubts and disquietudes which sometimes trouble the thoughtful believer in regard to such passages of scripture as seem to be open to the objections of the infidel. And we would take the liberty of especially commending this treatise to the prayerful perusal of such of the readers of a certain contemporary periodical as may have been led by its loose teachings to the brink of that precipice over which the continental churches experienced, the last generation, so lamentable a fall. Take our advice, and you may, by grace, be enabled to appreciate the following triumphant and happy strain with which M. Gaussen concludes his preface:

“For myself, I say it fearlessly, in prosecuting this work I have often been constrained to give thanks to God for having called me to it; for I have there seen, more than once, the divine majesty fill, with its splendour, the entire temple of the scriptures; I have seen all the threads of that coarse garment, with which the Son of man was clothed, become suddenly such as no fuller on earth could make them; I have often seen this book illuminated by the glory of God, and every word appear radiant.”

[For the Covenanter.]

REVIEW.

In reading the extract, in the Reformed Presbyterian, from a Discourse by William Symington, D. D., on Rev. vi. 9—11, it appeared to me that the learned author had laid down some extraordinary positions, such as,—“The animal soul is what is spoken of, and while we know that the soul is the life, we know from scripture that the ‘life is in the blood.’” “And, again, we here perceive the importance of the view formerly given of the twin souls, as synonymous with blood.” To this view I object, because,—

1st. It presents to us a metaphor, not a vision. 2d. To me it appears not very intelligible to speak of *blood* crying to have *its* blood avenged. Neither does it appear more intelligible to speak of blood having white robes given to it. The learned author well knows that in scripture, soul often means the immortal principle in man. To attempt the proof of this would be an insult to any one acquainted with his Bible. Another position taken by the learned author is very questionable. “The altar under which the souls of them that were slain are seen, is, of course, the altar of sacrifice.” It is doubtful whether the altar of sacrifice appears, in a metaphorical sense, in the New Testament. “We have an altar whereof they have no right to eat which serve the tabernacle,” Heb. xiii. 10. But Ezekiel tells us “that the

altar of wood is the table which is before the Lord," Ez. xli. 22. In this book of Revelation we find the Angel of the covenant ministering at the golden altar, Rev. viii. 3, and x. 13. The apostle hears a voice from the four horns of the golden altar. As the happiness of the saints in heaven depends no less on Christ's intercession than on his sacrifice, it is more agreeable to scripture in general, and to this passage in particular, to understand it of the altar of incense: or, if you please, that it represents the souls in heaven as protected by Christ's intercession. The scene then appears to be in heaven. *White robes* is a metaphorical expression for the happiness of the saints in heaven, Rev. iii. 5, and vii. 9. But, I have been told that there are some who would have us believe that the scene of the seventh chapter is on earth! This is too contemptible for criticism. How I hate that diabolian called clip-promise!

Again, the Dr. says, "The white robes given them rather refer to some honour of which the martyrs are to be the subjects on earth." To be consistent, the Dr. should have substituted *blood* in the place of martyrs; but his common sense made him lose sight of *its importance*. Brazen, instead of golden shields, with a witness! Instead of the white robes of heavenly felicity, the martyrs shall enjoy *some* honour on earth! Miserable comfort! But the white robes *were* given, at the time of the vision; and, instead of expecting them from men, the martyrs bless their exalted Head, that they are now wearing them. The apostle, having seen in vision all those terrific scenes of war, famine, pestilence and persecution, described in the preceding verses, is here favoured to see that the martyrs have not died as fools. They are with Christ in glory, enjoying all that happiness which is competent to the separate state.

WILLIAM SLOANE.

"PSALMS, HYMNS AND SPIRITUAL SONGS."

The following article, which we transfer to our pages, from the Evangelical Repository, is part of a defence which the editor of that periodical makes in behalf of the advocates of a scripture psalmody, against the charge of bigotry and prejudice on this subject, brought against them by Dr. Neill, a minister of the Presbyterian church. The charge is contained in the following passage:

"Hymns and spiritual songs."—By these I understand short pieces, grounded on portions of Holy Scripture, adapted to particular occasions, and expressive of gratitude to God for his great mercies. How strange is it that some Christians object to the use of such compositions in religious worship! Can it be doubted, in the face of our text, that the Christians of Ephesus used hymns and spiritual songs? And did they not do so under the sanction and by the advice of Paul the apostle? That hymns or spiritual songs, bottomed on the word of God, whether a versified exposition of a particular passage or a condensed exhibition of gospel truth, taken from various passages, and clothed in decent and serious language, may be sung in divine worship, whether public or private, appears to me perfectly obvious and incontestable. Yet it is a curious fact that many Christian congregations, and some too, in our own connexion, have conscientious scruples on this subject. The chaste and evangelical compositions of Dr. Watts, as well his rich and beautiful version of the Psalms, as his highly devotional hymns and spiritual songs, are denounced and excluded from the sanctuary, while the miserable doggerel of Rouse is sung, or attempted to be sung, to the no small annoyance of all correct taste for the harmony of numbers, or the charms of music. But happily for the Church, this prejudice is yielding by little and little to the force of evidence, and will ere long give place entirely to more rational and liberal views.

The passage referred to is the main one on which the advocates of human compositions in divine worship rest their cause. If this be wrested from them—and this, we think, is very effectively done in the article of which we now publish a part—the controversy may be regarded as about settled.—ED. COV.

We shall now give the reader a few reasons for the purpose of showing him that the Dr.'s exposition of the passage is not more "rational" than the one advocated by the friends of an inspired psalmody.

One would suppose that the author, knowing as he must certainly have known that an interpretation different from the one he has given has been put on the passage, would have presented some reasons for this "more rational" view. But the reader will look in vain throughout this exposition for an argument. All he will find is, "By these (hymns and spiritual songs) I understand short pieces grounded on parts of the Holy Scriptures, adapted to particular occasions, and expressive of gratitude to God for his great mercies," and then we have the exclamation, "How strange is it that some Christians object to the use of such compositions in religious worship!" We shall only remark, that if the Dr. had given us an argument instead of this exclamation, it would have been rather more in place. At least it would have prevented the suspicion that he found it no easy matter to find one that would satisfy a rational and inquiring mind. The importance of the subject, and the manner in which it has agitated, and still continues to agitate the Christian community, rendered it highly proper for him, to give at least one reason for this "more rational view," especially as those who oppose it are refusing to comply with an Apostolic injunction.

We wish the reader to notice that the Dr. takes it for granted that the "hymns and spiritual songs," here mentioned by the Apostle, were such as he has in his hymn-book. This he has assumed, and on this assumption he presents those whose views he opposes in a false light before his reader. He asks, "Can it be doubted, in the face of our text, that the Christians of Ephesus used hymns and spiritual songs?" Who doubts this? Did the Dr. ever hear a doubt expressed on this point? The doubt, Dr., is not that they used "hymns and spiritual songs," but the doubt is that they used such hymns and spiritual songs as those for the use of which you contend. This is the "fact," however "curious" it may appear, and the removal of this doubt requires something more than a mere assertion that the point which we call in question is "perfectly obvious and incontestable." That it is not so self-evident, we shall now proceed to show.

Let it be borne in mind that the Dr. admits that the psalms of David, or at least those songs which are contained in the Scriptures, are intended by the apostle in the use of the term "psalms," which he here employs. He does not, it is true, assert this in so many words, yet it is obvious that this is the way in which he would have his reader to interpret his remarks; for, after speaking of the psalms of David in the language of eulogy, he dismisses the discussion of this term, and then quotes simply the words "hymns and spiritual songs," and then proceeds to explain what he understands them to be. If this be not the distinction which he makes between these terms, he has failed altogether to distinguish them, for he represents the hymns and spiritual songs as being "bottomed on the word of God." Whether this, however, be the Dr.'s

view of the import of the word psalms, employed by the Apostle, nothing can be more certain than that it is the prevailing view of those who advocate the use of uninspired compositions. The very first question which the friends of an inspired psalmody will be likely to hear, is, Are we not commanded to sing hymns and spiritual songs as well as psalms? Besides, we have the highest authority for regarding it as an admitted fact that the psalms here referred to are the psalms of David. We have the authority of the editors of the Princeton Repertory, a work published under the auspices and sustained by the patronage of the same church as the one to which our worthy father belongs, and edited by men of superior learning and talent. In the vol. for 1829, the editors say, in an article entitled, "The sacred poetry of the early Christians," "We can hardly conceive it possible that the psalms of David could have been so generally adopted in the churches, and so highly esteemed by the best of the fathers, unless they had been introduced and sanctioned by the Apostles and inspired teachers." Again, they say, "It seems more correspondent to scripture usage to consider the term psalms here as meaning the book of psalms, as used in Luke xxiv. 44, and equivalent to βιβλος ψαλμων, Luke xx. 42, Acts i. 20, to which the New Testament writers so frequently refer for prophecies, proofs and illustrations of their facts and doctrines." In another part of the same article, the reader will find the following remark, which will, no doubt, commend itself to his good sense: "As the first Christians were drawn from the synagogue, they naturally brought with them those songs of Zion which were associated with all their earliest recollections and best feelings, and appropriated them to the services of the New Dispensation." In addition to this we may adduce the fact that the book of Dr. Watts is professedly made upon an admission that the psalms here mentioned by the Apostle are somehow or other the psalms of David, for we have in this collection one hundred and fifty psalms which our worthy father calls a "version of the psalms." We then, surely, have the very best of reasons for coming to the conclusion that all parties are agreed that the Apostle here refers to the psalms of David.

The true question, then, before us is, Have we any reason for supposing that the hymns and spiritual songs here mentioned are anything different from the psalms? If not, then there is no "evidence," to the "force" of which the prejudice referred to by Dr. Neill can be supposed to "yield." The Dr. himself has given us no evidence, and here we might leave the matter.

But have the friends of an inspired psalmody nothing to support their position, that the Apostle, by these three terms, refers to the same thing, or at least that he does not, by hymns and spiritual songs, mean those which are not inspired? In order that the reader may judge of this, we shall submit to his candid attention the following considerations:

(1.) The difference contended for by the advocates of human psalmody is not practically observed by themselves. The very church to which the Dr. belongs has taken a metrical translation of the 23d psalm and of the hundredth psalm, and placed them among their hymns. Let the reader compare these psalms with the prose translation, and we are satisfied that he will at once acknowledge that if there can be such a thing as a metrical translation of the psalms, they may with the greatest propriety be so called. Surely if there be one among the one hundred and fifty of Dr. Watts that may be called a psalm, these two deserve the

name of "psalms." Let me ask, then, Are these two metrical translations of the psalms of David hymns? So have the General Assembly declared. Why may not the rest be called by the same name?

(2.) If there be a distinction between the psalms and hymns, we are bound by the same mode of interpretation to suppose a distinction between the hymns and spiritual songs. But can the Dr. tell us what this distinction is? Let a hymn or spiritual song be read from their collection, and who can tell to which class they belong? Has not the Dr. himself confounded them in the exposition which he has given of this passage? In this he has violated the very rule of interpretation by which alone he can establish such a distinction between the first and second as the one for which he contends.

(3.) There are strong presumptions against recognising such a distinction as the one contended for by Dr. Neill, and those who sympathize with him. Either these hymns or spiritual songs were written by divine inspiration, or they were not. If they were thus written, then we have in this command a direction to sing an inspired psalmody, and, of course, the Dr. must give up his position, for this is the very thing for which we contend. But what is the conclusion to which this admission brings us, on the supposition that these hymns and spiritual songs are not found in the Scriptures? The necessary conclusion is, that a part of the inspired writings have been lost, a conclusion to which we are sure our friend would be unwilling to come. The pious feelings of his heart would revolt against it. He will no doubt be ready to say, with the editors of the Repertory, that "It is not probable that any were written under the influence of inspiration, or they would have been preserved with other inspired writings." Suppose, however, we take the other position, and say, with these editors, "That men of education, genius and piety, employed their talents in the composition of hymns and spiritual odes, which, being approved by the Apostle, were introduced into the services of the church." Then leaving altogether out of view the important fact that we have not now the Apostles, to whose judgment we can submit our uninspired hymns, and that those which our worthy father has so highly praised, do not profess to have the *imprimatur* of these holy men—four difficulties present themselves to the mind: (a.) Why is it that we have not, in any of the Scriptures, the least allusion to the *making* of hymns and spiritual odes by these men "of education, genius and piety?" On this subject there reigns throughout the Scriptures the stillness of the grave. Is not this strange, especially when we consider the importance of praise as a part of Divine worship, and the agitation which "the introduction of hymns into the services of the church," often produces at the present time? (b.) Is it reasonable to suppose that there would be found in the very infancy of the New Testament church a sufficient number of such men qualified to supply the church with these hymns and spiritual odes? Take these Ephesians, for instance. We know what they were before converted to Christianity. They were sunk in all the ignorance and pollution of idolatry, having been from their childhood worshippers of the great goddess Diana. Without at all presuming to call in question the existence among them of men of education, genius and piety, we think it is by no means an unreasonable supposition, that it would not have been safe to commit to men just converted from their idolatrous worship, and consequently but partially enlightened and established

in the truth, the making "of hymns and spiritual songs," in which to celebrate the praises of Jehovah. To our mind it would seem to be a dangerous experiment. (c.) The making of hymns by uninspired men, would, in all probability, produce difficulties between the Hebrew and Gentile Christians. In the language of the editors of the Repertory, "The Hebrew Christians had probably been accustomed from childhood to consider inspired psalms alone admissible in the worship of the sanctuary, and cherished a holy and even superstitious dread of every thing like innovation or departure from the good old customs of their fathers." . . .

(To be continued.)

THE PITTSBURGH PRESBYTERY.

This court met, pursuant to adjournment, in the Middle meeting-house, Salt Creek, O., on the 15th of October. There were present ten ministers and six ruling elders. Mr. H. P. McClurkin delivered the pieces of trial for ordination prescribed at last meeting, and was examined by the court. The discourses and examination were severally sustained, and presbytery proceeded to his ordination. Rev. T. Sproull preached the ordination sermon and presided; and, the candidate having responded in the affirmative to the queries, was ordained, with prayer and the imposition of hands, to the office of the holy ministry, and installed pastor of the Salt Creek congregation. Rev. A. M. Milligan delivered the charge to the pastor, and Rev. J. Love to the people. A large congregation was present, and the occasion and exercises were highly interesting and solemn.

The report of the Board of Managers of Westminster College was received, read and approved. It stated that the building was nearly completed—a respectable and convenient edifice, containing seven comfortable rooms, besides a large hall. The amount of the debt now due is about \$1300. The Board request the members of Presbytery to make exertions to raise funds to meet the demand.

A member of the committee appointed to open the schools made some verbal statements respecting their condition. They were reopened in the new building early in September last, since which time they have been in successful operation, with encouraging prospects.

Several papers containing references and appeals were referred to the committee of Discipline. Blackwood, Crozier and Spear are that committee.

A petition from the Beaver and Jackson branches of Rev. S. Sterritt's congregation, to be separated from the Greenville branch, on the ground of the geographical extent of the congregation; also, a remonstrance from the Greenville branch against said separation, were laid on the table till next meeting of Presbytery.

A petition from Robert Allen, John Baker, and other members of the Springfield society was received, asking Presbytery to rescind the third resolution in the series passed a year ago, referring to our subordinate standards; stating, as the reason, that in that resolution, "the Covenants and other documents to which we are solemnly bound, are totally excluded." Presbytery resolved that this paper be returned, and that the petitioners be respectfully informed, that the mention of the Covenants was omitted in the enumeration referred to because the Presbytery considered that, *in the connexion*, they did not

strictly and properly belong to it. The Covenants are the obligations or bonds by which we hold ourselves solemnly bound; and, in this sense, we view them as standards. We referred, in the list given, merely to our standards of doctrine, government and order; and on these subjects, we hold to the documents mentioned, as our only subordinate standards; while we do strictly hold to the covenants as the obligations by which we are solemnly bound. We know of no "other documents by which we are solemnly bound," as subordinate standards.

The last Thursday of November, instant, was appointed to be observed as a day of thanksgiving; and the last Thursday of February, 1851, as a day of fasting, humiliation and prayer, by the congregations, societies, &c., under our care.

Rev. Mr. Crozier was appointed to prepare a notice of the decease of Thomas M'Connell, licentiate.

Presbytery adjourned, to meet in Allegheny, on the second Tuesday of December next, at 10 o'clock, A. M.—*Communicated.*

NEW YORK PRESBYTERY.—ORDINATION, &c.

This Presbytery met in the Whitelake Church, Nov. 13th. Present, J. Chrystie, S. M. Willson, A. Stevenson, J. M. Willson, and D. M'Alister. J. Chrystie was appointed Moderator *pro tem.* The first day of the sessions was occupied with hearing the trials of J. B. WILLIAMS—a lecture upon Heb. i. 1—3, and a sermon from 1 John i. 7, last clause, and his examination in the Hebrew and Greek languages, in Systematic and Polemic Theology, Church History and Government, and Pastoral Theology. All of which being sustained, Presbytery proceeded, the following day, Nov. 14, to his ordination to the work of the ministry, and installation as pastor of the Whitelake Congregation. J. Chrystie preached the sermon—an excellent and appropriate one—from 2 Tim. iv. 5, last clause, "Make full proof of thy ministry." The points considered were—I. The ministry; and, II. The duty exhibited in the text. The *first* part of the discussion was employed in illustrating—1. The institution of the ministerial office. 2. The qualifications requisite for it. 3. Induction into the office; and, 4. The ends that it is designed to accomplish. II. The duty, "Make full proof," &c., was regarded as embracing—1. An acquaintance with the nature and functions of the office. 2. An entire *self-devotion* to the work. 3. A wise and faithful administration and presentation of the gospel; and, 4. An habitual and firm reliance upon the grace and faithfulness of the great Master for support and success. In conclusion the inquiry was put, "Who is sufficient for these things?" and then the duty of the people to receive the instructions of the ministry enforced. The discourse was listened to with marked and earnest attention. The usual questions were then proposed by Mr. Chrystie; and having been satisfactorily answered, the candidate was solemnly set apart by prayer, and the laying on of the hands of the Presbytery to the work of the holy ministry. J. M. Willson delivered the charge to the pastor, and A. Stevenson—to whom this part of the services had been assigned in the absence of J. W. Shaw—the charge to the congregation.

This is the first settlement in this congregation; and as holding out the prospect of increased comfort and of extended influence, affords ground of congratulation to a people who have so long depended upon rare and

rather casual supplies of public ordinances. May the harmony which now prevails, and which was exhibited in the unanimous call of their present pastor, long continue.

APPOINTMENTS OF SUPPLIES.—The report of the Committee of Supplies, laid upon the table at last meeting, was taken up, amended, and adopted, as follows:

1. That the petition of *Topsham* Congregation, asking the moderation of a call, be granted; and that R. Z. WILLSON preside therein when requested by the Session of said Congregation.

2. R. Z. WILLSON, 1st Sabbath in January, in *Fayston*; and *Topsham*, the 2d, 3d, and 4th Sabbaths of January. J. M. BEATTIE, *Topsham*, 2d Sabbath, December, 1st Sabbath, March; and 2d Sabbath, *Fayston*.

3. J. W. SHAW, *Argyle*, 2d, 3d, and 4th Sabbaths, December.

4. S. CARLISLE, *Argyle*, 3d and 4th Sabbaths, January.

5. A. STEVENSON, *Kensington*, 3d Sabbath of January.

6. J. CHRYSTIE, *Kensington*, 2d and 3d Sabbaths, April.

7. J. M. WILLSON, *Kensington*, one Sabbath, discretionary.

8. S. O. WYLIE, one Sabbath, at discretion, in *Kensington*.

9. J. LITTLE, *Kensington*, 1st and 2d Sabbaths, March.

INTERIOR COMMITTEE OF SUPPLIES.—J. M. Willson, S. O. Wylie, John Brown, and John Evans, were appointed a Committee to receive the credentials of Mr. Newell, licentiate, now in the bounds of the Rochester Presbytery, and who is expected to be in our bounds in the month of February, and to give him appointments until the next meeting of Presbytery.

STATISTICAL REPORTS.—Sessions under the care of this Presbytery were directed to prepare and transmit to Presbytery, at its next meeting, the statistics of their respective congregations, according to the rule of Synod on the subject. JAS. M. WILLSON, Clerk of Presbytery. *

ROCHESTER PRESBYTERY.—The call upon Rev. R. Johnson, by the Buffalo Congregation, lies over, at his request, until a meeting, to be held in the month of February. Mr. Newell, a licentiate from the sister Synod in Ireland, was received by this Presbytery, and is now labouring in their bounds.

LAYS OF THE COVENANTERS.—NO. VI.*

THE MARTYRS OF WIGTON.†

From Mrs. Menteth's "Lays of the Kirk and Covenant."

Ay! bonnie hills of Galloway! the clouds above ye driven,
Make pleasant shadows in your depths, with glints and gleams of heaven;

* "Some think if it were Jesus Christ, and if it were a *fundamental point* they were called to confess, they would stand for it with life and estate; but it is thought that Christians now stand upon some things that are but fancies and nice scrupulosities, and that, if there be any thing in them, it is but a small matter; and shall a man venture his life and all upon a small thing? Well, if they be none of *Christ's small things*, let them go; but if they be one of his truths, will ye call that a small thing? His small things are very great things."—JOHN LIVINGSTONE.

† These were Margaret Wilson and Margaret Hyslop, drowned in 1685.

And ye have fairy, hidden lakes, deep in your secret breast,
Which shine out suddenly like stars, as the sunbeams go to rest;
And ye have dells, and greenwood nooks, and little valleys still,
Where the wild bee bows the harebell down, beside the mountain rill;
And over all, gray Cairnsmore glooms—a monarch stern and lone,
Though the heather climbs his barrenness, and purples half his throne!

A grave—a grave is by the sea—in a place of ancient tombs—
A restless murmuring of waves, for ever o'er it comes—
A pleasant sound in summer tide—a requiem low and clear,
But oh! when storms are on the hill—it hath a voice of fear!
So rank and high the tomb weeds wave, around that humble stone,
Ye scarce may trace the legend rude—with lichen half o'ergrown—
But ask the seven years' child that sits beside the broken wall,
He will not need to spell it o'er—his heart hath stored it all!

A peasant's tale, an humble grave, two names on earth unknown,
But Jesus bears them on His heart, before the eternal throne!—
And kings, and heroes, yet shall come, to wish their lot were bound
With those poor women slumbering, beneath the wave-girt ground!
The earth keeps many a memory of blood as water poured—
The peasant summoned at his toil, to own and meet his Lord—
The secret hungering in the hills—where none but God might see—
Ay! Earth had many martyrs—but these two were of the sea!

“The redcoats, lass! the redcoats!” cry the weans from off the street,
Who knows but Claver'se' evil eye, may blast them if they meet!—
Nay! only Bruce and Windram come! but, oh! wae worth the way—
They have gotten Gilbert Wilson's bairns in their cruel hands to-day!
See Annie! bonnie Annie! oh, but she is wasted sore,
With weary wandering in the hills—this seven month and more—
And Margaret with her bleeding feet, and weather-stained brow—
But surely One alone could breathe the calm upon it now!

She recks not of the jibing words those ruthless soldiers speak—
She recks not of her bleeding feet—her frame so worn and weak—
She sees not even the pitying looks that follow as she goes—
Her soul is filled so full of prayer, that God alone she knows!
Long hath she looked for such a day—with awe and shuddering dread—
Its terror in the night hath fallen, haunting her cavern bed;
And she hath prayed in agony—that if He might not spare,
Jesus would bear her charges then—and He hath heard her prayer!

They questioned her with cruel taunts, and waited for reply:
She met her father's look of wo, her mother's streaming eye—
A moment quivered all her frame—strange gaspings choked her breath—
Then fell the words forth, one by one, as from the lips of death:—
“The blink of our own ingle—it came glancing o'er the tide,
And we were wet and weary both, upon the mountain side—
My very heart grew sick within, my father's face to see,
And Annie yearned to rest her head upon her mother's knee!”

—It is the solemn evening hour—the seal of that sad day,
And the rich purple of the hills is bending all to gray;
And from the cloud thrones of the west, the last bright gleam hath fled,
And the moon riseth white and wan—as a watcher o'er the dead!
—Sits Gilbert Wilson by his hearth—one child beside his knee,
O cheaply ransomed with his all!—a ruined man is he—
For his poor life—and these poor hoards—the Cross he dared to shun,
All proffered now for his *two* bairns—and they have brought him *one*!

He sits beside his blackened hearth—unconscious of its gloom—
 A chill has gathered at his heart, that mocks at that cold room ;
 There is no food upon the board—no kindled rush to guide.
 The gudewife at her nightly task of spinning by his side ;
 And saving, that at times his hand—as if to prove her there—
 Strays in the darkness tremblingly, amid his Annie's hair ;
 And saving that the mother's moan, at times will make him start,
 Ye might have deemed the mighty grief had burst the feeble heart !

—The guards are met—the stakes are set—deep, deep within the sand,
 One far toward the advancing tide—one nearer to the land ;
 And all along the narrow shore, that girdles in the bay,
 Small groups of anxious watchers come, as wane the stars away !
 Low lie the fog clouds on the hills, blank in their curtained screen,
 Each crest of beauty veils its brow from that abhorred scene ;
 While eastward far, the straining eye, through mist and gloom, may see
 Large rain-drops plashing heavily into a dull, sad sea !

—They come—they come—a distant sound !—a measured marching, soon
 On mail-clad men the dew-drops rain, from off thy woods, Baldoon !
 The trodden grass—the trampled flowers—alas ! poor emblems they,
 Of all a despot's iron heel was crushing down that day ;
 They shall revive ! the harebell, see, uprears its crest again,
 The falling dew hath cleansed anew its purity from stain ;
 And thus, beneath the oppressor's tread, and hell's opposing powers,
 God's truth throughout the land shall spring—a sudden growth of flowers !

Sad silence deepened on the throng, as near and nearer came
 The victims to their place of doom, the murderers to their shame ;
 And there were blank and hopeless looks—white lips dry parched with fear—
 Low murmurs, suddenly suppressed, lest they who rule should hear—
 And men, bowed down with women's tears, until the sod was wet,
 But Bothwell Brig unnerved their arm, and crushed their manhood yet !
 Wo for the land ! the despot's rule hath lined its soil with graves,
 And left beneath the frown of God but taskmasters and slaves !

A sound—it cometh from the sea ! and many a cheek is pale—
 A freshening wind, and fast behind, that hurrying voice of wail—
 " Beshrew my heart ! " cries Windram now, " haste, comrades, while ye
 may !

With Solway speed, I red ye heed, the tide comes in to-day !—
 Now, mother, to the stake amain !—your praying time is past,
 Or pray the breakers, if ye will, they race not in so fast !"
 Her gray hairs streaming on the wind, they bear her to the bay,
 While nearer roars the hungry sea, that ravens for its prey !

And Margaret stands, with cold clasped hands, that bitter sight to see,
 And now toward her own death-place they guide her silently ;
 A sudden impulse swayed the crowd as those young limbs were bound—
 A moment's movement—stilled as soon—a shiver through a wound !
 And they have left her all alone, with that strong sea before,
 A prayer of faith's extremity faint mingling with its roar ;
 And on the eyes that cannot close, those gray hairs streaming still,
 While round about, with hideous rout, the wild waves work their will !

" Ho ! maiden ! ho ! what seest thou here ? " 'tis Windram's brutal voice,
 " Methinks an earthly portion now were scarce beneath thy choice !
 Yon sea-birds, screaming in their glee, how low they swoop to-day—
 Now tell us, lass ! what dainty cheer allures them in the bay ? "

A change hath passed on that young brow, a glow, a light from heaven,
 Above the sea—the lowering sky—to her seems glory riven—
 “It is my Saviour wrestling there—in those poor limbs I see—
 He who is strength in death to her—hath strength in death for me!”
 And sudden from those parted lips, rich tones of triumph come—
 Her fear is past—she stands at last, superior to her doom!

—A yell! it echoes from the hills! it pealeth to the sky!
 Startling wild creatures of the woods with its wild agony—
 And bounding on from rock to rock—with gaunt arms tossed to heaven,
 A maniac gestures—scaring still—the crowd before him driven—
 A haggard man hath gained the bay—with bloodshot eyes and wild,
 And cast him down at Windram’s feet—and shrieked, “My child! My child!”
 Poor Margaret heard—as died her song—in one convulsive gasp—
 And the rushing waters bound her in the terror of their clasp!

“My child! my child! she shall not die—I’ve gold, I’ve gold,” he cried,
 “I found one heart that pitied me, though all were stone beside—
 Ye said that for a hundred pounds, the oaths ye’d proffer still—
 Spare the young life! she’ll take your tests!—I know, I know she will!”
 Dark Windram glanced upon the gold—he glanced upon the sea—
 “Laggard, thou comest late,” he said, “she might have lived for me!”
 But two strong swimmers at the word, plunge headlong in the wave,
 They reach the stake—the cords they break—not, not too late to save!

And women throng to chafe her hands, and raise her drooping head,
 Dropping warm tears on the cold brow—so calm—so like the dead—
 While that poor father, crouching near—creeps shuddering to her feet,
 And steals his hand up to her heart—to count its earliest beat!
 Just then—athwart two glooming clouds—the morning sun made way,
 Lighting a glory on the wave—a sunbow in the spray—
 And up the hills the mist-wreaths rolled, revealing half their frame,
 And Margaret in the gleam awoke—and breathed her Saviour’s name!

Dark Windram turned him on his heel—he paced apart awhile—
 “Oh for the heart of Claver’s now—to do this work and smile!
 Come, girl, be ruled! thou’st proved enough, methinks yon bitter brine,
 We’ll find the partans* fitter food than these young limbs of thine!
 Hold off, and let me near to her! beshrew this snivelling ring—
 Ho, lass! stand up upon thy feet, and pray, ‘God save the king!’”
 “To die unsaved were horrible,” she said, with low sad voice,
 “Oh yes! God save him if He will! the angels would rejoice!”

Then up he sprang—that trembling man—low cowering at her feet,
 “’Tis said—’tis said—my blessed bairn!—those words of life repeat!”
 And Windram signalled with his hand—and rose a shout on high,
 Strange blessing on the tyrant’s head!—but ere it reached the sky,
 A miscreant foul hath stopped its course—and balked the echoes near—
 They could not catch a sound that died—like curses on the ear!
 A spare, mean man, with shuffling gait hath pressed before the rest,
 “’Tis well to pray—God save the king—but will she take the Test?”

And Windram looked into his face—and cursed his civil sneer—
 He knew him for the tool of Grahame—his spy, and creature there—
 A curate’s brother—creeping up—in those ill times to place,
 Trained in apostacy from God—to all things vile and base!
 “Well! well! Sir Provost, work your will, this gear is to your mind,
 For me, I’d rather fight with men, than choke this woman kind;
 Bid her abjure the covenant—none better knows the how!—
 There’s scarce an oath on either side, but you have gulped ere now!”

Smooth, smiling, stood the provost forth—no chafing stirred his blood,
 Something, he muttered of “King James”—“the law”—and “public good,”
 And then, as angry brows grew dark, and women muttered loud,
 He shrank towards the soldiery, as though he feared the crowd!
 “Dear Margaret, balk this bloodhound yet!—Oh spare thy father’s wo!”
 She started from their clasping arms—“I may not!—let me go!
 I am the child of Christ,” she said, “Lord! break this snare for me!”—
 And Windram turned his face aside, and pointed to the sea!

* * * * *

—They will not cease—they will not sleep—those voices of the wave,
 For ever—ever whispering, above the martyr’s grave;
 ’Tis heard at night—’tis heard at noon—the same low wailing song,
 In murmur loud—in cadence low—“How long, O Lord—how long!”
 A cry against thee from the tide! O tyrant, banned of Heaven!
 It meets the blood-voice of the earth, and answer shall be given!
 A little while—the cup fills fast—it overflows for thee—
 And thine extremity shall prove the vengeance of the sea.

Ay! gnash thy teeth in impotence! the fated hour is come—
 And ocean—with her strength of waves—bears the avenger home;
 See! eager thousands throng the shore, to hail the advancing fleet,
 While baffled Dartmouth vainly strives that heaven-sent foe to meet—
 And post, on hurrying post crowds fast, with tidings of dismay,
 How the glassed waters lull, to aid the landing of Torbay—
 Away! prepare thy coward flight—thy sceptre scourge cast down—
 The sea pursues thee with its curse—thou king without a crown!

AFFAIRS ABROAD.

Sandwich Islands.—Our readers, who have watched with interest the success of the missionary work in these islands, will learn with regret that the population seems to be undergoing a process of diminution which threatens the entire extermination of the natives. The last report of the mission shows—

“That the work of depopulation continues at an undiminished rate. During the year, there were 1422 births, while the deaths amounted to 4320; showing an excess of deaths equal to 2898. In the churches, as in the islands at large, the same diminution, as to numbers, is observable. There were admitted, during the year, 815, and there deceased, during the same period, 1162. There are now connected with the churches, in regular standing, 17,211 members.”

The report throws some light upon the causes of this diminution:

“In view of the fact that death is so rapidly doing its work among the natives, stripping them of their energy, and preventing, as it would seem, their further social elevation, and also that the influx of foreigners and foreign labourers, with whom the Sandwich Islander is unable successfully to compete, is constantly on the increase, the fear is expressed that the destiny of this people may be well nigh sealed. The past year has been one of unusual trial; storm and tempest have laid waste portions of the islands, sweeping away the dwelling houses of the natives, and many of their churches and school houses also, originally built at a vast expense of time and labour.”

Still, even in this decaying state, the converts manifest, by their contributions, no little public spirit and liberality. Several churches contri-

buted \$1100 to \$1400 each: the aggregate of the contributions of fourteen churches was \$7,676.

Turkey.—We have frequently furnished our readers, from independent sources, with evidence that the Mahommedan empire is undergoing a rapid change in character and spirit. The following, from the pen of Mr. M'Farlane, is of the same tenour:

“In many cases it cost me thought and trouble to distinguish between Musulmans and Rayahs. Twenty years ago, there was no possibility of confounding them; for, even without the then marked distinctions of dress, of head gear, of boots or papoushes, the Osmanlees were to be known by their swaggering gait, their overbearing looks, and their contemptuous, insolent manners. The Turks now seem to have lost their pride and sense of importance. Over in the city, they were the quietest and most modest part of the population. Their former swagger and rudeness appeared to be transferred to the Armenian seraffs and their dependants. Where I had been repeatedly insulted, and more than once spat at by the Turkish rabble, we certainly found nothing now but civility. In 1828, there was no going across the Golden Horn into Constantinople without being attended by one or two armed Turks; and the presence and guard of the faithful could not always screen one from the most gross and opprobrious language. We are now alone, my son and I. In the bazaars we met some Frank ladies, dressed in the French fashion, unveiled and unattended, walking about unconcernedly and making their purchases. They are constantly doing this, walking over by the Galata Bridge, which is about the best promenade here, and walking quietly back in the midst of Turks, and not unfrequently in the midst of troops. Formerly, it was a solemn and hazardous enterprize, if any European ladies ventured from thence to Stamboul.”

As is always the case, this change has begun among the higher classes: many of whom “have emancipated themselves,” to use their own language, “from prejudice;” and hence, secretly break the Ramazan, their great annual fast. “The waters of the great river Euphrates” are fast drying up.

Switzerland.—Popery and infidelity are actively at work in Switzerland, with the design, equally cherished by both, of eradicating Protestantism. The correspondent of a London paper says:

“Geneva is at present gradually undergoing a transformation of a novel description. She has had her political and her religious revolutions, and now begins an attempt at a *physical* transformation. I allude to the demolition of her ramparts by order of the local government. This may appear, at first sight, an unimportant fact; but in times like the present, and under existing circumstances, it tells its tale. Desirous of knowing whether the opinions of others coincided with my own on this subject, I inquired of a friend, well able from his position in society to speak on the question, what he thought was the real object of government, or its abettors, in this affair. He replied, ‘One of the principal objects is, I believe, to efface amongst us, as far as possible, one last remaining trace of the Reformation. They have done away with the Confession of Faith of our fathers, with our conservative institutions, and now, in order to obliterate a remaining trace of what Geneva was, they remove her ramparts! Ancient Geneva—the *Geneva of the Reformation*, must be transformed at any cost, and under any pretext; so that even the walls behind which Protestants found refuge in former days, and within which the lamp of truth shone so brightly, must disappear. The recollections they bring to mind are annoying: so say the united councils of Popery and Socialism.’”

Evangelical religion has its vicissitudes. Upon the whole, the accounts are favourable, but with some drawbacks:

“The annual meetings at Geneva, Basle, Berne, Neufchatel, and St. Gall, have just been held. They have been interesting, and numerous attended, in the last mentioned canton, as well as in Appenzell and Thurgovie, a religious awakening has commenced, principally by the spread of missionary publications. In the mountains of Appenzell, as many as 4000 families, it is said, have become interested in the missionary cause. Surely this may be taken as a hopeful sign. There rested a visible gloom over the meetings at Geneva this year, notwithstanding the many encouraging facts which were reported concerning the progress of the work of God. The cause of grief was two-fold. First, the defection of the Rev. Dr. Scherer, one of the Professors of the ‘Ecole de Theologie,’ on account of his altered and heterodox views on the inspiration of the Scriptures; and, secondly, because of the difficulties which the Society’s colporteurs in France meet with—difficulties which have almost put an end to their itinerant labours.”

Germany.—The German States are still a troubled sea. The war between the Duchies of Schleswig-Holstein and Denmark, is a very troublesome element in European politics. Russia, France, and England, favour Denmark,—Prussia, the Duchies—indeed, the sympathies of a large proportion of the German population—run in the same direction. Funds are contributed, and recruits gathered, from nearly the entire surface of northern Germany. Still, the great powers are withheld from taking any active steps by their fears of a general war. Should Prussia unite her armies with those of the Duchies, the other powers would at once interfere; and it has been rumoured, on the authority of the London Times, would even attempt to partition Prussia herself. On the other hand, these powers are cautious how they provoke, on their part, a European war. Great armies—Austrian and Prussian—are concentrating in the neighbourhood of Hesse Cassel—in short, we quote from a letter writer:

“Four of the greatest Powers are at this moment in a high state of military preparation, and are, in fact, doing every thing but striking the blow. Without any *casus belli*, Austria and Prussia are concentrating two armies, greater than those that fought at Waterloo. Russia and France are looking on armed *cap-a-pie*. Eighty thousand Prussians menace Hesse on the one side, and as many Austrians and allies look on from another. From Vienna we hear that a corps of sixty thousand men are ordered to rendezvous near that city, and an army of 150,000 men are to be collected immediately. It is stated that warlike rumours had caused an immediate effect on the Vienna exchange, where the demand for coin and bullion had been ‘almost appalling.’”

That a general war is imminent, few doubt. A spark may, at any moment, kindle a flame among the heated and combustible materials on the Continent—a flame that will be quenched only in the blood of millions.

In regard to religious affairs, we have some interesting accounts. Last year, an Assembly of Evangelical Christians was held in Wirtemberg. It was repeated this year at Stuttgart. Two thousand met—mostly Wirtembergers—but *all* the German States were represented—and some were present from France, Switzerland, Belgium, Holland, England, Sweden, and Hungary. We give the rest in the words of the correspondent of the Presbyterian:

“The first subject, according to the order of the day, for this session, was

the sanctification of the Lord's day. I have already had occasion to inform you that this important question has, for a considerable time, excited the attention of Christians in Germany. The greater part of the pastoral conferences have been occupied, for some time, about the means of reviving this sacred institution; the Home Mission makes it one of the principal objects of its efforts; two premiums, proposed by a foreign Christian, for the best two works on this subject, have called forth a great number of publications, in this way, besides the two to which the premiums have been awarded. * *

* * A religious journal, established a year since in the Grand Duchy of Baden, proposes chiefly this holy cause as the object of its labours; finally, evangelical pulpits every where render testimony in favour of the sanctification of the Sabbath. The report on this question had been intrusted to Dr. Schmidt, Professor at Tübingen. Although he had applied his strength chiefly to the practical side of his subject, yet he failed not to attack that false spiritualism, which weakens the obligation to sanctify the Sabbath, under the pretext that, as to the Christian, all days are equally days of rest, and of communion with God."

So far, all is encouraging. Discussion succeeded, and brought to light considerable diversity of opinion in regard to the ground on which the duty of Sabbath sanctification rests. We quote again:

"In *practice*, all were unanimous concerning the necessity of sanctifying the Sabbath, and proposed important means of reviving the observance of it, in the family, the church, and the nation. But the *doctrinal* question having been started by a speaker, a sufficiently observable difference of opinion was manifested. In *principle*—on what rests the obligation to consecrate one day in seven to God? That is the question. And the reply made to it necessarily depends on a much more general question—one of the most delicate in theology—viz., the true relations existing between the old and new covenants—between the law and the gospel. According to the difference of views on this subject, some made the principle of the Lord's day rest almost exclusively on the law (the fourth commandment;) others, on the two economies at the same time, from the consecration of the seventh day, immediately after the creation, down to the example set by the apostolical church; others finally rejecting all divine, legal authority for the observation of this day, saw in it only an excellent institution, which we owe to the Christian church, like the celebration of the feasts of Christmas, Easter," &c.*

The result of all is thus stated:

"The Assembly declared itself in favour of a principle which reconciles the three points of view above mentioned, namely, that the institution of the Lord's day rests, *at once*, on the old covenant, on the New Testament, and on the wants of the Christian Church. Thus it remains as a moral obligation as well as a Christian privilege. The Assembly decided afterwards that an earnest appeal shall be addressed to the nation, on the sanctification of the Sabbath, and a petition to the government, requesting that, in every thing

* The writer adds:—"This last doctrine is that of the Augsburg Confession, in opposition to the Reformed Church, which every where finds the observance of the Sabbath on the command of God himself, without, on this account, enlightened men of that church falling into Judaical legality. The spiritualism which refuses to the day of rest the sanction of divine authority, has been attributed to modern theology, and particularly to the excellent Neander. Undoubtedly, this point of view is now admitted by many, and the man of God, whose loss Germany mourns, on his part, contributed to it; but they forget that this opinion is the *official* doctrine of the Lutheran Church.—See *Augsburg Conf. of Faith*, art. 28.)"

depending on them, this day be neither disturbed nor profaned by public labours."

This is a great advance. We look for good results from these meetings. The German mind is deep and earnest; and when once awakened, and imbued with evangelical principles, will move on with a most vigorous impulse in the work of Reformation.

Belgium.—Of all Popish countries, Belgium seems to be the most promising missionary field. In addition to what we have formerly laid before our readers respecting this country, we present the following, from the Edinburgh Witness:

"An interesting and promising mission has lately been opened at Louvain, in connexion with the Free Church of Scotland. Louvain has long enjoyed the highest celebrity in connexion with the literature of Rome. It is a city of Colleges, and may be justly termed the Oxford of Northern Europe. The University of Louvain has had the honour of educating the most of those whom Rome has sent, or is now sending, out as missionaries to China, to America, to England, and to other countries. It is the arsenal of the Papal world; in short, where the Church of Rome not only forges her weapons, but trains and disciplines her soldiers. No ordinary interest, then, attaches to that city, where the Free Church, by a train of circumstances, of a character strongly providential, has been led to commence evangelistic operations. The whole of Belgium is at this moment a most inviting field—perhaps the most inviting in Christendom, after Ireland. The free Government of the country offers no hinderance to the missionary. The spirit of inquiry which has lately been awakened amongst the people renders them not only willing, but desirous to listen; while the Liberal or anti-Catholic sentiments by which all classes are beginning to be actuated, affords still farther facilities to the missionary. Many of the ecclesiastics, aware of their growing disfavour with the public, and foreseeing in what it will issue, confess with sorrow that soon the gospel, that is, the Pope's gospel, will be driven out of the Continent, to find, as they trust, an asylum in England and America. But while the whole of Belgium is open, Louvain is peculiarly inviting. Previous to the year 1830, a flourishing Protestant congregation existed in this city; but the troubles and persecutions consequent on the Belgian revolution scattered its members. In 1841 the good work was resumed, and it continued to make progress till 1849, when the pastor, who was a minister of the Dutch Reformed Church, accepted an appointment at the Cape of Good Hope. The work then languished till the March of the present year, when the English residents at Louvain resolved to re-commence operations on a more extended basis than ever. They have been fortunate in securing a handsome chapel, one of the finest Protestant churches, we believe, on the Continent. They have established a school, which is under the direction of a most efficient schoolmaster. An evangelist has also been added to the mission."

England.—The Pope has, by a late bull, revived the popish hierarchy of England—parcelling out the land among a crowd of bishops, &c., under an Archbishop—Dr. Wiseman. This is a bold act, and has awakened the utmost indignation in most of the influential papers—the Times taking the lead—and doing their best to arouse the anti-popish spirit of the country, and of the church, and thus to bring about the enactment of laws to prevent the carrying of this bull into effect. The clergy are as active, and addresses will be presented in great numbers to the Queen on the subject. The correspondent of one of our leading dailies says:

"The daily and weekly press, not only of the metropolis, but of the provincial towns, continue to devote a large proportion of their columns to leading

articles, correspondence and documents, upon the Romish hierarchy in England; and this subject is indeed the all-absorbing one in the public hall and social circle. Some of the recent articles of the London press are exceedingly virulent against the recent scheme of the Pope—for instance, the *Herald* of yesterday says, ‘let us declare to the Pope and his agents that we reject him, 1st. Because he is an impostor—pretending to be what he is not. 2dly. Because he has been a firebrand and disturber in Europe for these thousand years; but, thirdly, and chiefly, because he deludes men from the ways of life, and teaches them idolatry to the destroying of their souls, both for this world and that which is to come.’ The ‘Daily News’ asserts that the Roman Catholic penal acts, as altered by the relief acts, and as interpreted by recent decisions, do not forbid the Pope from creating within this realm what spiritual government he pleases over Roman Catholics, nor the Roman Catholic subjects of her Majesty from accepting and exercising such government. But the *News* believes that Cardinal Wiseman has sworn temporal as well as spiritual fealty to the Pope, and he cannot, therefore, at the same time, swear temporal fealty to the Queen of England. The *News* declares that Dr. Wiseman, foreseeing this dilemma, removed from the canon of the mass that portion of it, in reading which the priest prayed for the Queen; and he even caused all the missals of his diocese to be changed, in order that this, to him, obnoxious passage in the prayer should be expunged. The *News* thinks that these circumstances, connected with Dr. Wiseman’s appointment, do give rise to a very serious question, which it is for the government, or for the courts of law, or parliament, to solve. The *Herald* says that if the appointment of Dr. Wiseman, as Cardinal Archbishop of Westminster, and the daring partition of England into papal provinces, be in themselves matters to excite the alarm of all Englishmen, they derive additional importance from the incidents connected with the elevation of Dr. Cullen to the Primacy of Ireland, as it is stated that Dr. Cullen has declined to take the oath of allegiance to her Majesty, and has declined to accept an office of trust and charity, because, in order to fill it, he must take that oath. The *Herald* sees in these movements a new era of aggression in the Papal policy. ‘The simultaneous movement in England and the United States indicates that, like the giant recovering strength from his fall, the Poppedom, re-established by the bayonets of infidel and revolutionary France, is gathering up all its strength for a last desperate struggle with all that has been left of the liberty of mankind.’ The *Standard* says it is generally believed that the Papal government would not have attempted such a daring assumption of power without the previous sanction of the British government, and it calls for a protest from the whole nation against ‘the monstrous insult offered to the Queen, the Protestants of this Protestant kingdom, and the law;’ it calls upon the people to prepare a petition to the Queen, praying her Majesty to enforce the laws against the Papist usurpation, if such laws are still in force; or to recommend to parliament to re-enact the ancient law for the protection of her dominions ‘from the insult of Popish corruptions;’ but above all, praying the Queen to cause inquiry to be made into the proceedings of Lord Minto and her other Ministers. The *Standard* believes that there has been some collusion of the Ministers with the Papal government, and it declares that the suspected ‘foul conspiracy’ must be met by addresses to the Queen, calling for a dismissal of her Ministers, or for an explanation of their conduct.”

These extracts are long, but cannot be abridged. It is exceedingly doubtful, after all, whether the government will notice the matter: it has too long followed in the wake of the falsely called liberal spirit of the times. However, this is a sign of the times: an additional evidence that the days of Anti-Christ are numbered. His rise will be brief—his end is certain.

Scotland.—We are pleased to see that the churches in Scotland are directing their attention to the national sin of intemperance. “The Free Church Synod of Perth, among the actions taken at its late meeting on different subjects, strongly enjoined Presbyteries to recommend the ministers to preach on the subject of intemperance, and sessions to do what they can to suppress the evil. The matter was earnestly discussed, and a deep conviction expressed that the cause has special and imperative claims upon the clergy. The interest in temperance is vastly increasing in the religious circles of Scotland.”

France and Italy have furnished little new the last month. The French Assembly is about to meet.

AFFAIRS AT HOME.

The Fugitive Slave Law.—This law has been, as our readers know, the great topic of discussion for the past two or three months. Great efforts are making by the “National Whigs,” as they call themselves, headed by Webster and Fillmore, to bring their party to submit to, and execute this law. They are earning an abundant infamy for themselves and their administration, besides breaking up their party organization. The Democrats are in the same predicament. The elections, however, have gone largely in their favour. They will have an overwhelming majority in the next Congress. Efforts will be made to repeal the law. They will fail. Indeed, we cannot persuade ourselves that it will be materially modified. The South is more excited than ever. The “Compromise” measures please nobody. And yet, so strong are the leaders—so easily led the majorities in Congress—they will stand. In the mean time we are happy to see that the man-catchers have, as yet, succeeded very badly, even under this infamous law. We hear but of few fugitives who have fallen into their hands.

OBITUARIES.

DIED of bilious fever, on the evening of Wednesday, August 21st, 1850, Miss T. KERNIGHAN, daughter of William Kernighan, Newburgh. Miss Kernighan was born in the parish of Connor, county Antrim, Ireland, the 18th of Nov. 1829. In 1829, her parents emigrated to the United States, and settled in Orange co., N. Y., convenient to Newburgh, where she resided the greater portion of her days, until the period she was called the way of all living. Miss Kernighan early manifested an attachment to the Reformed Presbyterian church, by carefully waiting upon the ordinances of God’s house, therein administered. Having made herself familiar with the standards of the church, she, in the 18th year of her age, was enabled to make a public profession of religion, by connecting herself with the Reformed Presbyterian congregation of Newburgh, then under the ministerial charge of the Rev. M. Roney, since which period her walk and conversation were becoming her profession. In her childhood she was a dutiful and obedient daughter. As she advanced to maturity, her deportment became grave and unaffected; her disposition kind and obliging, to such an extent that she was capable of commanding the love and esteem of all with whom she was acquainted. Her death is much felt in the family of which she was an active member, and amidst a large circle of acquaintance, who could only testify their attachment by following her to the grave. In her removal God has been speaking to the members of the Newburgh congregation; indeed to each one that may cast an eye, however indifferently over this obituary. She was cut off in the midst of her days, unexpectedly, yet not we trust, unprepared. The language of her soul, was, to the will of her Creator she was resigned. And what, gentle reader, do you inquire, is the language of that voice? If we mistake not, Prepare to meet thy God, for in such a day as ye think not, the Son of man may come.

(Communicated.)

[For the Covenanter.]

SIR,—I observe that wherever any denomination has a periodical, a part of it is filled with obituaries. To a certain extent this is correct. "The righteous shall be in everlasting remembrance." Ps. cxii. 6.

Our obituaries, of late, appear to me to be of three kinds. Some appear to have been written to preserve from oblivion a name that might as well never have been known. Others appear written to please surviving relatives. A third class seems to be written with a view to edify the church, by recording an example worthy of imitation. That which I am about to record is intended to be of the latter class.

Mrs. RACHEL HOOD, (formerly Miss Kennedy,) wife of John Hood, and sister to Rev. Joshua Kennedy, was born in county Derry, Ireland. She was educated by her parents in the doctrines of the Covenanted reformation. She had made herself well acquainted with the history, and doctrine, and practice, of the Church of Scotland, in her purest and best times, and continued, through life, warmly attached to the *whole* system. Her general character was—"Not slothful in business, fervent in spirit, serving the Lord." She was a peacemaker. If any of the fallen family of Adam could obey a divine command perfectly, I would say she perfectly obeyed the command "to speak evil of no man." Being a deacon's wife, she was exemplary for the qualities required in such. 1 Tim. iii. 11. She was given to hospitality; and being in easy circumstances, and her husband being of the same mind with herself, she was not restrained as to gratifying her benevolent disposition. She esteemed faithful ministers very highly in love for their work's sake. When she was able to attend church, her seat was *never* empty. She was ready to give, to every man that asked her, a reason of the hope that was in her; and took great pains to instruct her family.

Her last illness lasted about four months, but she bore it with the utmost resignation: I never heard of her uttering an impatient expression. In one of my visits to her I asked her if she could say—"My beloved is mine, and I am his?" She replied—"He has been often saying that to me for some time past." Another time she told me she had been writing to her mother, and had appropriated the language of the Redeemer, John xx. 17; and another time, having sent me word that she was worse than usual, and wished me to visit her, I observed—"You have not yet passed the *river*, but you seem to be in deep waters; but I hope you find the man clothed in linen on the waters of the river?" She replied in the affirmative.

Going to St. Louis to assist Mr. Milligan at the communion, I called on her on my way, Sept. 3d. She was much exhausted by coughing and difficulty of breathing. I observed to her—"You have fought the good fight." She replied—"Yes, I have fought the good fight; yet not I, but the Captain of salvation in and by me." She then repeated, very distinctly, and in a tone of exultation, Is. xliii. 2, and xli. 10. Shortly after, I bade her a last farewell.

We have lost a mother in Israel. She had just entered her 45th year. She appears, for a long time previous to her last illness, to have attained to the full assurance of hope; for, when sick, in A. D. 1845, I found her hopes of immortality so bright, that I was afraid she was about to be removed from us. The congregation and her friends mourn their bereavement, but not as those that have no hope. "Mark the perfect man, and behold the upright: for the end of that man is peace."

☞ The Reformed Presbyterian will please copy.—W. S.

THE
COVENANTER.

JANUARY, 1851.

PAGAN EVILS IN THE CHURCH.*

In all ages the church of Christ has suffered by evils brought into her from the ungodly world. Before the flood "the sons of God saw the daughters of men, that they were fair; they took them wives of all that they chose." Gen. vi. 2. "The sons of God" is a phrase designating church members. The Lord's people continued to be so called down to the time of Job, who was contemporary with Peleg; that is, the period of the confusion of tongues. Israel is called "God's first born."

"The daughters of men" were the non-professors' children. They were both the descendants and progenitors of renowned men, who "filled the earth with violence." The whole became corrupted with antichristian paganism. The church lost her power to reform the age. She became disabled by yielding to the manners, the learning, and, above all, to the corrupt government of men of renown. She could not even arrest the swelling flood of iniquity. Noah's family alone escaped the total prostration of all virtue in private, and of all religion.

The fearful catastrophe of the general deluge is a warning to all succeeding ages. But, alas! men do not regard the rebuke. After the flood the descendants of Heber, God's covenant society, became corrupted by the heathen followers of Nimrod, who built the tower of Babel. The family of Terah, the best in the world, learned to worship household gods. To save the world, God called Abraham to secede from the Noaic church. He gave the posterity of that patriarch the land of Canaan, that, in a nation separate from the heathen world, they might be preserved from pagan pollutions. But, alas! they mingled with their heathen neighbours, "and learned of them their ways."

When the middle wall of partition was broken down, and the gospel proclaimed to all nations, the church was exposed to temptations; especially from the garnish of the heathen literature of Greece and Rome. The early ages of the New Testament organization were greatly harassed with the corruptions of pagan philosophy. It could not be otherwise. Her ministers were educated in the heathen schools, taught by pagan masters, and acquired their learning from pagan class-books fraught with every abomination.

After the Roman empire became Christian, the same course of heathen culture was continued. The clergy became Arian. A hierarchy grew up in the church, and her government was conformed to the im-

* An introductory lecture read at the opening of the Theological Seminary of the Reformed Presbyterian Church, Northwood, Logan county, Ohio, by James R. Willson, D. D., Nov. 5, 1850.

perial model. It was not strange, for the minds of all the youth in the colleges were imbued with admiration of the grandeur of Cæsar's throne. They were thus insensibly taught to copy after the example of victorious generals, and to aspire to the pomp of lordly statesmen in the Roman senate, instead of striving to imitate the holy and humble life of our Lord Jesus Christ. Public morals in the church soon became depraved. The schools were the almost unseen fountains whence these streams of heresy and vice issued.

After the revival of religion, in the sixteenth century, by Zuinglius, and the extension of this work of the Spirit of Christ in Germany by Luther, and in Scotland by Knox, the pagan books kept their hold on the colleges. Their baleful influence was the same as that from Constantine to Augustulus, the last Roman emperor. Alphonso Turretin, a son of the distinguished Francis, became an Arminian, and published a book to refute all the sound scriptural arguments of his father against these heathen Methodist heresies. Soon after, the Socinian heresy arose in Poland, and now prevails over all the protestant churches on the continent of Europe. These are the dire effects of pagan training in the colleges.

We are corrupted to this day by the continuation of this heathen literature of the schools.

1. We read the Bible as pagans, rather than as Christians. (1.) The mind of the reader rests in the words, and rarely attends to the things or thoughts which they express. This is a great error in the teaching of youth to read. It makes the learners what the Romans call *aucipes verborum*, word-catchers. Hence, in most modern authors there are many words and few thoughts. Dr. Johnson, when asked his opinion of a new book, said: "It is too wordy." This evil is worse now. In the reformation of the sixteenth century, and down to the martyrdom of James Renwick, pupils were taught to look beyond the symbols, to the thoughts. "There were giants in those days." Zuinglius, Luther, Calvin, the Turretins, Witsius, Puffendorf, Knox, the Melvilles, Henderson, Sidney, and Renwick, read to *know* truth. But more than reading for mere thought is necessary to make a truly great divine or statesman. (2.) What is far worse, the word of the Lord is read without reverence, without humility, without faith, without ejaculatory prayer, and without application to the heart of the reader. What youth ever conned over or recited a lesson in Cæsar or Xenophon, in Horace or Anacreon, with reverence, or in the exercise of any saving grace? How could it be done? Is it not plainly and utterly impossible? It would be preposterous for a professor to inculcate the devout reading of even Seneca or Epictetus. Pupils labour for years to create and confirm a habit of prayerless and graceless reading. It requires years of conflict to keep under and subdue this most pernicious and baleful habit. Godly ministers mourn over and painfully strive against this effect of their heathen training in the heathen literature of the schools. (3.) The Bible is read by many without finding or looking for our blessed Saviour in its pages, the design of which is to reveal his mediatorial glory. "The testimony of Jesus is the spirit of prophecy." Of course the pupil in a pagan school never thinks of the Son of God in the whole course of his labours while learning to translate into his vernacular tongue Livy or Tacitus, Virgil or Homer. To this it may be objected that the same argument may be brought, with equal force,

against the learning of Playfair's Euclid or Bowditch's Navigation. To this it is replied, (1.) That the learning of the abstractions or generalizations of mathematics is a *mere* mental discipline, like teaching a child the A, B, C. (2.) Train the learner in Christian literature, as he or she ought to be, always, before commencing the mathematics, and the faculty of association will suggest to the pious mind Christ dividing to the tribes of Israel their inheritances, and his sailing on the sea of Galilee, &c. (3.) The habit of abstract reasoning and reading to learn fact and doctrine are not analogous. (4.) Could it be shown that the study of the exact sciences is adverse to the devout reading of the holy scriptures, it would be a good reason for their abandonment, but none for using class-books, which, it cannot be denied, have that bad effect.

It may be further urged, on this topic, that many ministers of the sanctuary expound whole chapters, explain psalms, and preach sermons without any, or with very slight allusion to the Saviour of sinners. To heathen training must be referred the painful fact that in baccalaureate exhortations of principals of colleges to their graduating classes—in addresses of orators, delivered before literary societies, before so-called Christian female seminaries, and on the anniversaries of scientific associations—there is nothing of the gospel of Christ, revealed in his Bible. They savour more, far more, of heathen Greece and Rome, than of the Lord's holy word. To the same source we must trace the deplorable fact, that many protestant teachers, who call themselves ministers of Christ, as many of the Anabaptists, affirm that the Lord Jesus is rarely, if at all, to be found in the Old Testament. Even Dr. Watts, who professes to be very devotional, says, in the preface to his first edition of his imitation of David's Psalms, "I have endeavoured to make David speak like a Christian." He had read the Bible like a pagan. Had he read the Psalms as an humble Christian, he would have "found the Messiah," as the devout Bishop Horne does, in every one of the inspired "Psalms, Hymns, and Spiritual Songs."

2. Another pagan evil in the church is the inordinate indulgence in sensual gratifications. The apostle James, writing by the Spirit of Christ, calls them "the *lusts* of the flesh." "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Jas. iv. 1—4. These lusts are innate in the heart of depraved man, who is "conceived in sin and brought forth in iniquity." "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. This confession of original sin was indited by the Spirit of Christ, to be sung by all adult saints of every age and nation, from David to the last day. The spirits of just men made perfect, every one, sing, for substance in heaven this song to all eternity. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seven seals thereof, for thou wast slain, and hast redeemed us to God." Rev. v. 9. By his obedience and death Christ redeemed them from that condemnation and corruption in which they were "*conceived*" and born.

This native, total, and universal depravity works, of itself, "all manner of concupiscence." And, nurtured by such songs as those of Ho-

mer—Anacreon, it “setteth on fire the course of nature, and it is set on fire of hell.” Jas. iii. 6. It does all this, (1.) By tipping, intoxication, and drunkenness. Virgil makes the god Silenus a drunkard. Horace celebrates the glory of Bacchus and the inspiration of song when the poet “*Lætatur turbide*” is confusedly joyful. Every tippler is a troubler of the peace of the church. The numerous liquor stores, of which there is yet one, perhaps two, in the Reformed Presbyterian Church, are fountains of corruption fraught with damnation. This enormous evil can never be eradicated while the heathen lyric poets, who worship at the shrine of Bacchus, are the class-books of pupils that, when grown men, govern the nations. This lust of the flesh is an inveterate and deadly evil. After twenty-five years of mighty and praiseworthy effort, its streams do yet issue from every pagan fountain. (2.) Gluttony. Homer asserts that Jupiter, his supreme god, neglected important business that he might attend a barbecue among the gluttonous Ethiopians, on the head waters of the Nile. Now, if the great god or the prince of poets, as he is called, neglected the affairs of his empire for a luxurious revel, why may not Kentucky have her political barbecues, the gay youth their pic-nic revels, and the clergy synodical soirees? (3.) The lust of harlotry. Virgil and Anacreon were avowed, unblushing Sodomites.

“Pastor Corydon ardebat Alexin delicias.”—Ec. x. 1.

Corydon is Virgil; Alexis a boy, whom Mæcenas, to buy his muse for Augustus, had given to him for his catamite. Bathyllus was a *voir scorta* of Anacreon. Jupiter, in all the poets, is a notorious adulterer. Juno, his wife, finds him guilty of amorous adventures, as Louis Napoleon calls his whoredom, and reproaches him bitterly; but still she lives with him as her husband; as at least one wife of a distinguished statesman does, south of Mason and Dixon’s line, and so one north of that demarkation. Homer’s Iliad, it need not be said, read in all the colleges, begins—

“*Μηνῶν ἀειδε,*” &c.

“The wrath of the Pelian Achilles I sing.”

Why was he wroth? Agamemnon, the commander-in-chief, took from him, as he alleges, unjustly, Briseis, the daughter of Chryseis, the priest of little Troy, who had fallen to him by lot, as his harlot, after the sacking of the city. He drew off his army for ten years, in wrath.

For what was the expedition against Troy fitted out in Greece? For no other end, if we believe Homer, than to bring back by force Helen, the wife of King Menelaus. This Helen had run away with Paris, a son of Priam, king of Troy, and, of course, had become his harlot. The “pious” Æneas, the hero of the Æneid, seduced Dido, the widowed queen of Carthage, after she had refitted his weather-beaten fleet; and afterward he basely abandoned her. Virgil knew all this to be base; for while Æneas and she were in the cave, he says—

“*Nymphæ verticibus montis ululerant.*”

“The nymphs screamed from the top of the mountain.”

All this is mere fiction. There were one hundred and fifty years between the departure of Dido from Tyre and that of Æneas from Troy. But, no matter; the demoralizing effect on youth is the same.

One’s heart sickens at the recital of these most loathsome abominations, committed even by the heathen. But what shall we say when

all these misdeeds are garnished with great beauties of style, and put into the hands of our sons, who have no need of such incentives to lust?

To this argument it is in vain to object that Samson, David, Solomon, and Peter committed great sins, which are recorded in the Bible. 1. Because they are narrated so as to awaken the hatred of every pious mind against the sins which they committed. The Spirit teaches the Bible reader to loathe Delilah's treachery, and be humbled in view of Samson's gross sin. The whole truthful story is a warning to beware of the harlot's seductive wiles. The same is true of David's, Solomon's, and Peter's falls. Not so of the seduction of Dido by Æneas. Besides, it was the pious Æneas, as Virgil calls him, that abandoned, after he had seduced the queen of Carthage; but it was the heathen Delilah that ensnared and betrayed Samson. 2. God sorely chastised Samson, David, Solomon, and Peter; but no evil befell Æneas, to punish his lust and most base treachery. None at all. He went on in his marauding expedition against Italy; conquered King Evander; murdered, in lawless warfare, Turnus, the defender of his country; married Lavinia, to whom that young prince had been espoused, and subdued Italy. "If ye be without chastisement whereof all are partakers, then are ye bastards, and not sons." Heb. vi. 7. Virgil passes vice on to glory without suffering; not so Bible historians. 3. The repentance of the saints is recorded. Samson groaned in the prison-house till his hair grew. Solomon's is attested by the book of Ecclesiastes. David's in Psalm li.; and Peter "wept bitterly." What of Virgil's and Anacreon's sodomy, and Æneas's base ingratitude, treachery, and ruin of his hospitable benefactress? Did they ever repent? Not at all. As many now do, they gloried in their shame. Are these fit examples for our sons? Will reading their books rebuke lust?

As long as causes produce effects, the mental training of youth in these filthy class-books must defile the church of Christ with "fleshly lusts." Unlawful and ensnaring dalliances, fornication, adultery, sodomy, and treachery, like that of Æneas, will pollute the house of God. Not only the convents and nunneries of papists, where "the outer court is trodden under foot of the pagans," but protestant congregations will have reason to mourn over the filthy talk and more filthy doings of their children.

Those who are more discreet, and have a conscience towards God, talk so lightly, utter double entendres, engage the affections of young associates by seducing arts, for the purpose of transient gratification, and cruelly abandon those whom they catch in their toils, that the hearts of God's people are grieved. Several young preachers are guilty of these, and even worse practices. Allow me, my dear pupils, to warn you against every approximation to these detestable vices. Pray God to pardon and reform every evil habit which you may have begun to form, in your course of literary training in the pagan schools of the age. Watch against them in your waking and sleeping imaginations and emotions. They are loathed of God, and detested by all virtuous people.

However true it is that some church members, baptized youth who never saw either Virgil or Anacreon, are guilty of these impurities, it in no wise weakens the argument against these sources of pollution. They nearly all read the vile novels and sing libertine songs that come

forth from fountains so corrupt. Good people do not attend the libidinous theatres of the day, but many of them learn the fashionable, secular songs of female seminaries, many of them replete with the well disguised poison. It is, alas! diffusing its virus through every vein and artery of social life.

3. Fondness for vain show. The Holy Spirit calls evils of this class "the lusts of the eye." There is reason to fear that the mass of protestants—we are sure it is so with papists—are far more desirous of garnishing the "outer man" than "the hidden man of the heart." Dress, rich household furniture and equipage must be bought, often on credit, even if the poor are naked and hungry, vacant congregations lack pastors to feed them with the bread of life, pastors starve, and the heathen perish. "These things ought not so to be." "The body is more than raiment," and ought to be washed with pure water from the fountain of life. The soul is more than the body, and should be garnished with grace.

The noblest of all the external senses is the eye. Its abuse is the most dangerous, as the misuse of a mental faculty is worse than that of a bodily organ. That the polished heathen did and do sinfully indulge the lusts of the eye is manifest "on all these." The Grecian statues of Jove and of Hercules, with hosts of other false gods, and the Jupiter Stator in pagan Rome, Venus de Medicis of papal Rome, and the blasphemous attempts to paint the three persons of the adorable Trinity, abundantly demonstrate their impious indulgence of the lusts of the eye. Homer describes Queen Helen, of adulterous memory, as decorated in tasteful and gorgeous robes. Virgil adorns Diana, a heathen goddess, in a dress of finished elegance. The fondness for vain show in the whole protestant world, and, to some extent, in God's covenant society, is, like the lusts of the eye, of pagan ancestry.

The elegant needle-work of the curtains that garnished the tent of witness—the incomparable artistic beauty in the thyme wood, the brass, the gold, and the jewelry of that sacred type of the Mediator's glory—was adapted to the condition of the church when she "was under tutors and governors, until the time appointed of the Father" for abolishing these "weak and beggarly elements." They had indeed a glory, but their glory is no glory, by reason of that which has followed. Besides, there were but two statues—the cherubim of glory. These were not images of any living man or animal, as those of Hercules or of Peter pretend to be. They were not, as the pictures and sphinxes of the Egyptian standard, or "those calves which people have forth sent," pictures of Apis, the living bull, which that very learned but debased people adored. They were merely types, like the lamb of the passover. The sun has risen, the stars have disappeared in the New Testament gospel firmament.

Again, they were seen but once a year, and that by the high priest alone, and when they were obscured by the cloud of incense which went up from the golden censor. They were mere emblems of the ministry of Christ by church officers.

As to the embossments of the curtains, they were cherubims and palm trees. But they were covered by outside curtains, nearly down to the ground. Its sheets outside were without any other ornaments, except the porcupine ("badger") skins of which they were composed. Hence, they were seen only while the tabernacle was being set up and

taken down by the priests, and seen by them alone. The palm trees were appropriate types of our Lord's "growth in favour both with God and man."

The temple was as "holy and revered" as the tabernacle. "The priests' lips kept knowledge" in the exposition of these blessed gospel mysteries, unfolding the glory of "Immanuel, God with us." They were not exhibited to the multitude of worshippers, as papists do their images and pictures, to awaken the sensual emotions of vision. There was no danger that the "lusts of the eye" would be cherished. As a matter of fact, they were not. While all pagan nations, from Nineveh to Rome, employed sculpture and painting in the service of their gods, the Israelites never attempted to imitate the cherubims and palm trees. No man, under pain of death, might make "a perfume" like that holy confection ordained of Christ. Ex. xxx. 34—38. So they might not imitate the cherubims and palm trees, to gratify "the lusts of the eye."

When they used images and painting in their idolatrous defections, the calves of Egypt were their models at Dan and Bethel, and their paintings were "four-footed beasts and creeping things" in their chambers of imagery," "after the manner of Egypt."

There is no evidence that, in their cities, farm-houses, or synagogues they copied the architectural symmetry and richness of the temple. But quite the reverse. It is plain that the whole of the Hebrew ritual was adverse to "the lusts of the eye." At present it is the tendency and the mournful fact, they are employed in devotional service, and in every other affair, for the *mere* gratification of the *sense* of seeing. It is the prevailing passion. Watts's imitation, and the songs of other hymnologists and poetasters, are so framed as to recall, by the faculty of conception, the visual emotions, and thus cater for "the lusts of the eye," as papists do by statuary and painting. Alas!

The erection of sumptuous edifices for public worship, such as Trinity Church, in the city of New York, and St. Paul's in London—their costly ornaments, their magnificent organs, and "the surplice and robe" of the bishop—cater to pagan "lusts of the eye." To the same cause must be referred the coarse wood-cut pictures of Christ, saints, and brute animals; and the elegant engravings of the Illuminated Bible: all are pagan devices for ministering to the gratification of "the lusts of the eye," and not to the culture of faith in Christ as seen by the eye of the believer's sanctified mind. Now, all these receive no countenance from the beauties of the tent of witness and the glories of the temple of the Lord.

4. There is an unholy ambition, truly pagan, in the church of Christ. This the holy word calls "the pride of life." Pride is that unholy emotion which consists in self-exaltation. It generates the still baser passion which we denominate vanity—the courting of popular favour by the deceitful arts of cunning and vile demagogues. The pagan historians, philosophers, moralists, and poets designedly cultivate both pride and vanity.

"Exegi monumentum perennius ære."

"I have built a monument more durable than brass."

So affirms Horace of his most basely licentious songs. How this Epicurean boaster swells in pride! He goes farther, and glories in his shame:—

"E græge Epicuri porcus."

"I am a hog from the sty of Epicurus."

Very true. Were his most licentious lyrics translated, *all of them*, into English, there is not a mother in the state of Ohio who would suffer the book to lie on the parlour table. Take, for example, his Ode "in annulam"—"Song to an old woman." Of such loathsome effusions this "prince of Latin lyric poets," as he is fondly called by the panders of heathen literature, is proud. How is it possible that our sons, in their tender years, under clerical (?) teachers, can employ a whole year in learning to appreciate such poetry, without having their minds puffed up with pride? Herodotus and Xenophon ascribe the military achievements of Cyrus to his own native genius and prowess. It is true they make him pray to the gods of Persia and Media. What modern general or statesman prays to any god? This, by the way. But the success of his armies is not of God, in their pages, but of Cyrus. We learn, in the schools, to glorify the heroes of the three wars, and not to glorify God. Even the minister of Christ, at the very altar, dares to do this. Is it any wonder that the young men of the church take for their model, not Christ, but Washington and Napoleon? They cannot be Cæsars or Wellingtons in the state, and they seek to gratify their pride by aiming to reach the exalted fame of heathen or heathenised warriors by church preferment. Fame! Fame! Fame! how many and great are thy idolatrous worshippers in the enchanted seats of thy temple!

Man, totally depraved by nature, condemned for Adam's first sin (Rom. v. 18,) is of himself inclined to ambition, as to every other sin; but the pride of our hearts is nurtured and fortified by our training in most primary schools, and in *all* the literary institutions but one.

A heathen moralist affirms that "a virtuous man is better than the gods; for they cannot sin, whereas the good man's virtue proceeds from his own acts of the will." This is the very essence of Hopkinsianism and Methodism—a pretended innate power to make ourselves good. This error pervades almost the whole of the congregational masses of the East and of the New School, or, as they call their body of suspended ministers and elders, the Constitutional General Assembly. Seneca teaches that the gods *cannot* sin. Of course adultery and bestiality are, by the pagan standard of morals, sinless; for Jupiter commits the former in the seduction of Latona's mother, the latter in the metamorphosis of Europa into a heifer; Venus is a harlot, for the *pious* Æneas was her son by Anchises, who was not her husband; Juno, the wife of Jove, is a vixen, like Xantippe, the scolding wife of Socrates.

Now, if any young man who knows fornication to be a sin, abstains from its commission, he will very naturally be proud of his virtue; for he is better than the thundering Jupiter and the beautiful Venus, with whom, in the heathen school-books, he is in fellowship for years. "Can a man take fire into his bosom, and not be burned?"

The remedy for this, the word of God, is not applied in the academical nurseries of youth. That word alone, applied by the Spirit of Christ, can humble the innate pride of corrupt man.

Vanity, the child of pride, is a wide spread evil in the church. It is a loathsome, fretting sin, called *demagogueism*, in the state. In the pulpit, where the ministry should *inculcate* humility as a lovely grace of the Spirit, it cannot be expected that they will not by example teach vanity, while their training for the holy function is chiefly pagan, except in the household nursery.

Virgil and Horace, favourite academical class-books, teach by example, the most efficient instructor, to seek the favour of the ungodly great.

Of Augustus Cæsar, Virgil, in his first eclogue, says:—"Namque erit ille mihi deus,"—"He will be my god."

Of his prime minister Horace thus speaks, in the first line of his first ode:—

"Mæcenas, atavis edite regibus."

"O Mæcenas, descended from a race of kings."

These are specimens of their fulsome adulation of the seventh head of "the fourth beast out of the bottomless pit." What was their object in thus prostituting their pens? After the battle of Pharsalia, Augustus drove from their homes the farmers about Mantua, and parcelled them out as rewards to his soldiers, who had been employed to crush the Roman Republic, when in the last agonies of death. But he spared the farms of Virgil's and Horace's families, that these base poetasters might write songs conciliating the people to imperial despotism.

Homer composed his Iliad to flatter the family of Achilles, and justify his protracting the siege of Troy for ten years, by withdrawing his division of the invading army. The whole poem is calculated to create and nurture the factious spirit of the fiercest demagogues, and to foster the thirst for lawless warfare and the most wanton and cruel rapine. That splendid and impious poem was the bible of Alexander the Great, and of Julius Cæsar.

We cease to wonder that the whole body of popish priests, and the great majority of the protestant clergy, all meanly pander to despots of every name, when our sons are trained for many years in school-books so anti-christian and anti-republican. An unholy desire to enjoy the favour of men, whether on an imperial throne or in the drunken legislative hall of a republic, is made the ruling emotion of our pupils' minds. This is a "vanity of vanities," and it is a sore evil.

This vanity operates on men in almost all the social intercourse of even God's covenant people. The emotions expressed by the countenance and by the tongue are not those of the heart. The good will, and even homage of brethren, are sought by deceitful smiles and "words of flattery." Virgil and Horace must have hated both Augustus and Mæcenas. How often do men, even ministers of religion, smile, yes, fawn, on brethren whom they do all they dare to harm.

"From lying lips and guileful tongue,
Oh Lord, my soul set free."

We live in an age when "every brother will utterly supplant," like that of the prophet Ezekiel. Then God would no longer bear with the accumulated pagan abominations that defiled the holy city and sanctuary. The priests and the prophets rolled the pride of life "under their tongues, like a sweet morsel," for the purpose of gaining the favour of the heathen around them. The worst feature of this evil is, the favour of the world is more dear to their hearts than that of brethren in Christ; yes, than even that of God himself.

We have another phase of this alarming evil in the appeals which are made to the world for its favour by the reality or by the show of wealth. The pursuit of riches is not mainly to gratify our own lust of the eye, the ear, or the palate; it is to gain the applause of the world. It is homage to "the pride of life," to unholy ambition.

“And when thou to thyself dost well,
Men will thee praises give.”

For that praise we labour in all departments of business.

One other class of these pride-of-life evils is of extensive and most baleful influence—the courting of a corrupt literary taste by continuing to destroy youth with these bad books, *after they are known to be only evil*. They are in all the popish learned foundations in the world. The Jesuits have the entire direction of most popish schools. They probably do not know it is sin, and they certainly do not care whether it is or not. Their only inquiry is, Will it promote the wealth and power of their order? This evil, however, is not in the church. Our Synod, and the Old School General Assembly, in 1845, declared the papists to be no part of Christ’s visible church. But there are numerous and monstrous popish, that is, pagan evils in the protestant churches. While the outer court is trodden under foot of the pagans, the inner court, alas! is defiled with many of their abominations. And there is none more alarming and ruinous than this. It poisons the fountains of learning. Like whoredom, it plants death in the sources of life.

All the prelatical institutions, including the Methodistic colleges and academies—all those of the Congregationalists, including the ten Baptist sects, and all the subdivisions of the Presbyterian church, except Geneva Hall—are purely pagan in the department of ancient lore, except a little of the Hebrew Bible and Greek New Testament.

The Methodists have organized a school in this state within a few years. They call it “The Wesleyan University.” It is altogether sectarian. Its board of trustees consists of twenty-two members, among whom there are but three *reverends*. So they commit the education of their children to laymen, and not to “*officers of the church*,” as our covenant ancestors did.* The board of visitors is composed of *five* reverends; the committee of examination of *five* ditto; the agents are *four* ditto, and the convocation, as they call it, numbers nineteen members.†

The schedule of studies in their preparatory school is all heathen. They even retain the filthy Ovid,‡ which has been long banished from Presbyterian institutions. They do not blush to put Anacreon into their programme for the freshman year.

The first three years in the college course is sheer heathenism. The Bible is opened the third and last term of the last year, when the boys are so deeply imbued with heathenism that there is no danger the Bible will spoil them. It is true they have what they call the scientific and Bible course, which is somewhat obscure in its relation to the college course. But one thing is plain, they *pay court* to the friends of the Lord’s good word so far as that they would insinuate that the O. W. University is willing to let boys study it some, *if they please*.

This is a great change in Methodist tactics. They relied, until a few years ago, on religious emotion to swell the number of proselytes; now they have resolved to try the emotions that are stirred by the lustful Ovid and Anacreon. But why, when they no longer rave against a learned ministry, and cease to extol illiteracy in the pulpit,

* Second Book of Discipline.

† If fifty-five officers cannot govern this pagan school, the boys must be very unruly. The Methodists know well, as some others, how to buy favour by offices.

‡ Catalogue, 1850, p. 16.

have they not adopted a Christian course of literary culture? It is "the pride of life." It is a desire to imitate the worst feature in Presbyterian education—academical heathenism. They probably think, as a D. D. principal of a college said, some years ago, "If we make the scriptures of the Old and New Testament an essential part of our course in Jefferson College, we shall have no scholars." We must have a large catalogue and income, whether the pupils are saved or damned.

The whole head is sick, the whole heart faint. All is wounds, bruises, and putrefying sores, that have not been closed, nor bound up, nor mollified with ointment. Oh that our blessed redeeming Head, who sits as a refiner and purifier, may soon purely purge away the dross and take away the tin. Amen.

(From the Evangelical Repository.)

"PSALMS, HYMNS, AND SPIRITUAL SONGS."

(4.) Another evidence in favour of supposing the apostle by these three terms to mean the same thing, is the fact that they were so employed by English, Greek and Hebrew writers who are not inspired, and also by the inspired writers. A multitude of instances might be given, but we shall confine ourselves to a few. In the preface to a late work, entitled, "The Psalms of David, translated by J. A. Alexander, Professor in the Theological Seminary at Princeton," the reader will find the following remarks: "A still more marked resemblance is, that they (the Psalms,) are not only poetical but lyrical, i. e. songs, poems, intended to be sung, and with a musical accompaniment. Thirdly, They are all religious lyrics, even those which seem, at first sight, the most secular in theme and spirit, but which are all found, on inquiry, to be strongly expressive of religious feeling. In the fourth place, they are all ecclesiastical lyrics, psalms or hymns, intended to be permanently used in the worship of God, not excepting those which bear the clearest impress of original connexion with the social, domestic or personal relations and experience of the writers." Now we have this learned and highly esteemed Professor, in the same church as the one to which our worthy father belongs, declaring not only that the Psalms of David are *all intended to be permanently used in the public worship of God*, (a remark worthy the attention of his brethren,) but also that they are all songs and hymns. Will this language be justified? Then why suppose that the apostle means any thing else by these terms, but the same Psalms of David, and why represent those who confine the matter of their praise to these psalms, as opposing the use of hymns and spiritual songs? Josephus refers to the Psalms of David under the name of songs and hymns. The Apostolic Canons contain this injunction: "Ἐτέρος τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους καὶ ὁ λαὸς τὰ ἀκροστικὰ υποψαλλέτω. Let another sing the hymns of David, and let the people repeat the concluding lines." Here we have not only a proof of the very great antiquity of the use of David's Psalms in the Christian church, but also a proof that they were known by the name of hymns—the very same name in the original which the apostle employs in the text. Dr. Gill tells us that they are spoken of in the Talmud by the name of "songs and praises, or hymns." Let us now open the sacred Scriptures, and here we shall find proof to the same effect. We

find the Psalms called "Sepher Tehillim," (the Hymn Book,) in the very title of the Hebrew copy of the Psalms. The 145th Psalm is called Tehilla l' David, which Gesenius translates, "a hymn of David." The same term is frequently introduced into the body of the Psalm. Let the reader compare Psalm 22d and verse 23d of the Hebrew, with the Greek of Hebrews ii. 12, and he will find the declaration of the Psalmist, "In the midst of the congregation I will praise thee," [ahalleka] rendered by the apostle, [*ὑμνήσω*], "I will sing a hymn to thee." The word Halleluja, which so frequently occurs in the Psalms, is just a call to sing a hymn to the Lord. Other illustrations of this might be given, but let these suffice. Now when we find the sacred writers, and among these the apostle himself, using this very term "hymn" in application to the songs of inspiration, is it not fair to infer that he used it with the same application in the passage before us? But this is not all. It is generally supposed that the apostle made use of the Septuagint version of the Scriptures. With this version the Ephesians and Colossians, being Greeks, were no doubt familiar. Let us open then this version of the Psalms, and we will find some of them bearing the title of a psalm, others of a hymn, and others of a song exactly corresponding to the three Hebrew titles, Mizmar, Tehilla and Shir. These words in the Septuagint are the very same as those which are employed by the apostle when he directs the Ephesians and Colossians to "sing psalms, hymns and spiritual songs." Will the reader then look at this, and ask himself whether it is so "perfectly obvious and incontestable," after all, that the apostle intended such "psalms and hymns and spiritual songs," as those contended for by Dr. Neill? We may just remark, that the editors of the Repertory say, vol. 7, page 76, "External evidence places the titles of the Psalms precisely on the same foundation with the Psalms themselves." Professor Alexander, of Princeton, says, "They are found in the Hebrew text as far as we can trace its history, not as *addenda*, but as integral parts of the composition."

(5.) Another consideration which makes it highly probable that the book of Psalms is intended by the apostle, is the fact that the same language is employed by the evangelist in Matthew xxvi. 30, where he tells us that the Saviour and his disciples at the celebration of the passover sang a hymn; [*ὑμνησαντες, they having hymned.*] That a portion of the Psalms of David was used, is almost universally admitted. Indeed there is hardly any thing upon which commentators seem to be more generally agreed than this. The evidence in its behalf is as strong as it well could be without being positively asserted by the historian. The writings of the Jews abound with testimony to prove that it was their custom during that solemnity to sing the six Psalms of David, beginning with the 113th, and ending with the 118th. There is no evidence that a hymn was made for the occasion, and we know that it was his custom to comply with the observances of the Jews, of which this was one part, and certainly a most appropriate part. Now if it be admitted that the hymn sung by our Saviour and his disciples on this most affecting occasion was an inspired hymn, we argue, from this admission, that the hymns referred to by the apostle in this passage belonged to the same inspired collection. If this inspired collection was used by our Lord and his disciples, the presumption is, in absence of all proof to the contrary, that they would still continue to be used by the disciples. That this admission is made by those who

use uninspired compositions, we have only to refer to Mr. Barnes. He says on this passage, "The passover was observed by the Jews by singing, or chanting, the 113th, 114th, 115th, 116th, 117th and 118th Psalms. There can be no doubt that our Saviour and the apostles also, used the same Psalms in their observance of the passover." Why then doubt that the apostle referred to the same collection when he told the Ephesians to "sing hymns?" Surely if any argument can be drawn from the *usus loquendi* of the sacred writers, it is on the side of those who maintain that the reference in this passage is to the Psalms of divine inspiration.

(6.) In the preceding remarks we have looked simply at the names employed by the apostle in designating that which he would have these Ephesians to sing. We now request the reader to give us his attention while we present to his consideration some additional evidence, drawn from the language employed by the apostle in connexion with the use of these three terms. (a.) These songs are called "*spiritual songs*," [*ὠδαὶ πνευματικαὶ.*] The heathen made use of odes. In order to distinguish those which the apostle would have them to use, he calls them "*spiritual*." Now we apprehend that there is, in the use of this term, a proof that the songs referred to by the apostle were those contained in the Scriptures. If the reader will take the pains, as we have done, to examine those places in the New Testament Scriptures where this word occurs, he will find that in every instance where the reference is not to created spirits, there is a distinct reference to the Spirit of God as the author of that to which the term is applied; unless, indeed, 1 Pet. ii. 5, and Rev. xi. 8, should be regarded as exceptions; which we think is questionable. Thus "*spiritual gifts*" are such as are communicated directly by the Spirit. We shall here quote the words of Mr. Barnes on the word "*spiritual*," as it occurs in 1 Cor. x. 3, 4, "And did all eat of the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that spiritual rock that followed them." "The word spiritual here," says Mr. Barnes, "is evidently used to denote that which was given by the Spirit, or by God; that which was the result of his miraculous gift, and which was not produced by the ordinary way, and which was not the gross food on which men are usually supported. It had an excellency and value from the fact that it was the immediate gift of God, and thus called angels' food, Ps. lxxviii. 25. It is called by Josephus 'divine and extraordinary food.' [Ant. 3, 1.] In the language of the Scriptures, that which is distinguished for excellence, which is the immediate gift of God, which is unlike that which is gross, and of earthly origin, is called *spiritual*, to denote its purity, value, and excellence; compare Rom. vii. 14, 1 Cor. iii. 1; xv. 44, 46; Eph. i. 3. The idea of Paul here is, that all the Israelites were nourished and supported in this remarkable manner by food given directly by God." Again he says, "The word spiritual must be used in the sense of supernatural, or that which is immediately given by God." In addition to the passages to which Mr. Barnes refers, let the reader consult Rom. i. 11; xv. 27; 1 Cor. ii. 13, 14, 15; ix. 11; xii. 1; xiv. 1, 37; Gal. vi. 1; Col. i. 9. Now let this meaning be attached to the word in the passage before us, and we are brought to the conclusion that the songs here referred to by the apostle, are those which were "given by the Spirit, or by God," which were "not produced in the ordinary way," but which were "bestowed

in a miraculous and supernatural manner," and where will we find such songs but those which are contained in the Scriptures? In singing the Psalms of David, we know that we are singing such songs, for he himself tells us, that "the Spirit of the Lord spake by him, and his word was on his tongue." That this is the import of the word *spiritual*, as here used, is rendered highly probable from the circumstance that the apostle has expressly mentioned the Holy Spirit in the same sentence.

(b.) Another reason for this interpretation is, that the apostle directs to the use of these "psalms, hymns and spiritual songs," as the means of being "filled with the Spirit." Now is not the word of God, the very word of God, the means which he makes use of in filling the hearts of his people? When the Saviour prayed that the Father would sanctify his disciples through his truth, he adds, "Thy word is truth." There we must go, if we would be filled with the Spirit. Out of these living wells we must draw water, with which to refresh our souls.

(c.) By referring to the parallel passage in Col. iii. 16, we find that the apostle directs to the singing of psalms, hymns and spiritual songs, as the means of letting "the word of Christ dwell in them richly, in all wisdom." Guyse has a sermon on this text, entitled "The Scriptures the word of Christ." This he shows from three considerations. "He is its author;" "He is its great subject;" and "He works and carries on his interest by it." "The Spirit of Christ," we are told, "was in the prophets, when they testified beforehand of the sufferings of Christ and the glory that should follow," and it is said, "He went and preached to the spirits in prison;" so that the Psalms of David may, with the greatest propriety, be called "the word of Christ." "There is not," says Bishop Horsely, "a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him." "We are in these Psalms," (says Dr. Russell, in his admirable Letters,) "brought, as it were, into his closet, are made the witnesses of his secret devotions, and are enabled to see even the inward workings of his heart." Guyse, in the sermon before referred to, infers that the "word of Christ," as here mentioned by the apostle, includes not only the New, but also the Old Testament Scriptures. He remarks, "It is in this most extensive view, that our apostle seems to take it, by his speaking, in the remainder of the verse, of teaching and admonishing one another in psalms and hymns and spiritual songs, which look with a very strong aspect toward the Old Testament writings, some of which are set forth under these titles." Add to this the consideration that but a part of the New Testament Scriptures was written at this time, so that we may readily suppose that the reference of the apostle is to the "psalms and hymns and spiritual songs" of the Old Testament Scriptures. At all events they must be such as belonged to the Scriptures, and this is all for which we are now contending. Now the reader will observe that it is this "word," (not simply the principles of this word, but the word itself,) which the apostle would have these Ephesians to let dwell in them, by singing psalms and hymns and spiritual songs. Is not this more likely to be done by singing the sacred songs of this word, than by singing those which have been composed by erring man, whatever may be his piety and learning? Is it not more likely that we shall in this way attain to that "wisdom" of which the apostle speaks in the same passage? We know how it was with David; "I have more understanding," he could say, "than all my teachers, for *thy testimonies* are my meditation."

We have thus laid before the reader the reasons which have led us in common with the other friends of an inspired psalmody, to believe that there is, in this passage, no warrant for the making and singing of human hymns; and if such a warrant cannot be found here, we think our worthy father, and those who sympathize with him in his views, will search the Scriptures in vain for it. We hope these reasons will receive a fair and impartial consideration,—that our position on this subject will not be pronounced a “prejudice,” before we have the benefit of a hearing. We open our bibles, and there we find a divine psalter,—one which the great God himself has prepared for us, and one, too, which he commanded his people to use in the celebration of his praises. We do not read, in all the volume of inspiration, of any thing being made use of which was not indited by his Spirit. We find, too, in this same blessed book, that he who has provided us with this book of Psalms, has given us the most explicit directions to adhere to his own institutions, and by the awful manifestations of his wrath on various occasions, taught us that it is highly provoking to the eyes of his glory to depart from them. We there learn that it is not enough for us to abstain from what he has forbidden, but that we should have nothing to do with any thing as a means of worship, which he has *not commanded*. We have solemnly professed, too, that it is a violation of the second commandment, to “worship God in any way *not appointed in his word*,” and that this command requires us to “*observe and keep pure and entire all such ordinances as God hath appointed in his word*.” We unroll the records of ecclesiastical history, and there we find the most abundant and satisfactory evidence that this divine Psalter has been in use in the church from the days of the apostles to the present time. It is true that we find plain intimation of hymns of human composition having been introduced into the church at a very early period of her existence. But we know that they had no more authority to do it than we have. We know also, from these records, that the introduction of such hymns was made instrumental “in invading the purity of the church,” and poisoning her with the most deadly heresies. We know, too, that there were “many voices raised against” the use of any other but those of divine inspiration; that their use was condemned by the first Council at Braga, and also by the Council of Ephesus, the very place in which the Christians resided to whom the words that we have been considering were addressed. We consult the experience of those Christians of different denominations, who have been most eminent for their piety, learning and soundness in the faith, and we hear them speaking in the most explicit manner of the sufficiency and suitableness of the songs of divine inspiration to the purposes of Christian worship. We remember that our divine Master, himself, “chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist’s form of words, rather than in his own.” We call to mind, too, the fact that the reformers of blessed memory, “taught and admonished one another” in these psalms, and hymns, and spiritual songs, and that not a few of the martyrs of Jesus have by them been “filled with the Spirit,” while sealing their testimony with their blood. We are sure that in singing these songs we have something upon which our souls may rest with that confidence, joy and hope, which the very word of God alone can inspire. Such are our views, and such our feelings. We would

now submit it to our worthy father, and the Christian community, whether the friends of an inspired psalmody should be regarded as the victims of "prejudice?"

(To be continued.)

(For the Covenanter.)

PREJUDICE AGAINST COLOUR.

This prejudice exists in no other land save in our own boasted "land of the free." In France and England those in whose veins the blood of Africans courses are admitted to the universities and other seminaries of learning; and even the blackest of them are treated with courtesy, and have the same privileges and advantages which are accorded to others in social life. Even in Popish Brazil this contempt of colour is not known. Republican United States stands alone in this proscription of a race hated and despised. And what seems remarkable, it exists in its worst forms in the free States of our Union; if it be found in the slaveholding regions, it is in a very mitigated form. In inquiring into the *origin* and *supports* of this prejudice, I shall institute in this article—

The fact that slavery is established in a part of our land, and that the subjects of this prejudice, or their forefathers, have been enslaved, will not, of itself, and directly, account for the deep-rooted contempt with which the race is generally regarded. There was slavery in ancient Greece and Rome; and yet, however degraded the slaves were—iron-handed as their servitude was—we have no evidence that they were regarded, either individually or collectively, as objects of such scorn as is heaped upon the slaves and freedmen, or their descendants, in these United States. Nay, those who have any knowledge of the condition of the slaves in those countries are aware that there is much to show that they were not so regarded. Slavery is now rampant in Brazil; yet coloured men are in the army, not only privates, but also officers, and occupy their appropriate positions in society. Our country is the only constitutional Republic in which slavery has obtained and secured an establishment. Its existence, and especially its constitutional sanction, and its enforcement, by national authority, in the free (!!!) portion of the land, form a glaring and practical lie to the Declaration of Independence, and to the whole spirit and general texture of our government. Add to this the fact that we give the largest room for the enjoyment of life and liberty, and the freest scope for the pursuit of happiness to all except those of the proscribed race, and we will see that in our nation there is peculiar force given to that principle of our fallen nature, which induces men to hate those whom they have wantonly injured.

In its individual phase this sentiment doubtless originated in pride—the pride of rank and privilege which the whites have had, while the blacks were all slaves originally. This pride is connected with and carried out by that tyrannical disposition natural to our race, which leads men to trample upon, and still more to degrade those who by any means have become degraded. The sentiment having been fixed in the community, has been handed down from father to son. It is a well-known fact that children have no prejudice: white children will eat, sleep, and play with the other race without any objection. But they soon perceive that their parents regard them as an inferior race, as a race that is to be avoided and treated with contempt. This the parents teach their

offspring in a much more efficient manner than by direct precept. The tenor of their conversation respecting this race, the tone of their voice, and the expression of their countenance when they come in contact with them, in such a way as to arouse prejudice, and, above all, their treatment of them, teach children to treat with scorn those upon whom the sun has looked, and they are black. When parents have had too much good sense or religion to act thus, they have perhaps talked of their ignorance, degradation, poverty, deceitfulness, and thievish propensities, in a tone of pity it may be, but yet in a way that indicated their notion that these misfortunes or criminal propensities were hopeless of reform, or characteristic of the race. With training such as this, what could we expect but that the young should imbibe contemptuous opinions of all who had any distinctive marks of African descent? This sentiment, thus originated by a hidden but most potent *constitutional* and *legal* influence, has been sanctioned and fostered by the arguments and plans of the Colonization Society. I do not say that the originators and supporters of that society designed to perpetuate or increase the prejudice which proves so injurious to that class of our population which is its object, but it is nevertheless true that their efforts have had this effect. I find no fault with the formation of a colony in Africa, and am glad that the Republic of Liberia is in the "full tide of successful experiment." If any of the descendants of Africans go thither in the exercise of true liberty, there is no cause of blame. But some of the means taken to promote this cause have directly tended to strengthen prejudice and perpetuate the degradation of the race in our land. It has been contended that Africa is their home; and thus has been encouraged the opinion that they are intruders, who ought by all means to be removed, if possible, from among us, while, in truth, they have as good a right to remain here as multitudes of foreigners; and Africa is no more their home than are Scotland, Ireland, &c., the homes of many whose citizenship is never questioned. It was and is still maintained, as an argument for removal to Liberia, that the coloured race could never rise above their degradation so long as they remained in this country—that here they would still be an ignorant, debased, and proscribed caste, while in Liberia they would find a proper sphere for social and moral improvement.

But to return. This prejudice is fostered and strengthened by the want of true nobility of soul, and that conscious sense of dignity and worth, which would not fear any stain or loss of reputation from proper association with any class. This seems to be corroborated by the conduct of some who are the very impersonation of this cruel prejudice. They allow their faces to be shaved, their children to be nursed, and their food to be cooked by men and women of various shades, without their pride and delicacy being offended. These are menial offices, and contact with the race in this way cannot interfere with their dignity; but if the persons who do these things should upon an equality with them enter the same rail car, how excited they become, although, in this case the "intruder" may have no intercourse with them! That this prejudice is nurtured by a lack of conscious worth, seems to derive support from the fact that the most debased specimens of the white race manifest this sentiment in its most malignant form. It would be amusing, were it not so base and vile, to see a debased votary of Popery from the Emerald isle; with up-turned nose, and in a tone of contempt,

call a gentleman or lady of the coloured race a “*nigger*.” It must be confessed with shame that many of the less informed foreign Protestants also show that they have their full share of this inhuman sentiment. It is loathsome to every feeling of Christian propriety to see vagrant mendicants and vagabonds of every grade, male and female, treat with contempt respectable and educated persons of the despised race; but it is far worse to find them countenanced in this by many merchants, lawyers, physicians, church members, and even ministers of religion. I shall, in another paper, if spared, consider the evil influence and effects of this corrupt sentiment.

R.

CAUSES OF FASTING OF THE THEOLOGICAL SEMINARY OF THE REFORMED PRESB. CHURCH.*

MR. EDITOR:—We are surrounded with the manifestations of God’s most wonderful munificence. We are ourselves monuments of his long-suffering patience and mercy; and when we remember that God rules over all, in the church and in the nations, and is directing all their affairs in infinite wisdom for his glory and the good of his people, we are called upon to rejoice. When we remember the many opportunities which we enjoy—the many promises which God has made, in every variety of form and expression, suited to our wants and our understandings—we are called upon to rejoice in our God. But if we reflect upon our misimprovement of all these mercies, and honestly examine our hearts and our condition, and the sad and mournful condition of the church and the world, our song of joy will quickly be turned into the voice of weeping and lamentation; for “our iniquities have separated between us and our God, and our sins have hid his face from us.” Still, God is unchanged by our sins. His mercy and compassion are infinite; and if we truly humble ourselves before him, and call upon him in this our day of trouble—in this, the day of Jacob’s trouble—he is faithful who has promised to deliver us. “Call upon me in the day of trouble, I will deliver thee.” “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall obtain mercy.” Believing that we will obtain mercy of God, we humbly confess—

I. Our individual sins.

1st. Our sin in Adam. God, in his goodness and wisdom, endowed our first parent with perfect holiness and great strength to withstand temptation, and constituted him our representative; so that, in his purity and strength, having resisted temptation, we all might be confirmed in holiness and happiness. But we sinned in him and fell with him, and deserve nothing from God’s hand but the execution of the sentence, “Thou shalt surely die.”

2d. The total depravity of our nature. “The whole head is sick, the whole heart faint.” We were “conceived in sin and shapen in iniquity.” From the first moment of our existence we have given evidence of a corrupt nature. “We have gone astray from the womb, speaking lies.” And in all our services, even the best, we find our corruptions unweariedly at work, so that we cannot think one good thought nor perform one good action; neither are we able to will or

* Ordered for publication in the *Covenanter*.

do that which is right. We can only say, in deep contrition of heart, "Unclean, unclean;" and, with Isaiah, when he saw the purity and majesty of the King, the Lord of Hosts, "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell among a people of unclean lips."

3d. Our breach of covenant engagements. Although we placed ourselves, by the fall, in the same situation with fallen spirits, yet a way of regaining heaven and holiness has been provided, through the death and sufferings of our Redeemer, and our lines have fallen to us in pleasant places. We have been dedicated to God in infancy. We have been in covenant with him, from the first moments of our existence as human beings, by the vows of our parents, which have descended upon their offspring; and, in the good providence of God, have been led to take these vows upon ourselves. But all this only reveals our sin, for we have broken all our solemn vows. After swearing to be for God, and not another, our hearts have been seduced by the empty pleasures and gilded show of the world; they have been detained in most unholy communion with corruption, and have been willingly led captive by Satan, far from God and far from righteousness. And when we have found, by experience, that "it is an evil and a bitter thing to depart from the living God," and have returned to him, our goodness has been as the morning cloud and early dew; we have again and again despised his goodness and profaned his covenant, and he has left us to mourn over our folly and our sin. But God has left this petition on record for us, that we may plead it in faith, nothing doubting, "Turn us again, O Lord God of Hosts: cause thy face to shine, and we shall be saved."

II. We have much reason to be humbled in the sight of God, and to confess, and mourn over our sins as students of Theology. We should be characterized by the meek and quiet spirit of our Lord and Master. We should be an example to the people of God in gentleness—long-suffering—humility—brotherly kindness and love, forbearing one another, and forgiving one another. We should manifest to the world by our conduct, that in searching into the precepts and laws of God, our minds have become imbued with the spirit of their Author. Our speech should give evidence that we have been with Jesus. Like him, we should be bold and fearless, in the defence of truth—deeply moved with compassion for the souls of perishing multitudes around us—and strong in a high and holy faith, we should follow where the Captain of our salvation leads. But alas! we must confess, that we fall very far short of our duty. Instead of being an example of meekness and kindness, we have given mournful evidence of the strength of corruption in our hearts—of pride and ambition. Instead of being animated by noble and holy desires to glorify God, and above all earthly considerations to recommend the truth, which we profess; we have too plainly exhibited to all whose eyes have been fixed upon us, our weakness and folly; and by turning the strength which should have been exerted against our common foes, against one another, have caused many a tear, and many a sigh, to spring from the hearts of those who love Zion, and have long, and anxiously, looked for the day of her redemption.

III. The condition of the church calls for fasting and deep humiliation, for, "the glory has departed from Israel." The church no longer appears "like a company of horses in Pharaoh's chariots;" nor can it be said of its members, "See how they love one another." We are divided

peeled, and scattered, and as a consequence, are the scorn and derision of our neighbours. Brotherly love is wanting, and of course love to God is either extinct, or sadly deficient in its operations. The world engages the attention and affections. That vengeance belongs only to God is forgotten. Insubordination in the family, and in the church prevails. Many congregations are still averse to setting in order the things that are wanting, and many seem repugnant to renewing the solemn covenant engagements which were the glory and strength of our fathers in former times. "Jerusalem hath grievously sinned, therefore she is removed;" for this reason those that pass by say, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" It becomes her sons to humble themselves, to fast and pray earnestly, on account of these things, that God may remember Zion, and arise for her deliverance.

IV. The condition of the world is cause of lamentation to all who desire the good of mankind and the glory of God. The majority of the human family are in a state of heathenism; infidelity, under different forms, governs most of the nations; vice and immorality are on the increase, and tyranny is evidently gathering up all its power to strike a deadly blow at what little liberty there is remaining on the earth, so that the only hope for the world is in the promises of God. Our own country is on the verge of ruin from infidelity in her constitution; from refusing to have the Mediator to rule over them; for crushing millions of the poor sons of Africa into the dust; for Sabbath violation, profanity, and for permitting, under various pretexts, the breach of all God's commandments. For all these things our eyes should fill with tears until the Lord look down in mercy, and pour out his Spirit upon us, the church and the world.

A. C. TODD,
B. M'CULLOUGH, } *Committee.*
A. MONTGOMERY, }

December 5, 1850.

[For the Covenanter.]

THE HIGHER LAW.

A bomb-shell thrown into the hall of the senate of the United States could hardly have made a greater flutter and movement than the announcement of a "higher law" than the Constitution! Senators hear a prayer offered up at the opening of their daily sessions, but, having paid their passing respects to the Most High, they seem to have regarded themselves as independent of Him for the rest of the day, until Mr. Seward rudely reminded them of His supremacy. We are not surprised at their fluttering. The Constitution of the country is regarded, as it declares itself to be, "the supreme law of the land," and its framers seem to be considered as the creators of the nation—as its supreme law-givers. The Bible and its Author must take a lower seat. Still it may appear strange—idolatrous as has been the homage to the Constitution, that senators should be found, like Foote of Mississippi and Pearce of Maryland, who denounce, as a sort of treason, the recognition of the Divine Authority. But what could we expect otherwise, when the facts are as we have stated them, and when Christians will deliberately assert, on oath, the binding obligation of the fugitive slave law, while, in the same breath

they will pronounce the surrender of a fugitive as directly opposed to God's law *if the Constitution had not required it?* The writer of the following is a member of the Secession Church.

ED. COV.

MR. EDITOR,—There is one subject, in my estimation, of so great importance, that it should be fully discussed by the Church, as she is the light of the world, and bound to throw light on all difficult questions that concern the duty of man to his Creator. I mean, the subject that arose in our senate between Mr. Pratt of Maryland and Mr. Seward of New York, touching our Constitution and Bible, the former charging the latter with holding that there was a law higher than the Constitution; and when they conflicted he must obey the higher law. In answer to which, Mr. Seward alleged that he had uttered no such sentiment, and denied that there was conflict between the higher law and the Constitution, by which he seemed to admit that if there were collision between them he could not take an oath to support the Constitution. Perhaps the Covenanter has noticed the above controversy. Of this I am ignorant, as I do not see it. Now the question must be discussed and settled, whether it is "lawful" to take an oath to support the United States' Constitution. I know it has been viewed and reviewed over and over again, during many years: still it greatly agitates our community,—I think more than any other question: some, if not many of our members, will no longer vote. One of our elders has stopped. Now, I confess that I cannot see how the oath can be taken without sin; for, first, support means bear up, sustain; so that when I swear to "support" the Constitution, it must mean that while its law clauses are unrepealed, and any one of them comes up for enforcement, that I will sustain the clause or clauses in being carried into full effect. Now, apply this construction of the oath to the clause of our Constitution requiring the delivering up of fugitives from labour, and where are we?—surely in hostility to the "higher law." Second, it is well known that no person could get a seat in Congress who would not adopt the above construction. At any rate, no one could get a seat who would declare to the administrator of the oath that there was one clause in the Constitution he would not support nor give effect to, should it come up for application. Again, I cannot see how we can vote to place a man in a seat that he cannot occupy but by sin. The ministers and members of our church should be in the "high places of the field" in this controversy, and not cowardly leave it to the politicians, who for the most part are men of easy conscience where party policy interferes. Mr. Seward is evidently in the dark: "the light of the world" should enlighten him. He is one of earth's mighty men, but seems to have lost his locks for the present, by giving too much credit to our Constitution: it appears to have proved to him a Delilah's lap.

OLD PATHS.

LETTERS FROM THE WEST.—NO. IV.

Elizabeth, Pa., Sept. 1, 1850.

DEAR SIR,—Brethren should be advised of difficulties that must be encountered by emigrants to the West. No location in this sinful world is free from trouble. "This is not our rest."

1. Our brethren, nearly all, desire to settle in some place where they can have access to the ordinances of God's house, not only in private, but

in public. Where all these privileges can be enjoyed, land, as a general rule, commands a high price. This is so, not in western Pennsylvania only, but in all the states and territories west of this. Near to any church in a country place in Ohio, land costs from \$20 to \$35 an acre; often more, if there are improvements at all comfortable. Wild land, it is true, can be procured near many churches for a lower rate; but, then, it requires almost a life-time of hard labour and many privations, to clear away the forests, build fences, erect barns, and build houses. And it is well if all this do not foster a worldly spirit, which takes far more interest in the affairs of this very transitory life, than in our spiritual and eternal welfare. There is danger that the church, and the godly training of children, will be postponed for time to cultivate the farm. He is an inattentive observer, who does not see much of this, over which a good man will mourn.

2. Except on the railways and paved turnpikes, the roads are very bad. A great part of the winter the mud is very deep, and the streams often swollen with freshets, and without bridges. Of course, access to church, school, and market, is difficult, and sometimes perilous. These remarks do not apply to the prairies of Illinois. There, so far as I have observed, the roads are generally good at all seasons of the year. I have never visited Iowa, but I am told that the roads there are usually good.

3. There are numerous earthly comforts in old settlements which the emigrant must forego in the newly inhabited regions of the West. Dwelling-houses, stores, mechanics' shops, do not furnish readily, as in the east, desirable accommodations.

4. The emigrant must expect to encounter fever and ague, with other febrile complaints. Numerous young children die of the diseases to which they are subject in the warm season.

I am sorry to say that very few people will frankly furnish the traveller with the whole truth on any, especially the last, of these four specifications. Almost all are loud and lucid in setting forth the advantages of their own neighbourhood, while there is a studied effort to conceal every thing adverse. I need not say this is unworthy of the guilelessness of Christian integrity. In this, as in giving testimony in court, the disciple of Christ "should tell the truth, and the whole truth, and nothing but the truth." The last of the afflictions of the new settlements I consider by far the greatest. There are many families in which more than half the children are buried young. Many husbands are bereaved of wives, and many wives made widows. There are not a few in my own knowledge.

After all, with proper precautions, and looking to God in prayer for his blessing on the use of means, most of the danger from the local causes of disease may be escaped. Not a few, without any peculiarly wise precautions, live in health; and a majority of the localities are healthy. Notwithstanding all the deaths caused by the malaria of marshes, stagnant pools, and decay of vegetables in low, rich lands, the natural increase of the church, as I stated in a former letter, is very rapid. O that God would pour out his Spirit copiously, and make our improvement in knowledge, in wisdom, in faith, in love, in zealous witness-bearing for Christ's cause, and in all outward and inward spiritual garniture, more than equal to our growth in property and population.

Yours,

J. R. W.

THE PULPIT AND POLITICS.

Circumstances alter cases. Heretofore pro-slavery ministers and newspapers professed to have had a holy dread of politics in the pulpit. Temperance, since it has become rather popular, has been admissible, but to discuss slavery, in other words, to expound the law of love as a law forbidding this worst of all forms of spoliation and wrong, making an application at the same time to the slavery existing in the United States,—such discussions were unfit for the pulpit: the laws have put upon the system of American slavery all the sanction they can give it, and the ministry and church courts, and religious newspapers, are debarred from entering this department of duty and morals! Now, this has been the cant of pro-slavery churchmen. With one voice they have divorced the pulpit and politics. But what have been the developments of the late thanksgiving sermons? We give some of them in the words of the "Presbyterian:"—

"Many of the pastors of Presbyterian churches in the cities of Philadelphia and New York, and, we presume, also in other parts of those States and New Jersey, took the opportunity, on thanksgiving day, of addressing their congregations on the subject of the National Union."

Just so. "To preach liberty to the captive," to expound the text that it is "better to obey God rather than man," to denounce national, constitutional sins, and warn gospel hearers against them, is to desecrate the pulpit; but it is no desecration of the pulpit, or of the ministerial character, to defend, directly or indirectly, the iniquitous pro-slavery institutions of the country. "Strongly conservative." We all know what that means. The conscience of the country has risen up against the iniquitous, God-defying fugitive slave law, and ministers of Christ, must step in and appease its writhings, must "sew pillows under all arm-holes." The article from which we quote almost admits as much. It speaks of Christianizing the constitution. It says:—

"The sermons were strongly conservative, and if we may judge from what we saw and have heard, the preachers fully expressed the sentiments of their hearers. These sermons should be published. They would go far to rectify the opinion too prevalent in the South, that Northern men are regardless of their duty to that Constitution under which they enjoy such peculiar and distinguishing privileges."

Yes. And it is not uncharitable to hint that if the hearers were on the other side, the blast would have come from the other end of the trumpet. The article proceeds:

"There are exceptions, it is true, and persons belonging to this class are much more zealous in letting the South know their reckless and fanatical views, than are the much larger body, who are prepared to stand by the Union and the principles of compromise on which it was based."

How do we account for this? Let us quote again:

"The extreme Abolitionists and the open resisters of the Fugitive Slave law know not what they do. Under a false sense of duty, they would set the example of breaking down the majesty of law, and introducing the wildest anarchy; they would deal a death-blow to that Union of States, and that unequalled representative government, under which we live and are happy."

"We are happy." Of course, it is no matter about the slaves. But cannot these men see that their course is the most direct and certain

annihilation of the "majesty of law?" For, establish the doctrine that man can set aside God's law, that civil enactments are to be obeyed without regard to the "higher law," and what becomes of the sanctions of law? We have thought that the only security of national institutions consists in the conscience of the people, a conscience enlightened in duty to God, and submissive to his will as supreme and paramount. Of this we are sure, that no community can ever enjoy settled peace, and in no community will the laws be long respected, where the moral sense becomes so deadened, or so confused as to adopt whatever legislators choose to enact, when the mere fact of a law having been enacted is regarded as cutting off the right to examine its provisions in the light of scripture and the will of God. Let civil government come to be regarded as an irresponsible thing, or as a thing that can ride over God's law, and conscience, and the whole fabric will soon tumble into ruins. What would the world have been now, had the slavish doctrines of these "conservatives" prevailed in past times? To apply all this. If there has ever been a law relating to human rights that ought to be spurned with indignation, and treated with utter disregard, it is the fugitive slave law; and we shall cherish the hope, rather faint, however, that all the efforts of a pro-slavery press and ministry, will fail to reconcile the North to its abominations.

But to return. We are for that kind of preaching politics that consists in an honest interpretation of the word of God, its political portions not excepted, and a faithful application of its doctrines to existing circumstances. In other words, we believe that the church should give light on all points in which divine institutions, and moral law are concerned. But we confess that this preaching sermons on the "Union," and to show the evils of its dissolution, is rather going too far in the political line for our notions of ministerial duty. And we conclude with the hope that after this we shall not hear any more objections to preaching God's politics; for surely if it be right to vindicate kidnaping, it cannot be wrong to defend the law of God in this respect.

NEW YORK PRESBYTERY.

There were some errata in the table of supplies, as published in our December No. Rev. A. STEVENSON supplies in Kensington—January, 2d and 3d Sabbaths; Rev. J. CHRYSTIE, the 3d and 4th of February.

AFFAIRS ABROAD.

Turkey.—The liberal spirit and acts of the Turkish authorities are far in advance of the popular feeling, particularly in the more remote districts. The Fakirs, and other fanatics, still exercise no little influence, and always in opposition to the anti-Moslem tendencies of the government. This reactionary spirit has lately manifested itself fearfully in Aleppo. The Christian population of that city is large, and quite wealthy. In consequence of some unpopular measures of the central government, the Mohammedans rose en masse on the 15th of October, and laid waste the dwellings and churches of the Christians—the Turkish garrison looking on. Lives were lost, property pillaged, houses burned. These ebullitions of fanaticism will have no influence upon the course of the government. Some concessions made by the local autho-

rities to the populace will be revoked, and measures adopted to secure the preservation of the peace hereafter. The outbreak was something more than a momentary burst. It had ramifications in the East towards Damascus,—but was put down in that district, and the leaders taken. These events give important indications. They show that the movements of the Turkish government in the direction of reform are understood—that they are made deliberately—and that they will be persevered in, in spite of fanatics.*

In regard to missionary operations, we continue to have favourable accounts. Letters dated Oroomiah, Sept. 6, give an account of a tour which Messrs. Wright and Cochran had among the mountains. As the result of their observations, they recommend that immediate measures be taken to establish a mission among the mountain Nestorians. In urging their views, they state—

“1. That the mountains are now fully open. The Koordish power has passed away, and regular Turkish rule is established. In those dark and frightful recesses among the mountain cliffs, recently the resort of robbers, and the scene of murders, travelling is now as safe as between New York and Boston. 2. The people are accessible. The authority of the Patriarch is greatly diminished, and they preach to large and interested congregations. 3. The Papists are striving to get access to the mountains; and unless we sow the good seed, they will certainly sow tares. 4. There is in Oroomiah a devoted band of native preachers, eminently qualified for this work. They are full of the missionary spirit now, and their zeal would burn with a new fire in prospect of carrying the gospel to their countrymen among the Nestorians.”

“*Erzerum, Sept. 5.*—Mr. Bliss gives an account of a recent tour in the southern part of Armenia, and as far as Diarbekir in Mesopotamia. A wonderful change has taken place in this region since Mr. Peabody visited it a year ago. At Melikean, where they arrived on the third day, they were scarcely seated in their lodgings when the villagers gathered around them, cordially welcoming them, and showing the deepest interest in their conversation in regard to the way of salvation.”

“Our room remained thus crowded *till near midnight*, when word was brought that a priest had come from a neighbouring village, and wished to see the vartabed. Our company dispersed soon after, but only to meet again immediately at the house of a friend, whither the vartabed went at the request

* The final issues of this outbreak have been disastrous to the fanatical party. A terrible chastisement has been inflicted on the insurgents of Aleppo. On the evening of the 17th ult. Kerim Pasha invited the principal chiefs of the insurgents to come to him. They accepted the invitation, persuaded that the fear of fresh disturbances would make them respected. Kerim Pasha had them placed under arrest. The insurgents, finding their chiefs did not return, rushed to arms, and came in number about 10,000 and insolently demanded their liberation. The Ottoman general was prepared for this, and replied to their demand by charging them at the head of 4,000 imperial troops, whom he had assembled on the inside of some barracks. The combat was desperate, and lasted for more than twenty-four hours, but the result was favourable to the Turks. Three Mussulman quarters, Karlek, Bab Coussa, and El Bab Neirab, which were the seats of their revolt, have been almost entirely destroyed. Eighteen hundred of the rebels fell in the struggle, and the remainder, with the inhabitants of the above quarters, have fled from Aleppo, the Turkish cavalry pursuing them. Not a single Christian fell in this terrible affair. All the property of the rebels will be devoted by the authorities to indemnify the Christians for their losses on the 14th and 15th October, and to rebuild the three churches which were burned. The Bosnian insurgents have also been defeated in two battles, and thus has the Sultan triumphed over feudality and fanaticism.

of the priest. There they remained till morning began to dawn, in conversation upon the distinctive features of Protestantism."

In some places they met great opposition, and were assailed with curses and imprecations. Generally, however, they found an open door. We quote again:

"At Arintz, when they expected opposition, they were received with kindness. Their time was fully occupied in explaining the doctrines of the gospel to those who thronged their room. One aged blind man was with them nearly all the time, being the last to leave at night, and the first to grope his way to them in the morning. At Temhran their room was crowded till 9 o'clock at night, and not a word of opposition escaped the lips of an individual. On the contrary, all gave the most earnest attention to every word spoken."

Rome.—Protestants do not need to be told of the immoralities of Papists—immoralities sanctioned by the papal authorities, or, if noticed, easily forgiven. It may be of interest, however, to learn what preparation the cardinals make for the Sabbath amusements of the populace in Rome itself. The following is from the correspondent of the New York Evangelist. It says:

"Extraordinary efforts seem to have been made this autumn to attach the people to the Government and the priesthood, by Sabbath diversions. For example;

"*Notice.*—The Tusculan Municipality propose to give the following diversions during the present autumn:

Sabbath, 29th Sept.	—Horse-race at 1 P. M.	Lottery at 5 P. M.
" 6th Oct.	—Fireworks at 8 P. M.	
" 13th "	Horse-race at 1 P. M.	Lottery at 5 P. M.
" 20th "	Horse-race at 5 P. M.	Fireworks at 8.
" 27th "	Horse-race at 5 P. M.	

Prizes of the lotteries on each occasion, 80, 10, 7, and 3 dollars. Music afternoon and evening.'

The above is a programme given by a municipality, but it is done at the direction of the spiritual authorities. The priests swarm at the races and lotteries. One more programme of the kind, and I dismiss the subject:

"*Festa et Frescati.*—The Officials and Sacristans of the venerable Confraternity of the most holy Sacrament will solemnize in their Oratorio the feast of the name of the Great Mother of God, on Sabbath, the 22d Sept., accompanied with the following diversions: At 1 o'clock, horse-races; at 5, lottery; at 6, fire-balloon; at 8, fireworks."

In regard to the present state of things in Rome as to religion and liberty, he adds:

"Your readers must have inferred, from the facts respecting the state of Rome already laid before them, that whatever desire there may be in the middle class to have a reformed religion, they take good care to conceal it. The stringency of government measures in respect to the Bible and religious books not authorized by the Papal Church, is almost inconceivable to those who have been accustomed to the freedom of the press. Laws that to us would seem purely absurd from the excess of their exactions, are here thoroughly carried into effect. The prohibition of the Bible without notes is no dead-letter statute here. I have known men of first-rate education, and high standing in society, to take their Bibles, obtained during the Republic, to the residences of the English, with the confession that they did not feel safe with the book in the house! I have been asked to receive books, which had just been accepted as presents from some English family, because the person dared not take them home! If your readers suppose that these are cowardly people,

of no independence of mind, I answer for them that they are without strength against the Inquisition, and, probably, not prepared by grace to stand persecution: but otherwise they are men of influence and spirit. It is said there are at least twelve thousand stand of arms concealed in Rome, ready to be used against the Government at an hour's notice. I doubt, however, whether of the thousands of New Testaments circulated in Rome in 1848-'49, one hundred could be produced by the original holders.

Sardinia.—The latest accounts from this kingdom may be comprised in a few words, but they are important. The government is determined to stand by the Siccardi law. So says the king in his speech at the opening of the legislative chambers. Unless some foreign power interferes, Sardinia will not change her policy.

Germany.—We find in the American and Foreign Christian Union some interesting statistics respecting the German churches. The writer says:

“From the best information which we have been able to gather, we are inclined to reckon the number of Protestant ministers, including Professors and teachers, at no less than 16,000. . . . We must put the churches at no more than ten or eleven thousand, if so many.

But if we suppose that there are sixteen thousand Protestant ministers in Germany, an important question arises: What proportion of them hold the doctrines of the Reformers, and preach—when they preach—all—“Christ crucified,” or in other words, *the faith which saves*? This is a great question, to which no one, we apprehend, can give a very definite and satisfactory answer. On this subject we have heard estimates widely differing, and yet made by excellent men in Germany, who ought to be well acquainted with the religious state of the country. Some have supposed that the number of orthodox, pious and faithful ministers, pastors and professors does not exceed one thousand; whilst others have put it as high as two thousand. We think that it might not be very greatly out of the way to suppose that there are at least fifteen or sixteen hundred faithful preachers of the Gospel, who may be considered as *essentially* orthodox in doctrine, and evangelical in their spirit. This is a small number, and yet it is probably ten times as great as it was at the commencement of this century. This is encouraging. It is also a very cheering fact, that there are many more sound and faithful Professors, of Theology, in particular, than there were even twenty-five years ago. This is especially true of the Universities of Prussia, Wirtemberg, and Bavaria, in which kingdoms the Protestant churches have a greater amount of piety, and a greater number of pious teachers than is to be found in other parts of Germany. In the kingdom of Prussia there are six Universities—those of Bonn, Halle, Berlin, Breslau, Königsberg, and Griefswalde,—in all of which the number of evangelical Professors has been much increased within the last ten or fifteen years. The present King, Frederick William IV., whatever may be said against him by his enemies, is, notwithstanding, a man who seems to comprehend the difference between evangelical and unevangelical doctrines. He has a great abhorrence of *rationalism*, as we have had occasion to know from the best of sources. And he has appointed excellent men to professorships in his Universities, whenever he has had an opportunity.”

Of practical religion—its condition and prospects—he adds:

That true religion is decidedly advancing among the Protestants in all parts of Germany, is very certain. We were much struck with the evidence which presented itself to our minds in favour of this position, during the several visits which we made to that country from 1836 to 1846. It was the testimony of every good man with whom we conversed, that the truth is gaining ground in that land. It is undeniable that the state of things is still very de-

plorable. The Sabbath is greatly profaned by Protestants as well as Romanists. Even the truly pious do not possess as correct ideas of the nature, duties, and obligations of the Lord's Day, as they ought; and yet they are making some progress in this respect. But what is still more to be lamented, is the fact, that so overwhelming a majority of the pastors and Professors are not evangelical in their doctrines and lives. Many are *Neologists* or *Rationalists*, and all these reject the Divinity of the Saviour and the inspiration of the Scriptures. Some are even *Pantheists*—not very many, it is to be hoped, for the more enlightened of the old heathen philosophers rejected the doctrine that denies a personal God, and makes all nature to be God, and every thing we see part and parcel of the infinite First Cause.”

“That there is a great amount of infidelity, and of very bitter hatred of the Gospel in Germany, is, alas, most undeniable. Nor has the evil reached its acmé, we fear. We have no doubt that Truth is advancing, and will advance; but error also will advance, and their divergence and mutual antipathy will continue for a time to augment. In the end the true doctrines of the Gospel will triumph over all opposition. But a great battle will first have to be fought in the land of Luther. A second Reformation must be there achieved, and we believe that the time for its taking place is not far distant. The field is ready, and the great Captain of our Salvation is beginning to marshal his hosts; nor is the Prince of Darkness idle. The skirmishing of the advance-posts is begun; the battle itself will not be long delayed.”

As to political events, our information is rather vague. That the peace between Austria and Prussia will long remain unbroken, none believe.* Their armies are in hostile array in Hesse Cassel: the policy of the two courts is on nearly all points different and adverse; and besides, Prussia represents the Protestant, Austria the Popish interest. The former is a rising and progressive power; the latter has long been at the head of the German States, and is rather on the wane. The former has full coffers: the latter is nearly bankrupt: her bonds are nearly fifty per cent. below par. The mass of the people in Prussia are for war: so is the Prince of Prussia, the heir apparent. The King's speech at the opening of the Chambers is regarded as warlike. Brunswick and Prussia act together. The former has refused a passage to the troops which, under Austrian influence, were on their way to the seat of war in Schleswig-Holstein: Prussia sustains her, while Russia declares that persistence in this refusal will be good cause of war. We regard it as impossible that all these complications can be unravelled without the sword,—the knot must be cut,—but each is afraid to take *the* decided step, and for the present war may be postponed by some concessions on the part of Prussia, whose policy has been the most vacillating. However, “the day” must come—the great and terrible day of reckoning with Papal and Rationalistic Germany, and with all other nations for their national sins.

England.—The excitement in Britain on account of the late Papal movements has not subsided. It rather grows. An intelligent writer says:

“The agitation that has been kept up throughout England, during the last four or five weeks, against the establishment of the papal hierarchy in this country, appeared to be gradually subsiding at one time; but lately it assumed rather a serious aspect, especially in the provincial towns. Sermons continue to be delivered from all the protestant pulpits, and addresses of the

* Later accounts state that an arrangement has been entered into by Austria and Prussia, by which peace is secured for the present. However, the issue is still uncertain.

bishops, clergy, and laity almost monopolize the columns of the daily journals. A meeting of the bankers, merchants, and traders of the city of London was held in Guildhall last Monday, which was presided over by the Lord Mayor, and attended by upwards of four thousand persons.

"In the provincial towns similar meetings have been held, and very bitter feelings have been aroused amongst the Catholic population. Riots have taken place between the Catholics and Protestants: and in Birkenhead there was a formidable riot on Wednesday last, which was only suppressed by calling out a military force."

The English Dissenters seem to be rather indifferent. They regard it as a contest between the State Church and Popery; not between Popery and Protestantism. The Free Church of Scotland, however, has thrown in its weight against the Papal aggressions. The Papists, themselves, are not unanimous,—Lord Beaumont, a peer, a Papist, and distinguished in England, has come out against the Pope, and in favour of Lord John Russell's letter to the Bishop of Durham. But, after all, unless Parliament take action, the excitement will soon subside, and the new Papal hierarchy and the Jesuits will pursue their work, noiselessly,—and we believe pretty successfully, for they enter a favourable field, among an ignorant people, with a corrupt, and, to a considerable extent, a Romanized establishment. In the mean time, the High Church party is thoroughly aroused, and will certainly strive for the enactment of a law forbidding the conferring of titles by the Pope in England and Scotland.

The Jews.—This people are becoming infidel. Referring to Germany, the London Society says:

"The extent to which the chief sources of instruction in Germany had been poisoned, by overt or insidious infidelity, is notorious. With comparatively few exceptions the chairs of Divinity and Philosophy in the German Universities have been occupied for a long period by men of great acquirements, but of the most mischievous opinions, who have formed the minds of the present generation of the learned professions in that vast and influential country. To aggravate the evil, the *schoolmaster* has been equally infected with the lawyer, the physician, and the divine; and under *his* instructions, the masses have been seduced from the faith of their fathers, until it may be feared that wherever there is learning, there is also, in some of its varied forms, the taint of infidelity. Unhappily, too, the evil is now widely spread among the *Jews*. Their youth have in numerous instances been taught in the public schools, both in primary and grammar schools, along with the mass of the people. Entertaining no apprehension of proselytism, where there was no evangelical light or life, the *Jews* have sent their children to schools where, while escaping Christianity, they have, as a grievous compromise, lost their own faith. Forsaking Moses, and despising the Talmud, they have also abandoned their hope of a Messiah coming in glory; and, impelled by the delusions of the day, have rushed with the multitudes into the destructive contest for political privileges, and now deem *emancipation* to be the Messiah destined to give them their place among the nations, and to roll away the reproach as well as oppression of ages.

"In this state of things a new want is perceived in missionary enterprise. In Germany it is not only the Rabbin or Talmud who are to be attacked as formerly. The first principles of belief need to be explained and enforced, and new publications, adapted to the altered circumstance of the times, are required to be prepared and circulated: a subject which now engages the serious attention of your Committee."

AFFAIRS AT HOME.

Congress.—This body seems to have forgotten the subject of slavery this session. There is a complete lull. No petitions, even, are presented. However, they have done little. They still keep up the habit of doing little until after the holidays.

The Fugitive Slave Law.—This, with the other compromise measures, is now distinctly an administration measure. The President even goes so far as to hint that he would veto a bill repealing it. General Taylor was a slaveholder, but he was a better anti-slavery man than the present occupant of the Presidential chair. Fillmore is treasuring up for himself a load of infamy. All the union meetings of the North, and all the sermons preached by time-serving ministers, will not avail to stop the spread of free principles.

Temperance Law.—Vermont has amended her temperance law, making it more stringent. The majority in favour of temperance in that state is very large.

NOTICES OF BOOKS.

THIRTEENTH ANNUAL REPORT, Presented to the Pennsylvania Anti-Slavery Society, Oct. 15th, 1850, 8vo., pp. 56.

This is an unusually valuable report. It is not confined to the doings of the society, but presents a well arranged and authenticated history of the cause of anti-slavery during the last year, particularly congressional proceedings, and events in this state, with some remarks upon the position and influence of the churches.

THE PARDON OF SIN: Its Nature, Necessity, Properties and Effects. 18mo., pp. 32. Presbyterian Board of Publication, Phila., 265 Chestnut St.

A plain, systematic, orthodox, and well-written tract. We quote a paragraph from the last page:—

“Is a sweet sense of forgiveness refreshing your soul? Worship God in the beauty of holiness. Walk circumspectly before him, lest Satan again entice you and sin prevail, and cast a black cloud over the serenity of your joy. To increase this joy dwell much on the nature, means, and consequents of forgiveness. Remember that it delivers from immense evil, and interests in incalculable good; that it comes in the channel of Christ’s blood; gives you a covenant right to all temporal good; secures all spiritual blessings, exemption from penal evil, and the mitigation and sanctification of all afflictions.”

THE CAUSES, Uses and Remedies of Religious Depression, 18mo., pp. 46. Presbyterian Board of Publication, Phila.

A difficult subject, but judiciously treated. Among the causes are specified “conscious guilt,” “the general infirmity of our nature,” “increasing spirituality of mind.” Among the uses, they “foster a spirit of vigilant self-examination,” “check self-confidence and spiritual pride,” “chastise past transgressions,” “make us dread relapse into sin,” &c., &c. The remedies, as far as they go, are well stated, but we would have been pleased to see greater stress laid upon the direct acting of faith upon the person and work of Christ. This is, indeed, presented, but hardly occupies the high place that certainly belongs to it. If faith be intelligent and genuine, there is no danger of such a direction to the oppressed, cherishing an antinomian disregard of the fruits

of grace in the heart and life as indispensable tests of its presence and workings. However, this essay, we repeat, is highly judicious, and furnishes instruction and advice very appropriate to the unduly doubtful and apprehensive.

BETHANY, or, *The Sickness, Death and Resurrection of Lazarus*, by the Rev. R. Murray M'Cheyne, 18mo., pp. 84. *Presbyterian Board of Publication, Phila.*

The name of M'Cheyne is a sufficient guarantee of this little volume. It consists of a series of lectures upon John xi., characterized by all that fervour and unction which distinguish the productions of this eminent and lamented servant of Christ. This volume is introduced by an account of Bethany in its present state, and embellished with a number of wood-cuts. It abounds in consolatory reflections, interspersed with solemn exhortations and warnings. The following is beautiful and appropriate:—

“Learn to trust to Christ's word, whatever sight may say. We live in dark times. Every day the clouds are becoming heavier and more lowering. The enemies of the Sabbath are raging. The enemies of the church are becoming more desperate. The cause of Christ is every where threatened. But we have a sweet word of promise: “This sickness is not unto death.” Darker times are coming yet. The clouds will break and deluge our country soon with a flood of infidelity, and many will be like Mary—heart-broken. Has the Lord's word failed? No, never! “This sickness is not unto death.” The dry bones of Israel shall live. Popery shall sink like a mill-stone—widowhood and loss of children shall come to her in one day. The kings of Tarshish and the isles shall bow their knee to Jesus. Jesus shall reign till all his enemies are put under his feet, and the whole world shall soon enjoy a real Sabbath.”

THE REDEEMER'S LEGACY, or, *Peace from the Saviour's Hands and Side*, by the Rev. Wm. J. M'Cord, 18mo., pp. 84. *Presbyterian Board of Publication, Phila.*

A sound exposition, and improvement of John xiv. 27. The legacy, the terms of the bequest, its practical influence, inferences, the connexion between the sufferings and death of Christ, and peace and happiness, and an application, make up the contents of this volume.

THE ANXIOUS INQUIRER after Salvation Directed and Encouraged. By John Angell James. 18mo., pp. 229. *Presbyterian Board of Publication, Phila.*

This work does not require our commendation. It is enough to say that this edition is got up in that excellent style which marks all the publications of this board.

PRIZE ESSAYS, or, *The Temporal Advantages of the Sabbath, considered in relation to the working classes*. 12mo. *Presbyterian Board of Publication, Phila.*

This volume contains three essays, “Heaven's Antidote,” “The Torch of Time,” and “The Pearl of Days.” All prize essays, two written by labourers, the last by a labourer's daughter. Independently of the interesting circumstances connected with the composition of these essays, they possess great intrinsic worth, and their republication is just now highly seasonable. Sabbath desecration abounds—it is encouraged in high places, and, we regret to say, that many churches come far short of that high standard in regard to Sabbath sanctification which the law of God sets up, and the due influence of the institution demands. The circulation of this volume is a good work.

THE FRIENDS OF AN INSPIRED PSALMODY DEFENDED, &c. By Joseph T. Cooper. 8vo., pp. 28. For sale by W. S. Young, 173 Race St., Phila., or J. M. Candless, Wood St., Pittsburgh.

We have given the strongest testimony of our sense of the merits of this essay, in transferring the larger portion of it to our pages. The friends of the Scripture Psalms may do good, cheaply and easily, by putting this pamphlet into the hands of their hymn-singing neighbours.

AN AFFECTIONATE ADDRESS TO MOTHERS. By the Rev. Daniel Baker, D. D. 18mo., pp. 47. Presbyterian Board of Publication, Philadelphia, 265 Chesnut Street.

If asked what the church needs, we would be inclined to say—"Mothers." Mothers are to form, to an extent that can hardly be over-estimated, the minds of the coming generation. It is a favourable circumstance, that public attention is becoming extensively turned to the subject of maternal duties and influence. This is particularly called for in this country, where marriage is often entered into at an age when the responsibilities of the new relation cannot be properly understood. We are glad that the Presbyterian Board has taken up the subject, and that they have issued so interesting an address. It is short, but throughout attractive and impressive, containing well-aimed admonitions, confirmed and illustrated by appropriate and well-told anecdotes.

We have received the first number of a paper entitled "THE FRIEND OF MISSIONS." It is to be published in Pittsburgh, and is edited by Rev. Joseph Banks, lately a missionary of the Associate Presbyterian Church in Trinidad. It is a semi-monthly, large enough, printed on good type, and well filled with original and selected matter. From an extended introductory we quote one paragraph.

"THE FRIEND OF MISSIONS will then be also the Friend of Gospel Truth—of its preservation and propagation in its purity and integrity; a friend of human rights; a friend of temperance; a friend of Christian benevolence, and a friend of Christian union, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

This is a good basis, and we wish our brother success in building upon it.

OBITUARY.

DIED, November 26th, at Evansville, Indiana, Mr. WM. A. ACHESON, licentiate of the Reformed Presbyterian Church. Though in a strange place, it is consolatory to his friends and kindred, to whom he had greatly endeared himself by his many excellent qualities of mind and heart, to know that he received every possible attention, medical and otherwise. The Presbyterian minister of the town visited him, two of the elders of the Princeton congregation spent the Sabbath with him; and Rev. J. J. M'Clurkin, on the way to whose residence, 28 miles distant, Mr. A. had been when attacked by disease, came in on Monday, arriving two hours before his death. The call was sudden. He was seized on Saturday, and on Monday life departed. We tender our sympathies to his surviving relatives, and particularly to his aged father, long and well known as an Elder in the 1st Reformed Presbyterian Church, New York. All are admonished to remember that "the day of the Lord so cometh as a thief in the night."

STUDENTS IN THE THEOLOGICAL SEMINARY.

<i>Sen.</i>	<i>Jun.</i>	<i>Soph.</i>
Wm. F. George,	Boyd M'Cullough,	Andrew Montgomery.
John Hamilton,	James S. Milligan,	David Shaw,
Andrew C. Todd,	J. K. Milligan,	Zac. Willson.
	James R. Thompson.	

THE
COVENANTER.

FEBRUARY, 1851.

CIVIL GOVERNMENT—THANKSGIVING SERMONS.

THE AMERICAN UNION: a Discourse delivered on Thursday, Dec. 12, 1850, the Day of the Annual Thanksgiving in Pennsylvania, and repeated on Thursday, Dec. 19, in the Tenth Presbyterian Church, Philadelphia. By Henry A. Boardman, D. D. 8vo. Pp. 56.

THE CIVIL LAW: MAN'S OBLIGATION TO OBEY IT. A Discourse delivered December 12, 1850, on Occasion of the Public Thanksgiving, in the Church of the Pilgrims, Brooklyn, N. Y., by Richard S. Storrs, Jr., Pastor of the Church.

THE ECONOMY AND EFFICIENCY OF CHRISTIANITY AS A MEANS OF SOCIAL REFORM AND REGENERATION. By the Rev. J. F. Mesick, Harrisburg, Pa.

Our age abounds in new things, and one of the newest is the freedom with which the subject of civil government is discussed in its relations to God and his law. Time was when we heard none of these things. God and civil affairs seemed to be divorced in public estimation. God's claims were upon the church; the Bible was for the individual, and that in no other character than as a sinner to be saved. The state could not merely *ignore* religion, but could go on in the work of framing its institutions and enacting its laws without any direct reference to any "higher law" than expediency, or the will of the majority. The pulpit, with but few exceptions, was silent: it had nothing to do with these topics,—it left them to politicians, or, at least, to moral philosophers. Not so, now. Willingly or unwillingly, the subject of civil government, as an ordinance of God, its prerogatives, and its limitations, has been brought into the arena. The inquiry has fallen upon the public ear, Is government independent of God, or is it amenable to his law? Men have thought of this. Many have spoken, and are still speaking,—some intelligently and justly; others—we cannot use too strong language—ignorantly or wickedly. But they have spoken, and their words have fallen upon no listless ears. The subject is felt to be too important to be treated with neglect. It is a question of that kind that *must* be answered. The ministry have been among the most active in these discussions: we wish we could say the foremost, and that in all instances they had been the most faithful. However, they have spoken—they have spoken from the pulpit. They no longer pass on the other side. So far, we regard the existing state of the public mind on this subject with unmingled satisfaction; and our only wonder is that the ministry and the churches allowed so important and so large a field to be taken from under their cognizance—to be cast, as it were, out of the pale of divine revelation and Christian morals. Nor have we any fear that the interest in these inquiries will soon or entirely subside. A late event, the passage of a most revolting law, has been, more by far than any thing else, the occasion of these discussions; but even this would have failed to awaken the intense and wide-spread investigations, of

which we have spoken, had not the public mind been prepared for them by a series of events of an analogous character. The anti-masonic, temperance, and anti-slavery movements of the last twenty years, were all, in their origin and early stages, moral questions. As such, the ministry and the churches entered extensively into them. But they took a political direction, entering the arena not as political, but as moral questions. In other words, the character which they had acquired in the course of the researches and arguments, to which they had been subjected previously, was not and could not be at once laid aside; nor could their advocates—many of them ministers—resist the tendency to follow them in their political advances. The public mind has in this way been at least partially schooled to regard, *in one view*, moral and political subjects,—the former are, of course, within the domain of God's law and Bible, why not, it has then been asked, the latter? We regard, then, the late enactments of Congress merely as having given a fresh and great impulse to a movement that has been going on for years. The greatness of the impulse is easily accounted for. 1. The subject is one in which *all* are concerned—civil liberty. 2. It is a subject of the most intense interest; and, 3d—and this is no inconsiderable item—these enactments have called out *both sides*—their opponents have, of course, been active, their advocates have found themselves under the necessity of bringing every engine—among others the influence of the ministry—to bear in their defence,—lest the conscience of the country should rise in rebellion against their flagrant impiety.

As to the ministry, we are not aware to what extent they are generally disposed to introduce the subject of civil government into their ordinary pulpit ministrations. Some, we know, do not hesitate when it comes in their way or seems to be called for, to declare, even on the Lord's day, this part of the Lord's counsel. Others seem to make a sort of compromise. They introduce these topics in their discourses, or make them the subject of set sermons; but they take week-days for it, and hence, the greater part of the published discourses of this kind seem to have been delivered on days set apart by the public for special religious exercises.

The late days of Thanksgiving in the different States have proved particularly fruitful in political sermons, and a larger proportion have found their way to the press. Of these we have placed two at the head of our article, in company with an essay from the pen of a minister—a sermon, we have little doubt, in another form. Each of these may be regarded as the type of a class. Their distinctive features will appear in the course of our quotations.

First in order, is "The Union:" a discourse, whose motto is Deut. xxxii. 6—14. Its subject, as stated by the author, is to explain "The origin of the Union," and to illustrate "some of the more obvious consequences which would be likely to flow from its dissolution." Or, as we would prefer to state it, "to urge a strict performance of the Constitutional engagement to restore fugitive slaves, with a lively warning against all attempts to vindicate the claims of any law higher than the Constitution, and an earnest denunciation of all who agitate the question of slavery." In vindication of *our* caption of the discourse, we quote:

"In this spirit the compromise measures of the last session ought to be treated. They were not party measures, for none of the recognised parties

were, as such, satisfied with them. But they supplied the only platform on which men of all parties could meet; and this is a sufficient reason why the country should acquiesce in them.

"That a statute respecting fugitive slaves should form a part of this series of pacificatory measures, was a thing of course. One of the chief compromises of the Constitution itself relates to this very subject."—P. 35.

"The South at length puts herself in an attitude of resistance, and points to the solemn compact in the Constitution; but they reply, with an air of triumph, that they are governed by a '*higher law*,' and that under that law, it is not only their right but their duty to take charge of her slaves."—P. 39.

"We believe that, as well for nations and in respect to public affairs, as for individuals, '*Honesty is the best policy*;' and that kindness to the coloured race, no less than patriotism, demands a faithful adherence on the part of all concerned to the stipulations of the Constitution."—P. 38.

"In this view, one cannot but be struck with the flexible morality which can declaim fiercely about the inalienable rights of man, while it is trampling under its feet one of the most sacred covenants which ever bound a people together. There is no difference of opinion as to the meaning of the Constitutional provision on this subject. To that provision, in common with the others, our fathers have assented, and we have assented. It is one of the terms of a compact into which we have as a people entered with one another; and which is just as binding upon us as any other of its provisions. Our judgment may condemn it. It may be very revolting to our feelings. But this is nothing to the purpose. We are under no obligation to remain in a country which we believe to be governed by oppressive laws; there is nothing to prevent our flying to any land which rejoices in a milder code and a more rational liberty. But as long as we continue citizens of this Union, we must abide by its Constitution and obey its laws. And we cannot consent to take lessons in ethics from those who deny this proposition. The first requisite we demand in a teacher of morals is that he be a moral man himself. And when a covenant-breaker comes to expound to us our obligations, we feel disposed to decline his instructions, and to say to him,

'Your nickname, virtue; vice, you should have spoke;
For virtue's office never breaks men's troth.'—Pp. 36, 37.

Now, we agree with Dr. B. that the Constitution does contain proslavery compromises, and that those who swear to this Constitution, and yet make an outcry about the giving up of fugitives, are guilty of a flagrant inconsistency. But what are we to think of the intelligence or moral principle of the man, or minister, who will say, in one breath, that a provision is "condemned by our judgment and revolting to our feelings," and in the next, that we "*must* carry out such a provision, or exile ourselves from our country?" And he calls it a "*sacred compact*"—we call it a most unholy one—one that is consecrated by no divine sanction—that never can be any thing else than impious, until wrong is capable of becoming right through the transmuting power of the will of the majority. Would Dr. B. admit the plea of an African slaveholder, who should aver that he had, by solemn compact, bound himself to bring from Africa a cargo of slaves—that he swore to do it? Would he call this a sacred compact?—a compact that "*must*" be carried into effect, though "judgment condemn it, and feeling revolt at it?" And yet wherein does the Constitutional provision, for the surrender of fugitive slaves, differ, in *principle*, from the Heaven-defying bargain of the piratical slave-dealer? The truth is, Dr. B., notwithstanding the flourish about "*judgment*" and "*feeling*," does not

regard this provision as morally wrong. This is the only excuse we can find for the utterance of doctrines that go to confound all our notions of right and wrong, by exalting the will and act of the people to a level with the Divine supremacy. And here we remark, that the author is not content with advising a silent and inactive acquiescence in such Constitutional provisions and legal enactments, as "judgment condemns and feeling revolts at." He will have every citizen *active* in their execution. It is not a question of mere non-resistance, but of active concurrence. He leaves no loop-hole for conscience—for the law of God—as regulators of a man's doings. Every citizen must, on peril, self-imposed, of exile, give his aid in executing the most revolting laws. If this is the morality which Dr. B. teaches, we should prefer the instructions of the better class of heathen moralists.

In another part of the discourse, we have the following passage:

"And all this avalanche of evil is to be brought down upon us for the sake of RELIGION! We are to exchange our present condition for alienation, insecurity, commercial prostration, the decay of our churches, and the bankruptcy of our great charities—for the sake of religion! We are to make the Bible a nullity, and the Sabbath a day of amusement, re-open all the sluices of immorality, and deluge the land with licentiousness and profanity—for the sake of religion! We are to disband our schools and churches among the heathen, and send back the multitudes, now under Christian instruction, to worship in idol temples and sacrifice their children to devils, for the sake of religion!"—P. 53.

A horrible picture, truly! Dr. B. is frightened. But at what? We feel sure it is only at bugbears of his own creation. It may be true, that many and serious evils would have followed the failure to establish a strong government in the States seventy years ago—although we do not believe one-fiftieth of the lugubrious imaginings of the patriots of that day—they had an object to serve. The colonies had somehow prospered, and had even gone through a war, as independent communities. Many states are crowded together on the Continent of Europe, and yet, there is, at least, the name of Christianity among them. Why, then, these states should go back to heathenism, even were the *Union* dissolved, we cannot see. We rather think, on the other hand, that the Southern States are a drag, pecuniarily, morally and religiously, upon the more industrious, and moral and religious North. But what if many evils did follow? This is not our affair. If the compact with the South be sinful, God is offended by it, and we may be assured that, sooner or later, the whole country will be made to feel his avenging hand. The "wo" pronounced by the ancient prophet of God, against those who "use their neighbour's service without wages, and give him not for his work," and the equally distinct denunciation against such as "bewray the outcast," still stand in all their magnitude and fearfulness. They are recorded against this guilty nation. The account has yet to be settled, and dreadful will be the day of reckoning.

This whole passage—and this is the worst feature of it, without this it is simply nonsense—is meant to insinuate that a close adherence to the "higher law"—the law of God, and a conscientious adherence to the path of duty, is the direct road to wretchedness and heathenism. "Return fugitive slaves—stick to the compromises, or all is gone. True, God is supreme—nor will he give the glory of infallibility to

any other. True, his word demands the supreme place among all laws. True, he has said that 'in keeping his commandments is great reward.'" But what of all this? There must be exceptions. This is an exception. We must, in this case, obey man rather than God—there is no other way of safety. This is a pretty free paraphrase, we admit, of the Dr.'s teachings; but it is a true one nevertheless. And we add, that if the word "Disunion" be "atrocious," as the author styles it, how shall we designate such atheistic teachings?

There are other passages of this discourse which have surprised and grieved us. Does Dr. B. know the private character of Daniel Webster? Does he know?—he must know that he is infamous for his immoralities—a drunkard, and a debauchee. And yet he says, in a passage in which he is speaking of the revolutionary leaders:

"It is impossible that they should be forgotten so long as integrity, patriotism, and public virtue, have a being among men. Their names (to borrow the sublime tribute of Daniel Webster to John Hancock—a tribute which we may even now appropriate to the great orator himself) have a place as bright and glorious in the admiration of mankind, 'as if they had been written in letters of light on the blue arch of heaven, between Orion and the Pleiades.'" —P. 20.

Can it be—would it be believed—that a minister of Christ holds up to the "admiration of mankind," such a man—such a character? Would Dr. B. wish his children to be such as this statesman is? Alas, for Christian morals, when these are held up as "bright" examples!

Again, in his zeal on behalf of the framers of the Constitution, the author represents them—contrary to historical truth—as absolute pioneers in the work of forming free institutions, particularly as embracing the principle of federation.

"There was no government of antiquity which would at all answer their purpose. They were, in truth, not only in advance of their own age, but of all ages, in their ideas of civil government."—P. 15.

"Political equality—popular suffrage—equal laws—the right of the majority to govern—the greatest good of the greatest number as the end of government,—these were principles which, however they might be entertained by individuals, had yet for the first time to be enacted, or even recognised by any European monarchy. And when with these principles is combined another of no less importance, that of a representative republic, we shall search in vain for any adequate exposition of their views even among the so-called republics of ancient or modern times."—P. 16.

Now, we do not intend to disparage these men. We are far from believing them to have been so eminent for every virtue and for all ability, as they are often represented to have been. Few, if any of them, except Dr. Witherspoon, appear to have been Christians. Still, they were men of no little political wisdom, and a good deal of foresight. But do their extravagant admirers—does Dr. B. forget that long before the Revolution, free institutions had existed in most of the colonies?—that the people had been already schooled in the working of these institutions, partly during their colonial state, and partly during the war, and, lastly, during the confederation? That in each of these periods, the principle of confederation was gradually brought out?—that a confederated republic was not an entirely new thing? That an example, imperfect we admit, had long existed in the confede-

ration of the Swiss Cantons? And, lastly, how could a Christian minister forget that every principle which he enumerates had found a place in the Jewish code, and that among the same people there was established a federative republic, we will venture to say, better calculated, had its provisions been faithfully carried out, to answer even the lowest ends of government, and incomparably better calculated to meet its higher aims, than that framed in Independence Hall.

We return to the abuse with which this discourse abounds of all who agitate against slavery, and against the Fugitive Law in particular. Thus he speaks,

“There were men in the ancient republics whose motto was,

‘Better to reign in hell than serve in heaven;’

and they cared not what became of their country, so *they* were promoted. Monsters, it has been said, cannot perpetuate their species; but this species, if not perpetuated, has been reproduced, for we indubitably have them among ourselves. Like Erostratus, who, when put to the torture, confessed that his motive in setting fire to the magnificent temple of Diana at Ephesus was to gain himself a name among posterity, these men appear to be intent upon attracting to themselves the attention of the world, even though it can be done only by applying the torch of civil war to this glorious Union. Let us hope that a merciful Providence will baffle their designs; that the upright and law-abiding people whom they have, for the time, bewitched by their enchantments, will detect the real character of their leaders; and that these local ebullitions of fanaticism will soon give place to those patriotic and conciliatory sentiments which have in every previous crisis of our history proved equally efficacious against domestic faction and foreign aggression.”—Pp. 41, 42.

This is always the way. Reformers are always branded as ambitious disturbers of the peace—as unprincipled men, seeking their own aggrandizement. We do not affirm that these charges are always unmerited. But we do say, that they are very often so. It is one of the devices of the devil—we have seen its operation in church and in state—to heap evil epithets upon all who seek the removal of abuses. David was, in Saul’s estimation, an ambitious demagogue. Christ was so, in the view of the Scribes and Pharisees. Paul was assailed with the same accusation before the bar of Felix. In this way, the Papists account for the zeal of Luther and Calvin. And every American knows that this is the very slang with which monarchists and Tories aspersed the patriots of the Revolution. These accusers forget that reform is unpopular. That there was nothing, for example, in the abolition cause to attract its *early* advocates; and even now he is a very ignorant or very malicious man, who can charge such men as Giddings, Seward, Sumner, Hale and Phillips, with no higher motive than a bad notoriety, or heartless ambition, in their advocacy of freedom for the slave.

But more than this. These sweeping denunciations include no inconsiderable proportion of the ministers and members of the Presbyterian family. We do not know the precise number of thorough-going anti-slavery congregations in the country, but they cannot be put at a much lower figure than from a thousand to fifteen hundred—some hundreds of these Presbyterian, and a large part of them orthodox and evangelical.* Now, we do not characterize the terms in which Dr.

* Many church courts have passed resolutions against the Fugitive Slave Law. The following are by the Ripley Presbytery:

B. thinks it right and Christian to hold up to reproach, as enemies of their country, so large a number of religious people—and that for the reason, in the case of some of them, that they believe God's law to be a "higher law" than the Constitution, and in the case of all, because they believe, and act on the principle that the rights of the slave should be pleaded and prayed for, even although the spoilers of the poor and their abettors should cry out, "Why art thou come to torment us before the time?"

We agree with the author, that the preservation of free institutions in this country, and their prosperous working, is exercising no little influence upon the interests of liberty in the old world. We can appreciate the following—speaking of the peasantry of Europe—

"Alike in their pestiferous workshops and in their remote mountain *chalets*, the name of the United States is a talisman to them. The salutation, 'I am an *American* citizen,' is the best passport a stranger can have to their confidence. Often have I seen their eyes sparkle on hearing it; and the sight made me proud of my country. It was the boast of the ancient Roman that the watch-word, 'I am a Roman citizen,' would secure him personal respect throughout the known world. But it was the dread of the imperial eagles which insured his safety. No such sentiment protects the American abroad. It is not the inspiration of fear, but of love, which lights up the countenances of the common people at his approach. They know little of politics, and less of geography. They have read but few books. They could give no very lucid account of this country. But they have these two ideas about it inwrought into their minds, viz., that it is a free country, and that the people are comfortable and contented. This makes it a land of hope to them. This

1. Resolved, That whereas Christ possesses all power in heaven and earth, is "Lord of lords and King of kings," and the Supreme Legislator of the Universe, therefore all civil legislators are under obligation to make His revealed will the rule of legislation.

2. Resolved, That no constitution nor law which contravenes the known will of the Supreme Lawgiver can be of any legitimate obligation.

3. Resolved, That the law given in Deuteronomy xxiii. 15, 16, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee," &c., is founded on the moral law of love to fellow-beings, and therefore of perpetual obligation.

4. Resolved, That inasmuch as all men and women have an inherent right to freedom, slave-catching, as enjoined by the late Fugitive Law of Congress, is a flagrant sin against humanity and the rights of man.

5. Resolved, That inasmuch as said Fugitive Law commands what God positively forbids, it is practical Atheism, and high-handed rebellion against his authority, and therefore it is the duty of all men to disobey it in spite of all its penalties.

6. Resolved, That in consequence of this wicked and cruel enactment against Fugitive Slaves, they have, proportionately, higher claims upon our sympathies and our efforts to aid them on their way to a land of freedom, and that we are consequently called to exercise more diligence, to put forth greater exertions, and to make larger sacrifices than ever before in helping these most hapless and helpless of human beings.

7. Resolved, That it is the right of all to use the most efficient means to have this most wicked and degrading law repealed.

A. L. RANKIN, Clerk.

makes them long to get here. This constitutes the subtle, mysterious influence which has gone out from our Union into all the hamlets and all the mines and forges of Europe; and which is drawing their tenantry towards us with an agency as irresistible as that which keeps the needle to the pole."—Pp. 24, 25.

We have met with something of the same thing. Even in England, to say nothing of Ireland, no foreigner is regarded with more interest than an American—his name is a passport every where. But there is a drawback, and a sad one. If America is respected for her liberty and her growing power, she is despised for her slavery. Wherever you go, the friends of aristocracy meet you with the taunt: "A free country! Yes. Look at your slaves." And the author ought to know that just now it is hard to tell, whether America is doing more by her free institutions to promote the liberal cause in Europe, than she is doing by her infamous Fugitive Slave Law to bring the very name of republicanism into disrepute. Certain it is, that the friends of civil liberty in Europe hang their heads at the mention of these disgraceful enactments and compromises.

In concluding our observations upon this discourse, we quote some expressions that seem to favour liberty. Our readers will know what estimate to put upon them.

"In saying this, I utterly disclaim any design to become the champion of Slavery. I have never set myself to defend it; and by the grace of God I never will. I concur in the estimate which is put upon it by the people of the North, and by tens of thousands of our Southern countrymen, that it is a colossal evil: and that no consummation is more devoutly to be wished and prayed for than its removal.

"We are not willing to concede a monopoly of all the sympathy which is entertained for the bondman to the party which is clamouring for an unconditional repeal of the Fugitive Slave Law. So far from it, we claim to be the truest friends of the slave."—Pp. 32, 38.

"The Union" represents a class, we regret to say a large one, of the discourses drawn out by late events. All are not, however, of this stamp. Some, and among them the second on our list, have entered more carefully into the question of submission to civil authority, and if they have not always brought back the most correct responses, at least, they have furnished us better "tidings" than those "of despair."*

* A Discourse has been published with the following title: "The Religious Duty of Obedience to Law: a sermon preached in the Second Presbyterian church in Brooklyn, Nov. 24, 1850, by Ichabod S. Spencer, D. D." In this Sermon the following passage occurs:

"Peaceful subjection to government is God's law; and men are guilty of sophistry and falsehood, when, to excuse wicked evasion of law, or violent resistance, they pretend to appeal to what they call 'the higher laws of God.' *There are no such higher laws.* The texts before me are his law. If one man has a moral right, either cunningly to evade or openly to violate law, under such pleading, then another man has the same right to violate *another* law; and thus, any villany on earth may be perpetrated under the sacred names of 'conscience' and 'the higher laws of God.' Nothing is safe in the hands of men of such principles. These principles undermine the foundations of *all society among men.* As I told you last Wednesday evening, in my lecture, the question before the country is *not*, (as the deceivers pretend,) whether God's laws are not higher than man's, or whether God's laws are to be obeyed. Nobody disputes either of these things. Nobody ever

This discourse belongs to a far higher class than "The Union." The author begins at the beginning. His object is not to advocate the preservation of any particular civil organization, but to unfold the fundamental principles of obedience to civil constitutions and laws. Still,

did. But the question is, whether it is the will of God that men should submit to the laws of the land, or aim to paralyze law, cheat it, cripple it, and thus overthrow the government of the country—a government at this moment more beneficial than any other that ever existed."

On this the Watchman and Reflector thus comments:

"This, certainly, is a very singular paragraph, bearing the marks of having come from an inflamed mind, and bristling with the most reckless assertions. The Doctor's logic is wretchedly at fault. Because it is God's will that there should be human government, and that we should obey human laws, therefore, there are no higher Divine laws by which we may try the character of those which are human! This is outrageous reasoning; for it involves a principle which strikes, at the basis of all religion,

'Strikes from God's hand the balance and the rod,'

strikes from the hand of Conscience her moral sceptre, and bids us, in the name of Heaven itself, to pay the homage of obedience before a throne 'which frameth *iniquity by a law.*' Surely, if Doctor Spencer had been the companion of Daniel in the court of Babylon, he would never have shared the lions' den in company with the prophet. That man, so 'greatly beloved,' was doomed to a gloomy prison just because he believed in 'the higher laws of God,' and set his heart on obeying them at every hazard.

"There is one passage of Scripture which we would beg leave to commend to the attention of Dr. Spencer, and to the attention of all those who favour his views. It was written long before this Continent was discovered, and, therefore, as far as 'the question before the country' is concerned, could not have been indited in the spirit of party. It has been received for ages as a divine testimony. It is the 8th verse of the 5th chapter of Ecclesiastes—'If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for He that is higher than the highest regardeth: *and there be higher than they.*' Although human government is God's ordinance 'for good,' it is not his ordinance for oppression, and high above all human enactments are those eternal laws of God which worldly politicians may mock at, but which it is the glory of a Christian to acknowledge, and which society cannot abjure without peril.

"As a Presbyterian preacher, Dr. Spencer takes rank with Protestants, and is a great stickler for 'the right of private judgment' against the claims of the Pope of Rome; but he denies to us the right of private judgment in regard to laws which men enact in the name of Government. He will not allow us to judge whether a law be constitutional or not. On such a question we must accept the decision of the appointed tribunals. But what is a constitution worth unless the people can understand it, and try the doings of their legislators by its fundamental principles? For many years past the people of Greece have struggled hard to obtain a Constitution from King Otho; and why have they wanted it? Evidently, in order that they may have some acknowledged principles to fall back upon in case legislation should invade their rights and liberties. A Constitution is designed to establish the rights of the people and to limit the powers of government; but if the right of private judgment is withheld from the citizen in the sacred name of religion, the Constitution is scarcely worth the parchment on which it is written. It is as inert in its influence as is the Bible in a Popish country, where a nominal reverence is paid to the book, but where the right of interpretation is denied to any except the authorized priesthood."

he does not go far enough. He adopts the principle that existing governments are to be obeyed in all things that do not contravene the law of God. He says:

It is the duty of each man to obey the laws of the State, except where they conflict with the law which God has given him; and on the reality of such conflict his conscience must decide. It is evident that this is a somewhat unpopular truth, at the present. But it is fairly inferrable from the texts which I have read, and harmonious, I believe, with the tenor of the Scriptures. Let us consider it carefully, in each of its particulars.

It is the first and most obvious principle of the divine law, in its relation to man, that every individual is responsible to it; that every individual is bound to obey it. Its language, when God first gave it through his Prophet to his people, from the summit of Sinai, was decisive and plain: 'Thou shalt have no other gods before me. Thou shalt not take the name of the Lord thy God in vain. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery.' Throughout the law, in each of its ten specific enactments, it is the personal man, made in God's image, responsible to him, an heir of eternity, who is personally addressed. It is not the nation. It is not the company or congregation of men. But it is the individual, whom God has formed, whom God commands. And so, most clearly, in the New Testament Scriptures, in the passage which I have read as containing the law; where the Saviour sums up, into one complete and luminous announcement, the duty of man. The language is vivid and unequivocal; 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and Thou shalt love thy neighbour as thyself.'

It is as a person, complete in himself in the elements of existence and the conditions of responsibility, that man stands before God, amid his creation. He is connected with others by acquaintance and sympathy, and by many outward bonds of alliance and fellowship. But he is never *one* with them; as involved in their existence or partaking their personality. He has his own endowment of faculty; his own sensibility; his own sphere of action; his own accountableness. The soul which God has given him—which is *himself*—stands always in undis severed unity before its author. If affined to others by sympathies and regards, it is so affined because distinct from them; because in its essence entire and personal. Each one of us, each man on earth, is formed in God's image, to live to his glory. On each hath been expended his power and skill. Each one is capable of rendering him service. Each is capable of arising, through the aid which God gives him, into moral assimilation and union to Deity; of becoming partaker of God's blessedness in the future; and of doing his will, after the earth has been dissolved, in the grand and unspeakable offices of heaven. On each man personally, therefore, God's law is laid. For each one, personally, eternity is waiting. By each one, in person, shall be met and undergone the inquisition of the judgment. And each one shall go for himself and for ever, to his recompense of reward: he that hath done good, to "joy unspeakable and full of glory;" and he that hath done evil, to the doom that awaits him.—In all his ways, in all his relations, alone or in society, in secret or in public, on the sea or on the land, whatever his condition and whatever his calling, whatever his connexion with others his equals—the man, whom God has made, is subject to this law. On him, as an individual, its full authority continually presses. The glances of its Executive goes with him in his ways. He cannot disobey it without God's condemnation.

Man, thus formed of God, and personally and always accountable to his law, is associated with others.

This social constitution in man, God regards. He could not do otherwise, without denying himself, and contradicting the intimations he has wrought

into the soul. He does not otherwise. He provides, in his providence, a home in society for every man. Each human being, as he comes into life, finds some community established to receive him. He is embosomed in it through childhood. He is trained amid it in youth, for manhood and its endeavours. His intellectual nature, his social affections, his moral constitution, are imbued and unfolded beneath the influences that drop from its establishments and history. He enters his career of meridian activity, within the arrangements, amid the institutions, beneath the laws which it has organized.—It is the arrangement of God that he should do so. Society, in this sense—as distinguished entirely from mere isolation and individualism, though as not to be confounded on the other hand with any precise and specific form of government, whether it be Roman, Grecian, American or Turkish—Society, as the shelter and home of man, and the instrument of his welfare, is an ordinance of God. Having made man with impulses native and quick, that press him toward this, he furnishes him with it, at his entrance upon life; and he enjoins him to live in it.

With much of this we heartily agree. But we would go a step farther, and inquire whether the particular government be in accordance with the divine ordinance of magistracy. True, man enters at once into the social state by the very circumstances in which he comes into being, and it is the imperative duty of all to seek the welfare, to promote the peace, and advance the prosperity—to seek the good of the entire community,—but more than this is required of him who would put due honour upon Him who is supreme over nations as well as individuals—he must ascertain, before he becomes, by his own deed, an active member of the State organic, whether it acknowledge God, and also whether it be so organized as to answer the fundamental and indispensable objects of civil government. This Mr. S. does not see. Still, he has given utterance in this discourse to many truths that it would be well if the nation—if *all* ministers of the gospel—would remember. Having spoken of the province and the rights of the State, he adds:

But it cannot go further. It cannot overrule and it cannot annul, for any individual, the principle or the precepts of the law which God has given him. What one man cannot do in this regard, that the thousands or the millions associated with him—even though they be established in the permanence of the State—cannot do or attempt. That law is intrinsically superior to such attempts. As it emanates from God's authority, it can only be changed by that authority. As it is the expression of God's holiness, it cannot be changed while that holiness stands. As it is adapted, in the wisdom and the goodness of its giver, to the nature and the condition of him whom it addresses, so it cannot be changed while man remains. No State has power to annul or amend it. No State can make it binding by a particle the less, on every person embraced within it. No State can ward from any the penalty of transgression. If it can do this, where is given its authority? Where has God said to man—in what one sentence or fragment of his word—“This is my law for you, until the State enjoins otherwise?” Upon what table of stone hath it been traced by Omnipotence, through what august announcement hath it been breathed into expression by the Spirit of inspiration—“The State is not only my ordinance for man, to advance him in welfare, but it is my vice-gerent and representative on the earth; empowered to enact and decide in my name, to revoke my announcements and suspend my decrees?” Tell us, if any one can, by what array of miracle and prophecy, by what stupendous theophanies and revelations, what flashings of light out of the excellent glory—over what seas that tossed and glowed beneath the unexpected splendour, upon what lands that trembled like a wave under the presence of the

Infinite—has so marvellous and so novel an authority been given?—Nay! It has not been given! We know it has not been. Not for a moment, not by a particle, has the Deity intrusted such authority to the State—The State is his ordinance; and so is the church. The magistrate and the minister are equally his messengers for human welfare. But if the minister teach error, God does not accept it. He is not made the endorser of the lie. His authority is not given to it. Nor is the peril of him who takes it diminished by a jot. And so if the magistrate decrees wrong or does it, God's law is not changed. The right, which he commands, is no less real, is no less binding, than ever before. It has not lost an iota of authority; and the guilt and the hazard of transgressing it are not lessened. If the Church, which deals with the articles of our belief, declares to us untruth instead of reality—no matter amid what imposing ceremonial, or with what authority of council and of conclave,—her mandates are not binding. They break like the flax in the grasp of the flame before the intrinsic divinity of the truth. And so if the State, which deals equally with the articles of our action in society, command us to do wrong, if it establish iniquity as our law, and require us to do not what we would that our neighbour should do to us, but precisely that thing which we would not for worlds he should have power to do to us—its commandments are invalid. It has outstepped its province. It has surpassed its authority. It is an agent who has done what he was not empowered to do. It is a messenger who has given his message untruly. The man who follows it will find it fatal.

Few will dispute these positions as abstract principles, so far as relates to laws. But, why are they not equally applicable to constitutional provisions? Many appear to think that it is necessarily and always fanaticism to bring *constitutions* to the test of religious principle; it may be right to try *laws*,—but when the majority have established a constitution, it must be acknowledged and supported without further inquiry,—its wisdom may, perhaps, be doubted, but it is beyond the reach of any conscientious scruples about giving it support. Is there any good ground for making such a distinction? We can see none. Every word of Mr. Storrs' reasoning applies equally both to laws and constitutions, and why not? The people meet in the legislature, and enact laws by their representatives,—they meet in convention, and draw up constitutional arrangements in the same way. May not both be proved, under the one Bible rule—"Prove all things?" Or will any one say, that the vote of the people ratifying the constitution, invests it with superior sacredness? Then, we would ask, where is the assurance that the majority are infallible?—that they cannot go wrong? Turn as you will, we are ever brought back, if we follow the teachings of the politicians, and of the abettors of all existing institutions, to the principle—either that society can undo God's law—and this is the height of atheistical impiety—or that it is an infallible interpreter of this law, which is Popery and absurdity at the same time.

Of course, in making the examination to which we have referred, man acts under a high responsibility. It is not enough arbitrarily to reject—it is not enough to be sincere—conscience is a "rule, ruled,"—not an independent, lawless arbiter. "God is Judge." Mr. S. sees this, and guards carefully his doctrine against the charge of encouraging licentiousness or self-will:

In the exercise of this spiritual power, then, a man must decide when the law which God has given him is in conflict with the requirement of the State. Not by his desire, I say again, is this to be discovered; not by his sensibility

to mere present suffering; not by his perception of probable advantages; not by his understanding, as simply considering the connexions of action; but by the conscience;—that noble and spiritual faculty, in which is the image of God his author; which is the vital and permanent pillar, standing erect and pointing toward holiness, amid the fall of the desires; to which God appeals with his truth and his law; into whose hand, if disobeyed, he puts the terrible scourge of remorse.—He must not decide impetuously and rashly; under the influence, too much, of excited emotion. He must not decide without taking counsel of the judgment, and reckoning the relations that shall circulate from the action. He must seek the advice of the wise and the disinterested; though he must not accept their opinion as authority. He must consult the preservation of all interests that are valuable, and the promotion of those that are intrinsically worth; though he must not yield right to mere outward advantage. He must study to free himself from the influence of passion; from the guidings of prejudice, or of pride, or of ambition; from all the allurements of self-interest and of profit. He must study God's word, and investigate it patiently; endeavouring to gather its lessons into the heart. He must seek to become partaker of the Spirit and sharer of the light that are treasured in Christ, and through union with him to feel as he feels. He must go up to God in prayer for his guidance, and seek illumination from the Spirit of holiness; and enter, so far as he can, the atmosphere of heaven, and of the equity that is there. He must bring up the conscience to the level of God's law,—and then he must decide; and STAND on that decision as Daniel did, before the king; as Stephen did, before the council; as martyrs have done in every age.

He then applies all this to the existing state of things under the Fugitive Law:

The case stands thus; and one example may illustrate all. Some forty-five years since a lad was stolen upon the Coast of Africa. He was captured by force, loaded with chains, and brought across the ocean—through that terrible middle-passage, which has become but a synonyme for the extremest suffering. He was placed upon a plantation in a Southern State; either by his captor, or by one to whom that captor transferred him. He has toiled there for years. He has finally escaped from the force that has held him, and has come to the North. He is living, and has been living for years, in the midst of our society. He is married, and has a family. He has accumulated some property. He is a Christian in his convictions, and a Christian in his purpose; a Christian, too, in his outward profession.—If it be said that this is a strong case, I reply that it is proper to take a positive case to test a principle; that this is a possible case, in its every particular; that there are probably men now at the North, called 'fugitives from service,' who actualize it all; and that the principle which covers it, will cover all that can occur;—for as related to the intrinsic equity of the return of the man to bondage, it makes no difference whether he has been in that bondage for five years or for forty; whether he was himself enslaved upon Africa, or is the child of the man so violently enslaved. No man can show the point, at ten years or at fifty, where what is wrong at the first becomes changed into right, by the force of continuance; where oppression and injustice, having ripened for years, open out into the beauty and majesty of virtue. Especially can no man show an error in Blackstone, when he argues so unanswerably, that "if neither captivity, nor the sale of oneself, can, by the law of nature and of reason, reduce the parent to slavery (as he has just demonstrated,) *much less* can they reduce the offspring."—If the man I have referred to ought not to be returned to bondage, then *no* man should be. The man, thus dwelling by my side, is claimed by the person whom he formerly served. He is pursued by the officer. He is in peril of being taken. He comes to me for help and shelter

and for counsel in flight. The law of Congress says to me: "You shall not give it." The law of Congress says to me: "You shall grasp that neighbour at the call of the officer, and deliver him to his pursuers."* The question for me is, 'Is that law a right one?' Not, 'Was it passed with the proper formalities; or, has it been certified by the proper officers?' Not, even as a primary question, 'Is it agreeable to the laws that preceded and that gird it; or, is it likely to be enforced by the arm of the State?' The question is other and higher than these. It concerns me as immortal, and a subject of God. 'Is this law right? Is it equitable and just? Does it agree with the law which GOD has given me, when he tells me to love my neighbour as myself? If I seize that man, and deliver him up,—if I refuse to shelter and to help him,—shall I do that which God approves? which I can meet with joy at the judgment, when human enactments shall have vanished and been forgotten? In answer to this question, there comes to me the law which God gave to Israel; 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell *with* thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: "*Thou shalt not oppress him.*" This specific requirement may have terminated upon the Hebrews,† but if its principle were right, even in that darkened and barbarous age, how can it be otherwise under the blaze of Christianity?

We hope the eloquent author will soon go so far in the track on which he has entered as to see, and acknowledge, and denounce, the iniquity of the constitutional provision on this subject. This is the "strength of the law." If the law is bad—if it ought not to be obeyed—what are we to do with the compact itself?—for, that such a compact has been made by the citizens of the Northern States, cannot be denied.

We now come to the essay of Mr. Mesick. It occupies a different field. His object is to illustrate the functions of civil government—or rather, to show that without Christianity civil government can accomplish its end but very imperfectly. Generally, the doctrines of this essay are sound,—and we rejoice in its publication as an indication that inquiries are making into questions of this kind. We merely make a

* "SEC. 5. *And be it further enacted,* That it shall be the duty of all marshals and deputy-marshals to obey and execute all warrants and precepts issued under the provisions of this act, when to them directed; * * * * * and all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required, as aforesaid, for that purpose; and said warrants shall run and be executed by said officers any where in the State within which they are issued.

"SEC. 7. *And be it further enacted,* That any person who shall knowingly and willingly obstruct, hinder, or prevent such claimant, his agent or attorney, or any person or persons lawfully assisting him, her, or them, from arresting such fugitive from service or labour, either with or without process as aforesaid; * * * or shall aid, abet, or assist such person, so owing service or labour as aforesaid, directly or indirectly, to escape from such claimant, his agent or attorney, or other person or persons, legally authorized as aforesaid; or shall harbour or conceal such fugitive, so as to prevent the discovery and arrest of such person, after notice or knowledge of the fact that such person was a fugitive from service or labour as aforesaid, shall, for either of said offences, be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months; * * * and shall, moreover, forfeit and pay, by way of civil damages, to the party injured by such illegal conduct, the sum of one thousand dollars for each fugitive so lost as aforesaid," etc.

† The author does not mean that it *ended* with these, but that it was especially addressed to these.

few quotations, leaving them, with a brief remark or two, to speak for themselves:

“Mere governmental power is insufficient to prevent or heal the disorders of society. One of the prevalent errors of our age and country, is the want of a just sense of the superintending care and sovereign power of Divine Providence, and an enormous over-estimate of the importance of human government. The majority of the community are manifestly prone to forget God, and deity political institutions and great men. The masses of the people seem to have a faint idea of the dependence of the country on the favour of the Ruler of nations, whilst they look to the physician man to heal the disorders of the body politic. This secret infidelity is the latent cause of the violence and rancour of party spirit, and of the phrenzied excitement which attends the regular recurrence of our popular elections.” . . . “Another error into which our citizens and statesmen have fallen, through want of a clear view of the supremacy of God’s moral government as exercised in conformity with the declarations of his holy Word—an error, too, which, without design and consciousness of the fact, has been interwoven with our system of civil and criminal law—is, that *government is designed to correct and restrain, not to prevent, vice and immorality.* Wicked men, no doubt, can be kept down by the strong arm of civil power; but the government would have far less trouble if it would encourage and foster those institutions which sow the seeds of virtue in the minds of youth, and hinder them from becoming depraved by making them holy.”

“Vast expenditures are annually incurred even in this free and happy land for the maintenance of this protective system. The civil and diplomatic list of the general government, to say nothing of the expenses of the several state governments, amounts to nearly six millions of dollars annually. The peace establishment of the army and navy is sustained by appropriations of a larger amount. To this we must add the innumerable, and often large sums of money, expended in cities and counties all over the land, in criminal prosecutions, for police officers, juries, courts, and jails—and the time, talent, strength, and labour sacrificed by individuals every where to advance the ends of justice. In this consideration, however, we must not forget the direct waste, and cost of vice and crime, which constitute another large item. Millions are annually spent, even in the United States, where such a large number are held in check by the influences of vital godliness, in idleness, in improvident expenditures, and in the immoral excesses of debased and uneducated people.

“The estimated annual cost of intemperance alone has been set down by some at forty, and by others at one hundred millions of dollars—all of which money is lost, and worse than lost, to its original possessors. Look, also, at the poor-houses and asylums of every name, reared at immense cost, as a necessary refuge for those whose health, reason, and fortune, have been ruined by dissipation and sin.”

“Christianity, as a means of social order and government, is at once the most economical, efficient, mild, and universal. All the sums expended for religious purposes in our land do not equal by three-fourths the amount consumed in the several departments of government, as economically as our republican affairs are administered, in comparison with the monarchies of the old world. It is estimated that the sum total raised annually in the United States for benevolent objects does not exceed one million and a half of dollars, of which the larger portion does not go abroad, but is spent at home for our own benefit. It is generally supposed that there are thirty thousand Protestant clergymen, of all denominations, in our country, at an average salary of five hundred dollars each, making one million and a half of dollars more to be added to the above item. We feel safe in saying that all the sums contributed towards the building and repairing of churches, the support of theo-

logical seminaries, and kindred objects, does not exceed three millions of dollars more. The round sum of six millions of dollars is the outside annual cost of our Protestant Christianity. Need I advert to the great difficulty with which some portions of this money is obtained? Or is it necessary to bring to remembrance the stale and constant cry of infidels and lukewarm professors of religion, that the large sums raised for missions and the church will impoverish the country? And yet this sum total, which occasions so much excitement, does not exceed the amount appropriated last year by the general government to the civil and diplomatic list, or the annual cost of either the army or navy on the limited scale of a peace establishment, which latter sums come as directly from the pockets of the people as the former."

"It is not true that the country is *heavily taxed* for the maintenance of religion. It expends more money on one department of government, or on a single vice, than it consecrates to the service of God. In truth, it is most stinted in its gifts to this, which is confessedly the most important of all interests.

Pure Christianity is not only the cheapest, *but the most effective of all means for the improvement of society.* The true policy of the Christian statesman is not to wait until an individual has been nurtured in vice, and has violated the law of his country, before he takes notice of him, and then to punish him through the magistrate; but it is better, far better for him and for the community, to prevent his becoming viciously disposed, to prevent the commission of the crime, which could be done in nine cases out of ten by early religious training. This, as we have shown, is a more economical method of arriving at this result; it is, also, wiser, safer and surer, to substitute instruction for coercion, to procure submission to the law of the land from the dictate of an enlightened conscience, rather than by a dread of punishment; to implant the principles of virtue and religion in the soul, which will fortify it against every temptation to evil, rather than use the dark code of penalties against crime, which leaves untouched the love of sin, a love so strong that it will be gratified whenever the chances of escape exceed those of detestation; to build school-houses and churches rather than prisons; to rely on the school-master, rather than on the police officer: to depend on the preacher of the gospel, rather than on the jailer and soldier. The minister of religion cannot be suspected of any designs against the state, nor charged with an improvident or extravagant employment of its resources, and may therefore be welcomed into this arena with full-hearted confidence in his character and work. Christianity is indeed the palladium of our land. When its power is universally felt it makes a nation holy, securing the favour of Almighty God, whose blessing furnishes the most lasting and solid foundation of its real greatness. If Jehovah, by his providence, war against a nation, it must fall; if He build it up, it must rise. This is a consideration which exceeds all others in magnitude, and which alone ought to excite the universal desire that Christianity may pervade the country. Again, the gospel, when intelligently embraced, contains all the elements of social life and political prosperity. Knowledge and morality combined are the grand elements, and the great conservative principles, of national strength. The distraction and tumults which disturb every community, may be traced to the absence of these balance wheels in the social machine. But where divine truth and grace exert their transforming power on the human soul, they eradicate the seeds of depravity, and substitute in their room the germs of personal holiness. Nothing, indeed, is too hard for them to do, for they convert the chief of sinners into a paragon of every virtue, a model of every excellency.

The gospel is not only the most cheap and effectual, *but the mildest remedy for social evils.* Only let it be universally diffused, and its power will be seen over high and low, rich and poor, ruler and ruled. Its grand and pre-

vailing characteristic is a spirit of love. It does not extort obedience, but it reigns through the affections. It does not crush the powers of the man; but it convinces the reason, it wins the heart, and it sweetly constrains the will. And what it effects in one individual, it repeats in the thousands and millions that are brought under its sway. With regard to society, in the removal of existing wrongs, and the introduction of needed reforms, Christianity does not exert its influence by way of outward violent revolution, but by silently operating on the minds of men, enlisting them by gradual and unobserved degrees in cheerful and faithful obedience to their Maker's will. It is like leaven which spreads without commotion or noise, until the whole lump is leavened. In its process of regeneration, it is gentle, quiet, but efficacious, like all the operations of the divine hand, descending on our race like the dew, the rain, and the sunshine, which revive and adorn the natural world. It does not propose to save the body politic by the amputation of its limbs, but by administering an inward remedy of infallible virtue, which works slowly and healthfully, until the entire system is rescued from pain, disease and death. It does not, in a partial and one-sided way, aim at the suppression of one evil, while others are allowed to go uncorrected and unrestrained; but it lays the axe at the root of all wickedness, and it extinguishes, by the suppression of innate depravity, the source of every social wrong, and of all human misery. Other methods of moral or social reform, of whatever nature or design, though heralded with a grand flourish of trumpets, though exceedingly popular for a time, or apparently very successful in their object, cannot effect any permanent or radical good, independent of Christianity; they only produce a partial rallying of the vital energies of the agonized patient, and do not reach the seat of the malady; they may gain the reputation of the impudent and lucky quack, who has imparted the transient appearance of health, but they do not communicate any vital or enduring principle within. These movements in the political or moral world may, under the overruling agency of Providence, afford partial relief, and prepare the way for the mission of the gospel, but they must ever fall immeasurably short of the compass of the power of divine grace."

With trifling exceptions, we give our hearty approbation to all these statements, and rejoice that they have found a place in the pages of the Protestant Quarterly Review. But we would go a good deal further than this writer in our inferences from the premises in regard to *national* duty. He maintains, wisely, that civil government should not merely endeavour to *restrain* evil-doers—that it should aim, with even greater care, to "prevent" the growth of immorality. This can only be done, as he justly states, by the diffusion of the Christian religion. Now, what seems to be the legitimate conclusion? Is it that no more be taught than this—that government should tolerate alike, and show equal favour to "all religious sects and creeds,"—placing Popery, which Mr. M. knows to be, in its tenets and discipline, the grand enemy of evangelical Christianity, on the same footing as true religion? No, this we cannot believe. Our inference is, that the State should recognise, and foster, and sustain that system of truth and law which has Christ for its author and end, and which alone He will bless. However, this writer—and may we not hope, others not a few in our land—are on the right track. Let them follow its leadings, and they must ultimately rise to the full apprehension of the duty and necessity of having a *national* religion.

[For the Covenanter.]

DOMESTIC MISSIONS.

MR. EDITOR,—The subject of missions, as all acknowledge, has a claim upon the attention and energies of every member of the church. When she was engaged in establishing a foreign mission in Hayti, many hesitated, and either refused to give, or gave reluctantly for that object, doubting about the policy of expending so much money where so little could be effected, and believing that the same amount expended upon *domestic* missions, in all human probability, would be productive of a far greater amount of good. Whether that belief was well founded, is *now* a matter of little importance. If the plans adopted by Synod in relation to the foreign mission were not the wisest, and they may not have been, it is not only useless, but wrong, to recriminate, as it is to be presumed that all were honest in the effort, seeking to advance Christ's kingdom in spreading the gospel and our distinctive principles among an ignorant and very needy people. But, may we not learn a very important lesson? Had the church done her duty at home? Had she done her duty—has she yet done her duty towards the millions of heathen in our own land who are in a worse—a more cruel state of heathenism than the population of Hayti? Had she, or has she yet done her duty towards the numerous destitute portions of the West, where hundreds of families, even of our own people, are destitute of the ordinances? May it not be feared, that, in founding the foreign mission, some were influenced by a desire to be like other churches, larger and more popular? It is the serious conviction of the writer that very many of our people, as well as ministers, have lost sight of the claims which domestic missions have upon their attention and efforts.

The church is a missionary society. Every place into which the gospel can be introduced by human agency, is a place for her to operate, if she has the power. Others have sent the gospel into almost all nations. We want the *whole* gospel—the whole gospel, in its purity. There is as much necessity for preaching the whole gospel, unadulterated by any human maxims or corruptions, in all parts of our far-reaching and wide-extending country, now, as there was for preaching the gospel, in its rudimental form, in the days of the apostles and early Christians. The Macedonian cry comes up from all parts of the West. Few hear the cry, because it is not borne to their own ears. Fewer regard the cry so as to respond by proper missionary efforts. The charge may seem severe; but, if it be true, its severity is an argument why it should be made. The cause of this disregard of the claims of the destitute may not be suppressed. Too many are under the influence of a kind of ecclesiastical selfishness. When they have succeeded in procuring a pastor, a house of worship, &c., or, when others have become located as pastors, they both are satisfied. If some ministers err in being contented when they have obtained “a home and a salary,” it is not to be concealed that as many congregations are contented when their own wants are supplied. But that love of the church which flows from a love of her Head, excites in the heart of the individual a desire to give to other members of the church the same privileges which he enjoys. Hence those who have the stated ordinances should be willing to sacrifice much to send the gospel and all its ordinances to all parts of the land, especially where our Christian *pioneers* have gone. These are

generally poor families, who have gone into the newer sections of country to secure homes for themselves and families. Such families are scattered all over the Western States; sometimes in groups, sometimes alone. In places they have grown into societies and congregations. Many of them are famishing for the Word of Life, but have not the means to procure it. Those who would be glad to labour among them cannot, for want of the means of support and travel. Often societies and congregations are so far separated that a minister cannot expect to receive means at one place to carry him to the next place of preaching. There are also numerous small congregations, both in the country and in cities, which are not able to secure the labours of a pastor, and hence are destitute of the stated ordinances, without which it can hardly be expected that congregations and societies will much increase. Some are sufficiently strong to remunerate for a part of a pastor's time, and by a little aid from abroad, could secure the whole; in which case, the probability of the congregation increasing so large as, in a short time, to need no foreign aid, would be very strong. In that case, judging from the condition of the community around many of those small congregations and societies, we would expect their rapid and healthy growth, both in numbers and in vital religion. On the contrary, where societies and congregations have been organized, not a few have diminished in numbers, or have been disorganized, for want of constant preaching. Such is the aversion to our distinctive principles that we cannot expect multitudes to flock to our standards without constant and most vigorous efforts put forth in the same field of labour.

That so little has been done—that so little is being done, in the cause of domestic missions, is chargeable upon the ministry as well as the people. The latter would contribute freely, at least generally, if the claims of the destitute were properly presented by those to whom they look for instruction. Especially would they give freely, if some wisely devised plan were adopted by the church. This has not been done. The people are not willing to give means to carry on a work unless they are satisfied that the plan adopted is adapted to its accomplishment. But no such general plan has been adopted and presented. What, therefore, is to be done? How can the wealth that is found in many of our older congregations be made available for watering the destitute parts of the church, and for building up those weak congregations not able to secure stated ordinances, without which they cannot be expected to grow? The answer, we think, is easy. Let the church lay down her weapons of warfare against herself. Her members have long enough been alienated and hostile about personalities, or about disputes that had their origin in personalities. Let next Synod enter upon the work of domestic missions, not in the spirit of strife, her members harbouring the recollection of past, real or fancied, offences; but with a determination to obey Christ's command to his apostles—"Go ye into all the world, and preach the gospel to every creature." Let a well-devised plan of action be adopted and laid before the people, so that they may fully understand it, and see that it is not only practicable, but that it is one which, if the means are afforded, will accomplish a great amount of good: in enlarging the church, and bringing into the fold of Christ those who are wandering farther and farther away for want of under shepherds. Let ministers and people co-operate in carrying forward the good work, trusting to the Head of the church for direction and for his blessing

upon her labours, and who knows but that he may give us "a little reviving in our bondage?" Who knows but that even the effort to advance Christ's cause by domestic missions, may be made the means of healing the wide breach in our beloved Zion? Who can tell but that our compassionate High Priest may restore the long-lost love of "the truth and the peace" in all our borders? Those who engage in a work of love to others are inspired with love to one another; and, on the contrary; those who turn their arms against one another can never stand before a common foe. And surely the church—all her members—are aware that she has numerous and powerful enemies, against whom she is called to contend in these days of opposition to the truth—opposition to the rights of God, the rights of Messiah, and the rights of man.

But it may be said, these are general statements or truths which few will deny. The question may still be asked, What is to be done? What *plan* shall be adopted? The reply *might* be made, that as soon as the church sees the necessity of action—as soon as all are rightly awake to the duty of vigorously engaging in the work of domestic missions, so soon will a plan be adopted. That so little has been done, is because so little interest has been felt in the subject. If nothing will be done, it will be because so few really desire the cords of Zion to be lengthened. If we love the precious truths of our holy religion—if we love the precious truths of our covenanted reformation, we will use every effort to spread them abroad, and to maintain them wherever they have been introduced. True love for Zion is not local in its nature—not selfish in its acts. It is as long and broad as the territory in which her members are scattered; it is as strong as the bonds of ignorance and sin in which those are bound who are not in the enjoyment of her privileges nor united to her exalted Head.

This, however, is not the reply intended. The writer has a plan which he thinks practicable, and which, if adopted by next Synod, by the Divine blessing, would accomplish the desired end.

1. Let Synod elect a Board of Domestic Missions, consisting of two or three from each Presbytery, with power to elect its own officers, meet as often as may be deemed necessary, and transact all business pertaining to domestic missions not otherwise provided for: the Board, however, being subject to the control, and its acts being subject to the revision of Synod.

2. Let the Presbyteries appoint auxiliary boards, or committees of supplies, to which the general Board shall pay over whatever funds may be apportioned among the several Presbyteries. Let these moneys, together with what the Presbyteries may raise for their own domestic funds, be under the supervision of the several Presbyteries, or committees, as the former may determine, for the purpose of sending out evangelists and probationers. Let these be sent out through all parts of the country, especially the west and far west, to evangelize, to plant, to water—to preach the gospel, the *whole* gospel, in its purity, to all ranks and colours of men.

3. Let the Board of Missions be empowered to apply as much money as shall be deemed necessary to the aid of weak congregations, not able to support pastors. To this end, let the Board agree that so soon as any vacant congregation will call a pastor and promise to Presbytery to pay one-half, one-third, or three-fourths of the salary, the Board will pay the remaining half, third, or fourth, as the case may be, at least until the congregation may be able to pay the entire salary.

4. To raise funds to supply all these demands, let the Board send out a general travelling agent, to solicit donations and collect money from all parts of the church, especially where there are the most wealth and prosperity. Let this agent be one who is well adapted to his work—able to present in the best possible manner, the claims of missions upon the liberality of the people. Let him propose to congregations and societies the most successful method of making pledges and donations—yearly, quarterly, or monthly. Then let every society and every congregation resolve itself into a missionary society, to aid to support the church in the common cause.

N. R. J.

COMMON ERRORS.

Error 1.—That your minister ought never to pass the door without just calling to say—“How do you do?”

2. That he is sure to miss you whenever you are absent from church, and will be wondering what has befallen you; although, in truth, he no sooner finds himself in the pulpit, than he has something else to do.

3. That if he *does* miss you, it is his duty to hasten to your door on Monday morning, to inquire after his lost sheep.

4. That of course he must be among the first to know when you are ill; it being every body's business to mention such things to him. (*Mem.*—There is an old saying about “every body's business.”)

5. That it is better to lie in bed for a week, sad and heavy at heart, because your minister does not come and see you, than to send the length of the street to ask him to do so.—*Scottish Presbyterian.*

INTEGRITY AMONG CHRISTIANS.

The religion of Christ is utterly opposed to all those deceitful arts and manœuvres by which so many make their way in the world. It exhorts, “that no man go beyond his brother in any matter.” It inculcates the most elevated standard of morals in relation to this whole subject. And whenever true Christian principle prevails, there will be a standard of action in this respect, far higher than that which obtains in the world at large. In the business relations of life, the professed followers of Christ come directly in contact with the men of the world, and reveal most clearly the principles by which they are guided. If they are known, in this practical way, as hard, artful, overbearing men—if they must be watched and guarded against, just as one guards himself against a professional horse jockey, they may rest assured that their Christian influence, in the community where they dwell, goes for very little. Men at large, will not, and ought not to recognise any great worth or virtue in a religion, which manifests itself in this way. Many professing Christians seem to suppose that they exhibit a real integrity, so long as they keep strictly within the bounds of a *legal morality*. But it is not so. The laws of the land are necessarily imperfect. They cannot be adapted to all the cases of right and wrong which may rise in the intercourse of men. They cannot mete out true *moral* justice between man and man, in reference to a thousand little interests. It is no uncommon circumstance that gross *injustice* is perpetrated in the name of law, simply

because of the limitation and deficiencies of law. And the professing Christian, who is on the look out for such opportunities—who goes forward in the way of wrong, simply because he has the law on his side, thereby forfeits the respect of men, and sorely impairs his influence. The gospel of Christ goes deeper than these human laws. It gives laws to the conscience and the heart, which every true follower of Christ will observe, though human laws do not require him to do so.

These truths have a practical application. There will often be found in the church, men who seem to pride themselves upon being shrewd and sharp at a bargain—upon being equal to the world in all the cunning and overreaching of trade, and the church has to bear the disgrace of such a spirit. For the enemies of religion take a great delight in marking the conduct of such men, and holding up to reproach the church of which they are members. A church member, who has not had one jot of his worldly spirit abated by his connexion with Christ, who is just as eager and just as unscrupulous in his grasp after this world's goods as before, is certainly a very singular person. His offence may not take such a form as to be disciplinable, and yet it may be doing far more injury to the church, than many offences which are made the subject of discipline.—*Congregationalist*.

[For the Covenanter.]

CAUSES OF THANKSGIVING OF THE THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH.

As dependent creatures, we are under obligations to render praise and thanksgiving to Almighty God for his continued munificence. We are surrounded with evidences of his liberality; our path is covered with tokens of his fatherly goodness and regard; from his hand, we receive all good gifts—our mercies, flowing through the covenant of grace, originate in and proceed from Him—the great and inexhaustible Fountain of all good. Though sometimes God lays his hand heavily upon us in afflictive dispensations of his providence, yet these he metes out, not as our earthly fathers, for “their own pleasure, but for our profit, that we might be partakers of his holiness.” It is not inconsistent with the pity which our Father shows to all who worship him, that we are made to smart under the inflictions of his rod: “For if ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons.” “Shall we receive good at the hand of God, and shall we not receive evil?” We are bound to give thanks for all God's providences, at all times and under all circumstances, in joy and sorrow, in prosperity and adversity, in fulness and emptiness, we should celebrate the praises of our God, and bless his name, who has crowned us with loving-kindness and tender mercies. At this time, many considerations urge us to engage with our whole hearts in this important duty.

I. God's goodness to our Seminary. We all, professors and students, enjoy an unusual degree of health. The angel of death has not been sent forth with his drawn sword to smite us, nor have we been cast upon beds of languishing because of our sins. The Lord has not called us to witness manifestations of his fury and vengeance against the

community in which we are located; he has not visited us with blasting and mildew, with pestilence and sore sickness, but he has turned from his wrath's furiousness, and has not made it to burn hot against the inhabitants of the land. Peace and unanimity of sentiment prevail among us; no discordant element has been allowed to mar our fellowship and Christian intercourse. We enjoy ample and comfortable accommodations, and many advantages for prosecuting studies preparatory to the great work of the holy ministry. For these things, our hearts rejoice. "O God, we will render the calves of our lips."

II. The prosperity of the church calls every lover of Zion's enlargement to express his joy with thanksgiving. Though we should search our hearts for the divisions of Reuben, yet the increase of his men should encourage us to rejoice in the God of our salvation. The covenanted vine planted among us has taken deep root and fills the land. God has watered it with abundant showers; he has blessed the instrumentality of his faithful ministers, through whom the desert is made to blossom as the rose. The number of ministers and people is rapidly on the increase. In the solitary places, societies are springing up, become congregations, and obtain pastors to lead them into the green pastures, beside the still waters of the gospel. Although there are many painful evidences that the churches of the present day are making defection from those sacred truths, for which our fathers contended even to the death, sealing their testimony with their blood—for whose maintenance they were hunted like partridges upon the mountains, and forced to inhabit dens and caves with the wild beasts of the earth; still there remains a faithful band to witness for Jesus, and give light to the world. "Israel dwells in safety, for the eternal God is her refuge." Rejoice, then, with her, and give praise to God.

III. The blessings of Providence furnish cause for thanksgiving. God has not left himself without a witness, in sending rain and fruitful seasons, whereby our hearts are filled with food and gladness. The heavens have not been made iron, nor the earth brass; but the earth has yielded abundantly for man and beast, the husbandman has brought in his sheaves with rejoicing. Our land has not been visited with pestilence and fatal epidemics, spreading universal lamentation and mourning in their path. Civil war has not deluged the land with blood, nor has any foreign foe made inroads upon us. The windows of heaven have been opened, and blessings, copious and munificent, have been showered around us.

IV. We should be thankful for the progress of civil liberty. God is convulsing the ungodly nations of the earth, and breaking the arm of the tyrant and cruel oppressor. Thrones, dominions and powers, are shaken and prostrated by the power of "Messiah, the Prince," whose dominion is everlasting, and of whose kingdom there is no end. The nations of the earth, who refused to "kiss the Son," and do homage to him, are now made to drink the cup of his fury. With his iron rod, he is breaking them in pieces, and dashing them one against another.

The unholy legislation of Congress, which had for its object to rivet more firmly the shackles of the oppressed, and grind down the faces of the poor, has roused a spirit of deep-rooted indignation against slavery and its abettors, which promises, ere long, to snap in sunder

the galling chains, that the oppressed may go free. From every tower and height, the voice of freemen may be heard proclaiming that "God's law is paramount to all human legislation; the 'Fugitive Bill' is contrary to the express law of God, therefore we must *not* obey; we will oppose it." A bright star is rising in the East for the oppressed Ethiopians—the day of liberty is dawning. Soon, very soon, dark and benighted though they be, shall they stretch out their hands in supplication to God, who will arise for the sighs of the needy. He has arisen, and he will set them free. "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

These things call for thanksgiving. Come, then, all ye that love the Lord, ye that have experienced his goodness and his loving-kindness, and bow reverently before him; acknowledge his favours; express your thankfulness in songs of joy. We will rejoice in thy salvation, O Lord.

Geneva Hall,

Dec. 21, 1850.

J. K. MILLIGAN,

J. R. THOMPSON,

D. J. SHAW,

} *Committee.*

THE CONTENTED SLAVES!

Slaveholders and doughfaces assert, in their arguments with the North, that the free blacks of the South are in a most pitiful state—idle, thriftless, useless, while the slaves are "fat, sleek, and contented." But now and then, the truth leaks out. Read this. It is from the report made in the Legislature of South Carolina on the proposition of the Governor to banish all the free coloured population.

"Your committee are free to admit, that it would be much to be desired that there were but two classes in a slaveholding country—the masters on the one hand, and the slaves on the other—that an intermediate class, possessed of some legal privileges, besides being anomalous, presents a constant source of discontent to those who are lower down in the scale; the slaves seeing the privileges and immunities enjoyed by the free negroes, long to be elevated to their condition, and discontent and dissatisfaction ensues in regard to their more servile condition. The only plan to be adopted as a remedy of this condition of the subject, would be the dismissal of that entire class of population; this would operate with peculiar hardship and injustice on some. Many are the owners of land and slaves, and are bound to the soil by all those associations (though in a less refined degree) which characterize the feelings of the white race—we have extended to them legal and civil privileges, which have cultivated and strengthened these feelings; and suddenly, without fault on their part, they are to suffer the severest of all punishments, namely, expatriation, because we have chosen to change our policy."

So, after all, in the first place, "many" of the free coloured of South Carolina are owners of real estate and slaves. Of course, they cannot be, as a class, the miserable set they are, *for other purposes*, represented to be. In the second place, the slaves are "dissatisfied and discontented with their servile condition;" contrast it with the more "elevated condition of their free brethren." These admissions, coming from such authority, ought to put to shame the Northern abettors of slavery, who would make us believe that the slaves are a most contented and happy race. If they believe these South Carolina slaveholders, this is a lie. Finally, we would commend to the advocates of colonization,

the facts and arguments with which the above paragraph closes. It is disgraceful to the North, to find even slaveholders more considerate and compassionate than many of her own citizens.

WHO ARE THE SLAVEHOLDERS?

The following, from a letter by J. R. Poinsett, of South Carolina, shows who, in the estimation of intelligent men in the South, are the real slaveholders in this country:

“The sympathies of civilized Europe are against our institutions, and if they be not protected by the Constitution and the much despised Union, our slaves would not be worth ten years’ purchase.”

NEW YORK PRESBYTERY.

The Committee of Supplies, ad interim, of this Presbytery, have made the following appointments for Mr. Newell, licentiate. 2d and 3d Sabbaths, February, Argyle. 4th Sabbath, February, and 1st, 2d, 3d and 4th March, Topsham. 5th Sabbath, March, discretionary. 1st, 2d, 3d Sabbaths April, *Kensington*.

Mr. N. will be labouring in the bounds of the Rochester Presbytery (where he has been during the winter) until the date of the first of these appointments.

JAMES M. WILLSON,
Chairman of Committee.

NEW CONGREGATION—KENSINGTON.

The new congregation in Kensington was organized on Jan. 16th by the committee appointed for that purpose; J. M. Willson preached from Is. liv. 2, on the duty of the church to labour for her own extension—I. Vigorously; II. Unitedly; III. Hopefully. Vigorously—1. Because great difficulties are to be overcome. 2. Because great interests are at stake. And—3. Because Christ has imperatively enjoined it. II. Unitedly—1. Because the church is one body. 2. Because in union there is strength. 3. That all may share in the exultation of success and triumph. III. Hopefully—1. Because ample and suitable means have been provided. 2. Success is promised. 3. Christ is with his people in their believing efforts.

The officers elect having been ordained—such as had not held office before—and installed, charges were addressed to the officers and the people respectively. The session was then constituted during a recess of the committee. The officers of the congregation are Robert Forsyth, Samuel Cameron, and W. O. Lindsay, Ruling Elders; Wm. White, Wm. Young, Wm. Brown, and Wm. Dunlap, Deacons. The congregation have engaged a commodious room in the Commissioners’ Hall, Kensington. The field is wide, and still spreading. We wish them all success in cultivating it.

TO READERS.

We hope that none will regard our first article as too long. Some space is required to exhibit the existing state of sentiment in regard to Civil Government.

J. M. W.

POETRY.

ANSWER TO CADYOW CASTLE.

SIR,—I send you the following rhymes, not for their poetical merit, but in hope that they will excite some one who can write *poetry*, to answer Scott in his own way.

And is it thus, that Scotia's muse
Hath taught her darling son,
With tinsel glare of verse to glaze
The deeds of Hamilton?
No feller wolves were ever bred,
In mountain, den, or wood,
Than those who numbered with the dead,
Sir James, *the great and good*.

Whate'er M'Kenzie,* Hyde† and Co.,
A perjured, slandering crew,
Have dared on falsehood's page to show,
Must Scott, be sung by you?
Of true prelatie malice, full,
Must be the man, who could
Dare to asperse the mighty soul,
Of Stuart, *the great and good*.

A hero, patriot, statesman, saint;
Approved in word and deed;
But Babel's sons, on murder bent,
Resolved that he should bleed.‡
Then anarchy, and vice, and dread,
Their ruthless reign renewed:
And freedom, peace and virtue, fled
With Stuart, *the great and good*.

Through mountain, moor, and flowery
vale,
Resound sad Scotia's sighs:
Her compass lost, and rent her sail,
A wreck forlorn she lies.
By waiting angels, wafted o'er
Th' irremovable flood,
Now lives in light, to die no more,
Sir James, *the great and good*.

AFFAIRS ABROAD.

Sandwich Islands. Our readers are aware that Dr. Judd has been lately in Europe with two Hawaiian princes. All attempts at negotiation with France were unsuccessful, and great apprehensions are felt of further trouble from French aggression. There have been extensive sales of government lands in Maui, to natives, at \$3 to \$29 per acre, in lots of from ten to fifty acres. An improved estate of 1400 acres, with cattle, mills, &c., and 200 acres in cane, sold for \$30,000. The white population seems to be encroaching upon the native, and there is some reason to fear that the latter will gradually wear out.

Feejee Islands. These islands, which lie to the north of New Zealand, and east of the north-eastern angle of Australia, were once the chief seat of cannibalism. A great change has taken place—the result, of course, of missionary efforts. We give the account as we find it, in the form of an extract from the journal of a missionary, Rev. R. B. Lyth.

“October 19, 1849.—We praise God for what our eyes have seen and our ears have heard this day. Tuinayau, the King, has made a public profession of Christianity, and with him five others, including *the only remaining Priest*, and others of his near friends. There has been great joy in the city, and in the whole island. October 21.—A memorable Sabbath at Lakemba—the King, for the first time after professing himself a Christian, attended the house of God, and joined with his people in worshipping Him, who is ‘King of kings, and Lord of lords.’ Tui Tumbou, another influential chief, bowed for the first time before the Lord. The Chief of the town of Nasankalau, on hearing, the other day, that the King had *lotued*, (that is, openly professed his belief in Christianity,) ordered the chapel drum to be beaten, and immediately went to the house of prayer, and with several of the remaining heathens of that town, knelt before God, in token of his becoming his willing subject, and his people God's people.”

Rome. We find no little difficulty in ascertaining the real state of

* Sir George M'Kenzie, the king's advocate in the Scottish persecution.

† Sir John Hyde *alias* Lord Clarendon.

‡ It is well known that the murder of the good Regent was planned by the whole popish faction.

things, as it regards religious affairs, in Rome and in the Roman territories. In a late No., we quoted from a writer of intelligence some very encouraging statements in regard to the spread of a Protestant feeling in the city itself. The following, from a correspondent of the N. Y. Evangelist, confirms these statements, but with some modifications:

“It would be a great mistake to suppose that the Romish Church is recovering spiritual influence under this stern political despotism of the Cardinals. On the contrary, the Protestant sentiment has taken deep root in the minds of a very large class of educated and well disposed men, in consequence of the devilish spirit of the Papacy in enforcing its false political claims by foreign arms. Such a display of the ruling passion of the Papacy has done more to open the eyes of the Italians to the justice of Protestantism, than all our books and missionaries could have done in a generation. The Constitutional Assembly was not only willing to see the Pope return as a spiritual chief of the Church, but voted down by 3 to 1 the proposition for religious toleration, and stood ready to give every guarantee for the preservation of Romanism as the only religion of the land which the Pope might ask. Now religious toleration would be received with acclamation. Our readers may be well assured that a very great and encouraging change is going on among the better class of Italians in favour of a religious reformation. The inquiry for the Scriptures is far more serious now than during the popular excitement of '47, '48 and '49. There was then a clamour for the New Testament, in the idea that it was a republican book. It is now more earnestly desired as a spiritual guide, in the loss of confidence in the teachings of the priests. The Italians are, however, woefully deficient in moral courage. Nothing approaching the sturdy Saxon independence of soul is to be seen here. Thousands, therefore, who would rejoice to possess the New Testament, dare not face the persecution of the Inquisition by keeping a copy by them. There are numerous Italian Protestants in Rome, who, in conversation, express themselves most feelingly alive to the necessity of seeking a new foundation of faith in the study of the Scriptures, and who exclaim, ‘O, if we could but hear simple Scriptural preaching!’ whom yet nothing would induce to attend the most secret reunion of half a dozen inquirers like themselves, for prayer and explanation of the Scriptures. The mere mention of such a thing sends a chill of terror through them like the summons of the Sbirri at the door.”

There has been great exultation in this country, in view of the opening of a Protestant chapel in the very city of Rome, in which a Presbyterian minister officiated every Sabbath. The privilege was granted as a favour to the Chargé d’Affaires, Mr. Cass, on account of the course which he had pursued, protecting priests, &c., during the ascendancy of the Revolutionary government. The act was hailed as a token of an incipient spirit of toleration on the part of the papal authorities. But, alas! for human calculation. The chapel was allowed but one month’s existence. It has been closed by order of the Cardinals, with no prospect of being reopened until the “better times” come. Popery is ever the same in spirit: intolerant—persecuting every where and always.*

As to *England*, Rome finds she has moved rather hastily. It is confidently stated that her policy will be henceforth very conciliatory. No doubt. But will she recede? Not at all. She has taken a decided step, and dare not acknowledge weakness by going back. All the arts will now be employed in appeasing the present excited state of the English mind. This done, she will go on to prepare the way for new aggressions.

* Later, but doubtful accounts, state that this chapel is still open.

Sardinia. The same writer from whom we have quoted above, gives a somewhat different shade to the statements respecting the relations between the papal court and the Sardinian authorities. He says:

“Matters in Piedmont seem to be turning rather in favour of the Pope, in respect to the ecclesiastical controversy. The resignation of several of the liberal Ministers, and the appointment of men more favourable to the pretensions of the Papacy, is a pretty clear indication that it has recovered a step in that quarter. But the recent almost unanimous vote of the Chambers to admit Protestants and Jews to university degrees, shows that an immense advance has been made by the country in the way of religious liberty.”

Germany.—Prussia has receded from *all* her positions as against Austria, and has not only abandoned the cause of Schleswig-Holstein, and the popular interest in Hesse-Cassel, (whose Electoral Prince has returned to his capital, attended by his former hated cabinet,) but has sent deputies to a free conference, now in session at Dresden, in which the German States, generally, are represented: the object of the conference being to establish such an organization of the German communities as will maintain the existing order of things. The following summary of the speech of Prince Schwarzenberg, the Austrian prime minister, and the president of the conference, presents, we have no doubt, a correct view of the principles which are to govern its proceedings:

“The first part of his speech is a recognition of the advantages Germany has derived from the constitution of the old Bund, the chief of which was the preservation of peace for more than thirty years; though, he contended, it had done much good in other respects, which some had misunderstood, and others had not understood at all, because it had not worked according to their views, or had not produced all the good of which it contained within itself the germ. He contended that the bases on which the Bund rested were not only sound and true, but that they were the only ones adapted for a system which was to include a community of States like Germany. All attempts to construct another system on an entirely new basis had failed. At the same time he recognised the defects of the old constitution, one of the chief of which was the weakness of the Executive; the great necessity was to strengthen it by regulations that would enable it for the future to uphold the monarchical principle, and to ‘*oppose a dam to the torrent of revolution.*’”

The designs disclosed in this speech are equally manifest in the laws enacting in most of the larger States represented in the conference, particularly laws infringing the liberty of the press. Prussia has not been behind-hand in these enactments; with what effect the following shows:

“From a statistical report of the periodical press in Prussia, it appears that up to June of the present year, there existed within the Prussian monarchy 809 periodical publications, of different kinds, political and non-political. Of newspapers there were 159 Conservative and Governmental; 201 Opposition; and 167 neutral, undecided, and wavering. There were 282 scientific, technical, and literary periodicals. Of the above number 93 were published in Prussia, 21 in Posen, 82 in Brandenburg, 77 in Berlin, 55 in Pomerania, 131 in Silesia, 114 in the province of Saxony, 67 in Westphalia, and 159 in the Rhine provinces. On an average, there is in Prussia one periodical to every 20,186 inhabitants; but in many of the provinces this proportion is greatly altered; thus, in the district of Bromberg, there is only one journal to 90,936 inhabitants, and in that of Gumbinnen one to 102,345. Since the month of June, and when the new Prussian press decrees were issued, 137 journals have ceased to exist; of which 15 were Conservative, 98 Opposition, 24 Neutral, and 9 Conservative papers; 70 Oppositional, and 18 Neutral, could

not give the money securities required by the new law; 12 Opposition journals perished by withdrawal of the right to be sent through the post, and 28 were extinguished by want of subscribers."

In a word, "Europe is now enjoying peace, after being threatened with a long and general war. But Russia is still ambitious, cunning, and bold. She still has Austria, Prussia, and Germany, in her power. The former is bankrupt; and Prussia, with the loss of consistency and honour, is humiliated. The minor German States are dissatisfied with the dictation of the Dresden Conferences, but they are too weak to make a movement. Denmark and the Duchies will soon be whipped into a peaceful existence by Austria." However, the fire burns beneath the trodden surface, and will, ere long, break out with unquenchable fury.

France.—Politically, France seems to be in a state of unusual quietude. More confidence appears to be entertained in the stability of the constitution. Some rumours are afloat occasionally of plots and counterplots, but nothing comes from them. At present, no party, or combination of parties, dare attack the republic *openly*,—and yet, say some of the letters, to utter the cry "Vive la republique" in the streets of Paris, would subject the offender to arrest!

England.—The anti-papal excitement in England still continues. All ranks and classes, and all parts of the kingdom, partake in it. The Dissenters, whose course was at first doubtful, have thrown their influence in the same scale with the Established Church;—while doing so, however, they disclaim, as might have been anticipated from their previous course, any wish to interfere with the civil privileges conferred, of late years, upon Papists. We give, on this subject, the statement of the correspondent of the Evangelist:

"The union of the Dissenters in this universal movement, though delayed a little at the outset, is earnest and general. The London Board of Congregational Ministers have added their testimony to that of various other ecclesiastical bodies, that the Pope and the Cardinals are aiming at something more than a mere spiritual jurisdiction. Their resolutions embody not only a statement, but a justification of their views, in which, no doubt, they have the cordial approval of the great majority of the London Congregational Churches. The Established and Free Churches of Scotland have adopted a similar course, through the medium of their respective commissions. The Wesleyan Methodists have also taken action upon the subject. At Leicester, the stronghold of the most dissident type of Dissent, an overflowing meeting was held, which received the adhesion of Dr. Legge, and Mr. Mursell, the originator and prime friend of the Nonconformist—the only Dissenting journal that has yet opposed the popular current. Mr. Mursell's amendment to the address to the Queen, clearly defined the grounds on which Dissenters could unite with churchmen. It declared that 'whilst we disclaim all desire to deprive any of our Roman Catholic fellow-subjects of any civil rights, or of any privilege essential to the fair exercise of their religion, we would humbly submit to your Majesty, that it is the duty of the Legislature to take heed no ukases, bulls, or authoritative proclamations, issuing from any foreign potentate, under whatever pretext or disguise, take effect in these British realms.' Dr. Vaughan, editor of the *British Quarterly*, and a man of decided influence, has openly espoused the crusade—very significantly remarking, that no comparison was to be drawn between the Established Church and the Church of Rome, as to purity or desirableness. Much as Dissenters had to complain of the Establishment, when called upon to elect between her and Rome, every Dissenter should be ready. We should find the little finger of Rome was heavier than the basis of the Establishment."

The only exceptions to this general uprising against Rome, are—1st, the Puseyites; and—2d, the *mere* political Liberals. Parliament is to meet on the 4th of February. The plans of the government will then come to light.

AFFAIRS AT HOME.

Congress.—They have done little yet in Washington. In the Senate, all petitions for the repeal of the Fugitive Slave Law are virtually denied admission. The question of reference is, in every instance, laid upon the table. In the House, a resolution to suspend the rules for the purpose of referring one of these petitions, with instructions to report a repeal of the law, was negatived by a large majority. The Whig party seems to be rapidly following its leaders into the arms of the slaveholders. Journals and letter writers who pleaded in behalf of liberty last session, are either dumb, or take the side of tyranny. The Tariff and the next Presidency are the price for which that party is ready to barter away Free Soil, and the liberties of the coloured race. In Massachusetts, the Free-Soilers and the Democrats united to put in a Democratic Governor, and to fill, with some one in the other party, the State offices; but, so far, (Jan. 21st,) the Coalition have failed in electing Charles Sumner, a Free-Soiler, to the Senate. The Cheap Postage Bill—reducing letters to three cents pre-paid or not, and pamphlets to one cent for two ounces and under—has passed the House, the South voting strongly against it. No wonder. They are against the circulation of light—some of their speakers came out openly against enlarged and free newspaper circulation—and are jealous of any act, which, like this, will be mainly of advantage to the North. We will not be surprised if Southern influence prevails to modify the bill in the Senate.

NOTICES OF BOOKS.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH. A Narrative of the Closing Scenes of the Life of the late WILLIAM GORDON, M. D. F. L. S., of Kingston-upon-Hull. By Newman Hall, B. A. To which is added a Memoir of Dr. JOHN D. GODMAN. By Thomas Sewall, M. D. 12mo. pp. 250. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

In this volume, we have the religious history of two men, each remarkable for talents, attainments, and amiability of character. Such a work is particularly suited to draw the attention of similar characters—men of cultivated minds—to the subject of evangelical religion. The memoirs are both highly interesting. That of Dr. Gordon is much the most minute, and will be found instructive and eminently encouraging to all serious and devout readers. We give a few quotations, illustrating Dr. G.'s character as a man and as a Christian.

“Speaking after the manner of men, he was perfect. Distinguished by an un-deviating course of uprightness, benevolence, self-sacrifice, scrupulous honour, and ardent love of truth, such as are exhibited by few who have made the highest attainments in piety; *often amazed at the spirit and conduct of Christian professors, who could say and do things, which he, without such profession, loathed;* having no relish for the pleasures of the world, and finding his happiness only in his studies, in his benevolent enterprises, and in the midst of his family, whom he gladdened by the streams of cheerful and tender affection, which ever flowed from his gushing heart;—was it not to be feared that he might find it difficult to acknowledge himself worthless in the

sight of God, to come as a little child to the feet of Jesus to be taught, and as a hell-deserving sinner, to rely solely on his atoning sacrifice?"

"I am astonished it should ever be spoken of as a difficult thing for men to acknowledge their own unworthiness. When I look back on my own life and examine it, I see it has been a life of imperfection and selfishness. My best actions were unworthy, and a mixture of selfish motive was in my most benevolent efforts."

"An aged Christian was spoken of who thus replied to a clever skeptical opponent:—'I have an argument I defy all the world to refute. Jesus Christ here in my heart, fills me with peace and joy, and enables me to hate sin and love holiness. Talk as you like, you can never shake me, for I *feel* him within me.' It was observed that this argument, though not enough to convince the skeptic, was quite sufficient to support the believer.

"Dr. G. 'That is *the* argument. The grand evidence of the gospel, is its adaptation to our wants. Learned lectures on the evidences, I mean the external, do little or no good. Oh! that learning and sophistry which call in question the truth of Christianity, it's all nothing, child's play, a thing for an hour. I could laugh it all to scorn.'"

"In the course of conversation, he said—'I see where Christians are wrong. We do not make a *companion* of God. We should treat him more as a friend, but not as a distant friend, but as always near, close to us, so that we are never alone, but continually in his company.'"

"Dr. G. remarked—'It is this having God with me as a companion, which has made me so happy. I dislike to sleep, because I lose the enjoyment. O to think I could ever have had a care when there was a God in the world! How wonderful! How wrong I have been!'"

"He wondered why Christians were not always rejoicing. He saw throughout the Bible the same great truth, that simple reliance on God, is the means of attaining to spiritual joy. He said—'To believe that God loves us, wishes us to love him, and does every thing to *make* us love him, to regard him as a Friend, a Brother, a Father, this makes us happy. As to doubts and fears, I could not have any. I might have many if I looked to myself, but this is impossible, if I look to my Saviour. I have often been surprised that Christians seemed to be made so little happy by their religion. The reason is, they have looked for happiness to what is in themselves, instead of to what is in Christ. And looking to him is the best source of holy living. And then, if this salvation were only offered to a few, or to those who had committed only trifling sins—peccadilloes, and had lived moral lives, there would be room for doubt, but it's so full and free, and offered to all, to the very worst, to every one!'"

His departure is very strikingly described:

"Increased difficulty of breathing was the only distressing symptom. He appeared no longer conscious of what took place around him. He gazed upwards as in rapt vision. No film overspread his eyes. They beamed with an unwonted lustre, and the whole countenance, losing the aspect of disease and pain, with which we had been so long familiar, glowed with an expression of indescribable rapture. As we watched in silent wonder and praise, his features, which had become motionless, suddenly yielded for a few seconds to a smile of ecstasy which no pencil could ever depict, and which none who witnessed it can ever forget. And when it passed away, still the whole countenance continued to beam and brighten, as if reflecting the glory on which the soul was gazing. Like Stephen, he was, by faith, looking up to heaven, and with a clearer vision than may be hoped for, till the river of death is well nigh passed, was beholding through the opening gates of glory, 'the Son of man standing at the right hand of God.' It is not too much to say that, as far as the expression of holy rapture could contribute to it, like Stephen's, 'his face was as it had been the face of an angel.'"

OBITUARIES.

Died, Dec. 8th, in Rockland co., N. Y., in his father's house, Cornelius T. Johnston, in the 30th year of his age. Mr. Johnston so lived in the church, as to be much lamented and greatly missed at his death. Born of intelligent and pious parents, he was carefully educated in the principles and practices of the True Dutch Reformed Church. In early youth he resolved to make New York city his permanent residence. There he became acquainted with the Reformed Presbyterian Church, and when his mind was awakened to the importance of a godly life, he studied carefully the faith and testimony exhibited in the covenanted system. He had many difficulties to encounter before he could form a connexion with the church. Youthful associations, family connexions, political expectations, were so many obstacles; these were gradually removed, and he was enabled to embrace the whole system of covenanted truth and order, and become a member of the second congregation. He soon made it evident that he came into the church to work. What his hand found to do he did it with his might. His education, mechanical skill, fine business habits, and experimental godliness, qualified him for extensive usefulness. He was one of the first deacons ordained in the congregation. He, with others, were ordained in trying times, and the comfortable, elegant and substantial house in which we now worship, was built under his superintendence; and it is a monument of his devotion to the deacon's office, of his zeal and self-denial in the cause of Jesus, as well as of his superior skill and taste as an architect. His sojourn with us was brief, but he accomplished much in the time; fellowship with him was pleasant, and he has left a name savoury in the church behind him.

A short time since he had a fair prospect for riches, long life, continued usefulness and increasing comfort. Every thing connected with him was promising and prosperous. But we know not what a day may bring forth. He was soon made to drink deeply of the cup of affliction. Last April his accomplished, lovely and pious wife was removed by death. He felt the bereavement keenly. His health failed,—severe sickness followed. He partially recovered, giving encouragement to hope that he would labour longer in the visible church, in this we are disappointed. While visiting his father, John A. Johnston, Esq., he was suddenly summoned to depart. We desire to say, "Thy will be done." We believe he had finished the work given him to do, and that he now enjoys the reward. The congregation seems to feel deeply these repeated strokes, by which valuable members, and faithful and efficient officers are removed. Our consolation is, that all things work together for good to the church.
(Communicated.)

Died at his residence in New York, Nov. 6th, William Hasty, in the 35th year of his age. His illness was brief. From his usual health, he was in a few days numbered with the dead. He was a good man; he lived in the church, and he delighted to work for her. His retiring disposition prevented his being as extensively known as some members of less usefulness, but he possessed in an unusual degree the confidence of those to whom he was known; and the large, respectable and sorrowing company which followed him to the grave, was a testimony of the estimation in which he was held. He was proverbial for his singleness of purpose, and diligence in every good work. Whether as an officer, or a member of the congregation, you might depend on him to do what was right at the proper time. He had read much of the massive theology of the seventeenth century; this, with his daily reading and meditation on divine truth gave a ripeness and strength to his mind, which rendered him a truly valuable member of society. His death was an admirable illustration of the truth, "As men live, they die." His end was peace; it was more, it was triumph. In his eighteenth year he publicly professed his faith in Jesus, and his life was consistent with the profession. Shortly before his death he said with emphasis, "I can say that Jesus is my Redeemer,—I would not dare to doubt his love to me,—I can commit my soul to him with confidence." His aged parents are bereaved of a dutiful and only son, his family of an affectionate husband and father, the board of deacons has lost a valuable member, and the second Reformed Presbyterian congregation, a faithful and efficient officer. Still our Lord Jesus "is all, and in all" to his people. He can heal the breach which he has made. And he will furnish instrumentality to labour in his service till his enemies be subdued, and the covenant cause triumph in all the earth.

DIED, on the morning of Nov. 1st, 1850, of scarlatina, JOSEPH F. FORD, in the 7th year of his age; and on the evening of the same day, of the same disease, HANNAH W. FORD, in the 12th year of her age;—both children of John and Phebe Ford, of Philadelphia.
(Communicated.)

THE
COVENANTER

MARCH, 1851.

(For the Covenanter.)

THE POWERS THAT BE.*

Rom. xiii. 1—7:—“*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers 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 to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake: for for this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*”

The book of Romans is divided into two parts: the first eleven chapters are doctrinal, the remaining part of the book is practical. Then, in these verses, the apostle is treating of *practical godliness*; the duties enjoined are all duties of the *Christian religion*; consequently, they cannot be performed to the glory of God *out of Christ*—without grace in exercise, and without the leading influences of the Spirit of Christ. Their being civil, does not make them any the less duties of the Christian religion. I hesitate not to say that every duty enjoined in the Bible is a duty of the Christian religion, whether addressed unto men in their civil, social, or ecclesiastical relations. And, because they are all Christian duties, they are due to Christ the Mediator—to a God in Christ, in whom, and through whom alone they can be acceptably performed. Again, let it be observed that these duties are *enforced by the doctrines of grace* contained in the first eleven chapters; hence, when the apostle commences laying down the duties of Christians in chap. xii. 1, he says—“I beseech you, therefore, brethren, by the *mercies of God*, that ye present your bodies a living sacrifice,”—that ye perform every known duty; and that, among others, “every soul be subject to the higher powers”—“I beseech you,” &c., being a preface to every duty enjoined. Now, all those who reject the mercies of God, or doctrines of grace contained in the first eleven chapters, will reject all the duties contained in the re-

* The writer of this article is a Minister of the Associate Church.—Ed. Cov.

maining part of the book. Faith in Christ is just as necessary for the acceptable performance of the duties contained in the thirteenth chapter, as it is for the performance of those in the twelfth. Take away faith in Christ, and what Christian motive have we for the performance of any duty? And if we are not moved by Christian, we are by anti-Christian motives; if Christ does not move us by his promises while performing civil duties, Satan does by his delusions; we are impelled either by legal or evangelical motives, for all our own motives to obedience belong to one or the other of these classes of motives. Again, let it be observed that the apostle, in delivering these verses, as well as those in the foregoing chapter, is acting as the *ambassador of Christ the Mediator*; he never acted as the apostle or ambassador of God, essentially considered. God, essentially considered, never commissioned any of the apostles to preach, nor inspired them to write, but Christ the Mediator did both. If God, essentially considered, had sent an ambassador, it would not have been on an errand of mercy, but to inflict the penalty of the broken covenant. Now, if we lose sight of these important truths—that the duties contained in these verses are Christian—that they are enforced by the doctrines of grace—and that they are duties enjoined by Christ the Mediator, this passage will be to us what the pillar of cloud was to the Egyptians—nothing but darkness. Then let us study this passage in the light of these truths. For the discussion of this subject let us observe the following method:

I. Make a few remarks concerning the higher powers. II. Consider the duties enjoined. III. Notice how they are enforced.

I. Concerning the *higher powers*. And—1. They are called *higher powers*, to distinguish them from the lower or subordinate powers, meaning kings or supreme rulers. "Let every soul"—including subordinate powers or rulers—"be subject to the" prominent, excelling, supreme, or "higher powers." Let them render not only an external or constrained, but an internal, conscientious, and cheerful obedience to their lawful commands, because they are the Lord's ministers, because of that which is commanded, and for the Lord's sake—because submission to them is submission to the Lord. They may also be called *higher powers*, because they are ordained of God—set up according to his command and the ordering of his providences. "But God is judge; he putteth down one, and setteth up another." Ps. lxxv. 7.

2. The *meaning of the word "power."* It means liberty, right, or authority to command and be obeyed. It is the same word that Christ uses in Matt. xxviii. 18, when he says—"All power (exousia) in heaven and earth is given to me;" and the same that he uses, Rev. ii. 26—"And he that overcometh, and keepeth my works unto the end, to him will I give power (exousia) over the nations;"—verse 27, "even as I received (exousia) of my Father." That is, as the Father laid the government on the shoulders of the Mediator—committed all judgment unto him—or gave him *authority* to rule over heaven, earth, and hell, men, angels, and devils,—so the Mediator has given authority to the higher powers to rule the nations of the earth. Christ did not commit, or leave the government or kingdom to "*other people*," but has given it to the "*people of the saints* of the Most High;" and when he, by his providences, shall "cut off the horns of the wicked (rulers), and exalt the horns of the righteous"—or put righteous men into office, then "the kingdoms of this world will become the kingdoms of our Lord and of

his Christ." Then the word "power," in this place, means authority derived from Christ; it also carries with it the idea of dignity and majesty, inspiring fear, and constraining to submission. Eccl. vii. 4—"Where the word of a king is, there is power,"—that is, where the right to rule, and the dignity appropriate for it meet together, there will co-exist with them a majesty and power, bearing down opposition, and inspiring esteem and submission. This is one of the four things that "go well, and that are comely in going." Prov. xxx. 29. "A lion which is strongest among beasts, and turneth not away for any, a grayhound, an he-goat also, and a *king against whom there is no rising up.*"

3. The *origin* of the higher powers. It had its origin in God; verse 1—"There is no power but of God." It did not originate in *any one* of the persons of the Godhead, but in a triune God. All government, abstractly considered, must have its origin in God, essentially considered. None of that power which the Mediator exercises originated in the second person of the Godhead, to the *exclusion* of the other two persons—not even the government of the church, for all the power that he exercises *was given* to him. Matt. xxviii. 18. But notwithstanding *all* power or all government originated in the Trinity, yet the Father, as the representative of the Trinity, has *given all power* in heaven and earth to the Mediator—has *committed all judgment* to Him, and *laid the government* on his shoulders. Matt. xxviii. 18; John v. 22; Is. ix. 6. Then, ever after the Trinity has *given, committed, and laid* all power, all judgment, and all government on the Mediator; after he "*is set far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,*" after "*all things are put under his feet,*" and God hath "*given him to be head over all things to the church,*" there cannot be any *legitimate* power but what is *derived* from him. After the Trinity has delegated to the Mediator all government, it belongs to him to set up and administer *all government*. And how can we doubt the conveyance of this power, after such a profusion of terms, all importing the delegation of power—such as *given, committed, laid, set, put*? Then whatsoever power is not derived from the Mediator is usurped, and in the true Scripture sense of the word is no power, but tyranny. Then we should distinguish between the higher power and tyranny, or the right to govern and usurpation, for they are antagonists; and when we are required to be subject to the higher powers, we are required to oppose usurpation. The one is from God, verse 1; the other is from the devil, Rev. xiii. 2—"And the dragon gave him his *power*, and his seat, (throne,) and great authority." The first flows or comes immediately from God creator to the Mediator, and immediately from the Mediator to mankind, who in his Word gives them the power to set up government, by choosing rulers, and investing them with that power which Christ has given to his people in general; or in other words, Christ, by his Word and Spirit, moves righteous men to frame a righteous constitution, and choose righteous rulers for its administration, and thus establishes a legitimate civil government, or a government in accordance with his law. This, then, is the origin of the higher power. But Satan moves tyrants to usurp authority, and ungodly men to frame wicked and oppressive constitutions, in which the Mediator's authority is not owned, nor his law acknowledged.

How, then, can such a government be legitimate, in which the great Law-giver is despised, and his law, the only rule of legitimacy, is contravened? But, to complete the illegitimacy of such governments, Satan moves them to choose ungodly rulers for its administration, who neither fear God nor regard man. This is the origin of all oppressive and tyrannical governments. And now, that the higher power does have its origin in God, as above described, it is only necessary to consider that the Mediator, the giver and administrator of the divine law, does—(1,) lay down the *duties* of rulers; (2,) both describes and gives the *qualifications* which he requires in the ministers of God; and (3,) gives the people the *inclination* to choose such rulers, and be subject to them. Not one of these things could exist without the intervention of the Mediator; or in other words, the very existence of Scripture civil government depends on his mediation.

4. *The limits of the higher power.* The power which the higher powers derive from God must necessarily have limits; and if so, these limits ought to be accurately defined, and this will show the *extent* of the higher power. If we set no limits to the power of the minister, he ceases to be a minister, and becomes the supreme ruler. Then, (1,) the higher power, as exercised by rulers, or the ministers of God, is *limited by the Word of God*—the *written* law, and *not* by the natural law. It is utterly impossible to define the limits of the higher power, by the natural, or unwritten law. Though it be admitted that the moral or written law perfectly coincides with the natural or unwritten law, yet I totally deny the *authority* of the natural law in defining the limits of the higher power among Christians:—*First*, because the Mediator, to whom all power is given, never gave the unwritten law for that purpose, but he has established his written law as the unalterable and perpetual rule of obedience among men. “To the law and to the testimony,” &c. Isaiah viii. 20. *Secondly*, because at the fall the natural law was lost, and has never been recovered to this day; with the exception of a few scanty and sadly defaced fragments recovered by human reason, a sadly corrupted channel, these shattered fragments, like the broken tables of stone on which the ten commandments were first written, will no longer answer the purpose, but their place must be filled by new ones. *Thirdly*, because the *sanctions* of the law, as written on the heart of man, in an estate of innocence, and as given by the Mediator, are different—belong to different covenants; so that the natural law, as recovered through corrupt human reason, if authentic, would not be authoritative. But the corruption of the channel through which the natural law comes to us entirely destroys its authenticity, and consequently its authority. There was an authentic copy of the law written on the heart of man in an estate of innocence, and under the covenant of works this copy was authoritative; and all those who *desire* to be under the law, in this form, are still under its curse, but it is no longer a rule of obedience. This form of the law can have no authority in defining the limits of the higher power, because it has no relation or reference to the Mediator, mediation, or the church. Any law, to show all the limits and boundaries of the higher powers, must point out the duties of rulers to the Mediator and to the church, or his power “*circa sacra*.” This the natural law does not, and cannot do; it knows nothing either of the Mediator or the church. All that is known of the Mediator and the church is derived from the revealed

Word of God, which is called the *Word of Christ*. Coll. iii. 16. *Fourth*, the natural law cannot define the limits of the higher powers, because Christ has *magnified* or enlarged the law, (Isaiah xlii. 21;) has not only given the moral law, accompanied with new sanctions, but greatly enlarged it,—not that the law, as written on the heart of man in an estate of innocence, *was not* exceedingly broad, not that it was in any respect defective under that covenant. All those duties that are peculiar to the new covenant; to Christ and his church, are this enlargement, or extended application of the moral law, or duties that are, properly speaking, not deducible from the light of nature—*mysteries*. Every thing that belongs to the new covenant is a mystery, and nothing more so than the application of the moral law to this covenant. All those who have not learned this application by *revelation*, are yet *without the law*.

The law, as applied to the new covenant, is clothed with the same mystery—and every part of the law is a part of the mystery of godliness, even that part which sets limits to the higher power. Then, inasmuch as the written law sets limits to the higher power, the magistrate may not exercise any power for which he cannot find a clear warrant in the Word of God, either expressed or implied; otherwise it would be no power. This is clear from the following considerations:—(1.) Because he is the minister (diaconos) of God,—one who does service *for God*, and in the doing of this service has no discretionary power. He can be regarded as the minister of God only while he is executing the commands of his Master. (2.) Because he judges not for men, but *for the Lord*. 2 Chron. xix. 6—“Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment.” It belongs to God to judge; but he has clothed the magistrate with power to judge *for him* in his place, and to execute the *Lord's judgments*; hence the language—“Take heed what ye do,” &c. (3.) They have no power but what they derive from the Word, because, when they judge righteous judgment, the judgment is not *theirs*, but *God's*. Deut.—“Ye shall not be afraid of the face of man, for the *judgment is God's*.” Thus we see how the power of the minister (diaconos) is limited in his ministrations: he is to judge *for the Lord*, and for him only; he is to judge *God's judgments*, and his only: this is the extent of his power. And here let it be observed; that before any magistrate will ever judge *for the Lord*, or judge the *judgments of God*, he must have *given* to him both the *righteousness of God* and the *judgments of God*. Hence the prayer of David for Solomon—Ps. lxxii. 1—“Give the king thy judgments, O God, and thy righteousness unto the king's son.” Again, let it be observed that both God's righteousness and his judgments are parts of the mystery of godliness, and that God never gives his judgments to any but to those to whom he gives his righteousness; he never gives either to any but those who have “received, not the spirit which is of the *world*, but the spirit which is of *God*.” 1 Cor. ii. 12. From this we may see the gross wickedness of choosing ungodly rulers: they have not God's Spirit, God's righteousness, or God's judgments; consequently, cannot be his ministers, judge for him, or judge his judgments. Judging *for God*, implies *owning* and *taking* him for our master, and being governed by his instructions—and such are the ministers of God, but

none else. Judging God's judgments implies a knowledge of his judgments.

Finally, the higher power is limited by *well-doing*: verse 4—"He is the minister of God to thee for good." 1 Pet. ii. 14—Governors "are sent by him for the punishment of evil-doers, and for the praise of them that *do well*." God never gave them power or liberty to do evil; the whole of their power is to "Depart from evil, *do good*, seek peace, and pursue it;"—"Cease to do evil, learn to *do well*, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." To do well, is—*first*, to do according to the *divine law*; and, in the *second place*, to be *actuated by principle*. The principles by which he should be actuated, are—the fear of God, the love of God, and the love of man:—Fear the Lord, and depart from evil; Love the Lord, and keep his commandments; Love man, and do unto him as we would that he should do unto us. All this is essential to doing good, and this is precisely the power that God has given to the magistrate. And when he is guided by the divine law, and actuated by these principles, there will be *power* in his commands—a constraining influence upon the enlightened soul and conscience, leading to cheerful and conscientious submission.

JOHN M'AULEY.

(To be continued.)

[For the Covenanter.]

PREJUDICE AGAINST COLOUR.

Sin is ever active, and always produces some effect. The evil principle which forms the subject of these articles has been true to this characteristic of sin. Its influence for evil has been gradual but very efficient, and its evil effects remain ever after the sentiment has ceased to operate so openly, universally and powerfully as it previously did. It exercises a malign influence upon those who entertain it in benumbing the conscience and hardening the heart, according to the strength of the sentiment, or the occasions for its exercise. It places barriers against the exercise of that love which is the fulfilling of the law. It almost entirely hinders the exercise of compassion towards the helpless objects of its scorn. It thus curtails the exercise of that charity, which, according to the law of God and its own nature, should be felt for the whole human race. It blunts the finer sensibilities of our nature, which would lead us to sorrow over the miseries of any, however despised they may be; to pity the afflicted however debased, and to aid the needy whoever they may be. Hence, it is, that the story of the miseries of the slaves, and of the cruelties which they so frequently endure at the hands of their hard-hearted oppressors, excite so little feeling, and are indeed generally disregarded. It has caused those who entertain it to hate and persecute those who plead the cause of the poor and needy. It has steeled the hearts of men and women against the plainest precepts, and the clearest denunciations of God's word.

But the evil influence of this prejudice will be seen even in this aspect if we contemplate more directly its effect upon those who are despised. It cuts off from the descendants of Africans all hope of advancement in social life, takes from them almost every stimulus of improvement. It has a direct and efficient influence in making them still more degraded, and to make them those pests to society which the prejudiced

so earnestly contend they now are. If, I am asked, how can these things be? I need but refer to what has already been noticed, as affording abundant proof of my allegations. This class of our population has been almost entirely excluded from literary pursuits. This, with their almost entire exclusion from political privileges, and the inferiority which they are made to feel even in their access to religious ordinances, tend to increase and perpetuate their degradation. I need but point to all those usages of society which have made them a despised *caste*, and which keep them there, almost without hope of deliverance or prospect of relief. It is this sentiment that has deadened the feelings of the *free* portion of the Union to the inherent evil of slavery, and has rendered the mass of the people so blind to its horrible atrocities. Had it not been for this, the iniquitous provisions of the Constitution in relation to slavery would not still remain, a dishonour to our land, and a provocation of the judgments of God. Were it not for this sentiment, the Fugitive Slave Bill would never have been enacted, or when made the law of the land would have found none to carry out its unjust proceedings. Had not this prejudice corrupted the community, the passage of that bill would have caused an outburst of indignation from the whole country north of Mason's and Dixon's line, and a loud call for its repeal would have been heard from all but those who are steeped in the abominations of slavery. I know that love for the Union is pleaded. I know that the sanctity!!! of the Constitution is urged. I know that the changes are rung upon the binding obligation of law, in order to induce the community to endure quietly the operation of this iniquitous enactment. I know that many ministers of religion have given their influence to aid this unhallowed purpose: but I know, also, that these arguments!! and this influence would be of little avail, were it not for the wide-spread operation of this prejudice.

Let those who entertain this sentiment pause in their course. Let them seriously reflect upon this and other aspects of this matter. Each one is the centre of an influence for good or for evil. Let Christians who read these lines examine their motives and their conduct in reference to this subject. Have your conversation, your actions, or your forbearing in either of these been actuated by this sentiment? Has the tendency of your influence been to perpetuate and extend this prejudice, and thus to retain the slaves in bondage, or have you as men, as fearers of God, broken the shackles of public sentiment, and "opened your mouth for the dumb in the cause of all such as are appointed to destruction?" Have you obeyed the command of God, "Open thy mouth, judge righteously, and plead the cause of the poor and needy?"

R.

THE CONFLICT OF LAWS.

Of all possible consequences of human action, nothing is so evil as *SIN*: and the first of all consequences to be regarded, in a proposed course of action, is the relation of it to the law of God. Is it pleasing or displeasing to God? But some of our recent casuists, admitting that in a particular thing, an action required by human law may be opposed to the divine law in the general, as a law of love, do nevertheless hold that for the sake of avoiding certain supposed evil consequences of refusing obedience to human law in the given case, it is a man's duty to

disregard the divine law, unless he has a particular revelation in regard to that case. They hold, that is to say, that God will be better pleased, for the sake of avoiding certain evil contingencies, with that which is contrary to his own law, than with that which is consonant with it. In other words, God will be pleased with that course of conduct which is displeasing to his holiness, because, if the course of conduct demanded by the spirit of his law had been pursued, there would have been great evils consequent upon that course.

Now the question returns, Is there any evil so great as the example and the sanction of that which is opposed to the divine law, the divine holiness? Does not that one consequence of SIN overtop and set aside all others? And if any human law is of such a nature, as compared with the divine law, that injustice is the consequence of it, and an example and sanction of injustice maintained by it, and thus injustice commanded and taught, that one consequence is to be regarded above all other possible or multiplied consequences that can be imagined. The action must stop, the law must be disobeyed, whatever be the consequence of disobedience, if the consequence of obedience is an immorality. That point settled, you are not to weigh the consequences any farther. This setting up of the consideration of consequences as our guide, in regard to a thing confessedly against the spirit of God's law, is itself a huge immorality; it is the destruction of all virtue. If consequences may be consulted, and laid in the balance with one violation of the law of love, or one crime, or one unrighteous law, a larger array of consequences still may be put in the balance to neutralize the immorality of a still greater violation of the law of love, a still greater injustice, a still greater crime. If, for fear of consequences, I may obey a law commanding me to deprive my neighbour of his liberty, I may also obey a law commanding me to take away his life. Nay, if consequences are to be my rule, I may not wait for law, because the consequences themselves are the law. And if to me, as an individual, the consequences of *not* taking my neighbour's life are going to be extremely disastrous, I *may* take his life, and God will excuse me, because, if I had not done it, the consequences would have been terrible. If this reasoning is good in one point, it is in another. If a regard to consequences will allow me to obey the law of a human government commanding an act of injustice, it will also allow me to obey a clear conclusion in my own mind, rendering any crime profitable and necessary to my own interests.

What makes this reasoning more infamous is the fact that all the supposed consequences of disobedience to an unjust human law are only supposed and imaginary; they may and they may not happen; but the consequence of sin is *real*, the *injustice* is a consequence about which there can be no mistake, no question. And these casuists go the whole length of allowing and sanctioning a *present* and *real* iniquity, for the sake of avoiding a future possible *evil*. In the case of a law, for example, commanding me to aid another person in taking away the liberty of my neighbour, these casuists tell me that I am in danger of causing a revolution if I disobey; that God has commanded obedience to all human statutes; that I must have a particular dispensation from God commanding disobedience in this particular case; and in fine, that the government of my country is so good, and its laws are so just and equal that a little injustice may be pardoned and suffered, rather than make any disturbance, or lead the people to the habit of supposing that the laws are not good!

But now, in fact, the better the laws are, and the more fully we have been made, as a people, by God's teachings and blessings, to understand true liberty, and the true purpose of government and law, the greater is the wickedness of any injustice, and the greater is the crime, both before God and man, of any unjust, unrighteous law. The better our government is, on the whole, the less excuse there is for any infraction of right, the less violation of right should be permitted, the more earnestly, by every moral means, it should be resisted, and the more resolutely it should be disobeyed. The very first example of evil law, under such a government as ours, is infinitely pernicious; it is the beginning of evil, concerning which God only knows how far it may go, by allowance, example, and precedent, towards the utter corruption of the government, and the destruction of our liberties. For if the people can be bought or persuaded to connive at one wicked law, to bear it, permit it, sanction and obey it, they can at another.* And if even divines and good men palliate and excuse the setting aside of the divine law by human legislators in any case, for fear of consequences; if they hold that unjust law may be permitted in some political conjunctures for the sake of peace and external prosperity, then the breach thus made will become wider, until injustice and oppression may become the rule instead of the exception. And it is one of the most alarming and ominous symptoms in a State, when it is seen that such political and moral casuistry can prevail, and that men, for the sake of proposed profits in peace and cotton, can quietly behold the passage and action of evil law, and endeavour to persuade one another not to oppose or disobey it. . .

Now, so far from evil being excused by its being commanded by a law, the moment it is so commanded, that moment the duty of opposition to it in every right way, the duty of showing up its wickedness, the duty of resolutely disobeying it, the duty of asserting God's law and an enlightened conscience against it, becomes absolute. For, the moment any evil becomes law, that moment the evil is increased ten thousand fold. But some men seem to feel, or at least they argue, that if there be a law, the evil itself, by being thus sanctioned, is diminished; and they argue that while it remains a law, it must be obeyed, until it can be repealed, or else there will be greater wickedness in disobeying it, than there would be in committing the evil which it commands. Now if such a course were adopted, no evil law would ever be repealed, for soon precedent upon precedent would be pleaded, and obedience to the law would become the custom, and the willing obedience given would itself be pleaded as a proof that the people were well pleased; and so the wickedness would go on, and despotic legislators would have it all their own way. The only right and safe course is disobedience from the outset. . . .

The moment evil is passed into a law, that moment opposition to it becomes a duty. It is a duty now with *all* men—whereas, before, the duty of opposition to the evil might have been confined to the few and individual instances or neighbourhoods where the evil had prevailed. It is duty now, by the Divine Word, which declares—*Thou shalt in any wise rebuke thy neighbour; thou shalt not suffer sin upon him.* If you know a law which by God's Word is wrong, you are bound to

* This is not entirely in place. The grand evil, so far as returning fugitives is concerned, was committed when the constitutional provision was adopted.—Ed. Cov.

declare it wrong; you cannot yourself *obey* it, and keep a conscience void of offence toward God; and you cannot suffer *others* to obey it without rebuke and remonstrance, and maintain a conscience void of offence towards man. And in regard to the enactment itself, God says, as to his own judgment of it, *Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?* Now, that which can have no fellowship with God, and which God will not allow, should in no case be allowed of man, but man is bound to oppose it. It is a great enormity of wickedness in God's sight, this enacting mischief by a law; and men are bound to treat it as such.

There has been much irrelevant disquisition about the danger of revolutions, and much questioning as to when a revolution would be justifiable. And some have even dared to say that *no* human law ought ever to be disobeyed, unless it were so bad that a revolution would be justified. Men must have taken leave of all belief in the supremacy of God's law as the standard of right and wrong, to say this. The question of disobedience to an unrighteous law has nothing to do with the question of a revolution. There could be no revolution, and no danger of it, if all men individually refused to obey every unrighteous law. And the sure way to prevent and forestall all *need* of a revolution, all possible conjunctions where a revolution might threaten, would be to render from the outset the enactment of unrighteous law absolutely impossible, by the impossibility of getting a single individual to obey it. If disobedience to unjust law were in every case the known and fixed resolution and habit of a people, under supreme regard to the divine law, legislators and governments would be careful enough never to pass unrighteous laws, never to show their own weakness, by bringing law into conflict with conscience, under the absolute certainty that conscience would prevail, and the law be disgraced and dishonoured.

The highest, most sacred, surest, most available, and most perfect remedy against unrighteous law is, therefore, direct, positive, resolute, individual disobedience. Where this prevails, out of duty to God and justice, the arm of tyranny and despotism is palsied. A stop is put at once to the enactment of unrighteous law, by the known certainty that the people *will not obey it*, so that it will be futile, inoperative, and injurious to the government. Let there once be virtue and religious principle enough in the people, and universal enough, to render it certain that each individual will, from his own personal, conscientious regard to God and his law, refuse to obey an unrighteous human statute, *and no such statute will ever be passed*. And hence the great guilt of those who endeavour to persuade the people to obey an unrighteous statute, on the pretence of keeping peace with the government, and avoiding evil. Every such persuasion is treason against God. It is also, in fact, treason against the highest welfare of the country.—*Rev. Dr. Cheever.*

THE CONVERSION OF THE JEWS.

Bloomington, Ind., January 30, 1851.

MR. EDITOR,—In your number of the *Covenanter* for the present month, I notice under the head of *Affairs Abroad*, that the Jews in Germany are nearly all becoming infidel; this fact revived in my mind some thoughts which I have lately had concerning that wonderful people, and the duty of the *Covenanting* church in this country towards them.

Permit me, sir, in your valuable periodical to present a few ideas on these subjects. "It is too late in the day" to enter formally upon the discussion of the various questions respecting the conversion of the Jews,—their restoration to their own land,—the benefits to the world resulting from their being again grafted into their own olive tree,—or the obligation which rests upon the Christian churches to employ fervent prayer and faithful exertions for the ingathering of the lost sheep of the house of Israel. Suffice it that we make such general statements as may refresh the memory, excite reflection, and, perhaps, stir up to duty some of your numerous readers. The Christian world at least are well acquainted with the fact, that God's ancient people, for their rejection of the Messiah, have been torn from their native land, dispersed among all nations, and doomed to wander as outcasts upon the earth.

"The wild dove hath her nest—the fox his cave—
Mankind their country—Israel, but the grave."

The prophecies, with regard to their dispersion, and the cruelty and oppression with which they should be visited have been literally realized. Christians, Mahometans, and heathens have all seemed to unite in oppressing the descendants of Abraham, and the various nations of the earth have made the wretched Israelites the subjects of insult, of spoil, and oppression. The fact that the judgments written against the Jews have thus been verified in their history to the very letter, leads us directly to the conclusion, and gives us the assurance that the unfulfilled prophecies concerning them shall also be literally accomplished, and shall not, as some seem to reason, pass away into some vague generality, applying only to the general circumstances of the church, in which the Jews, as a people, have no peculiar or special interest.

What then are the events prophesied concerning them yet to take place? They will be converted to the faith of Christ, and be reunited to the church of God—they will be restored to their ancient heritage, the land of Canaan—they will be possessed of a glory peculiarly their own—they will be the most successful and honoured missionaries of the cross, and with their future condition shall be interwoven the restitution of the world, and glory of the latter days. I am aware that there are diversities of views respecting some of these statements, but whatever may be the views entertained concerning them, the first at least will be admitted, and although they are all of importance, yet the fact that they will become Christian, is of itself alone sufficient to stir up the church in general, and particularly the Reformed Presbyterian Church, to employ immediately every instrumentality in her power, for the accomplishing of such a desirable object. I know that this application will be objected to by those persons who suppose that the Jews will be converted by miraculous means, and therefore reason as if it were vain and presumptuous to expect their conversion by the ordinary instrumentality, and by those who, adopting almost the same course of reasoning, conclude that the time has not come, that at present they are so peculiarly depraved, and so riveted in alienation from the truths of the gospel, that there is no hope of converting them to the faith of Christ, that few Jews have been truly converted, and that any effort in their behalf will prove at least a comparative failure. Thus "the era of their restitution to the state and privileges of God's people, is thrown back to the very close of time, mingled up

with the throes of the world's dissolution, and reckoned among the physical and moral wonders with which the present constitution of things is to be wound up."

To each of these objectors we would make a short reply. To the first we say, there is no evidence in the Scriptures that the Jews will be converted by miraculous agency, without any effort on the part of the Gentile churches—there is no evidence that their case is so entirely different from that of the Gentiles, that in bringing them to believe on the Messiah, God will employ any other than the ordinary instrumentality. On the contrary, they are presented as standing upon the same ground with the Gentile. The apostle Paul, himself a Jew, declares there is no difference between the Jew and the Greek, "for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved." Here they are certainly put upon the same footing, and we find in the connexion that the preaching of the gospel is made the instrumental cause of the conversion, both of the one and the other. On the day of Pentecost when three thousand Jews were converted, was it the rushing winds, or the fiery tongues that converted them? No, it was the faithful preaching of Peter. It was the gospel in the hands of the Spirit; and no good reason can be assigned why the same agent may not accomplish the same work in the present day. Without enlarging, I would merely further say, that the prophecies which relate to the salvation of the Israelites, point out the means which are to be used for that purpose.

As to the objection that the time has not come, we would reply, How do we know that the time has not come—"the time for the Lord's house to be built?" Why may not the present be the appointed season? Indeed, for any thing we know to the contrary, it is the very time. If it be the time for the conversion of Gentiles, why not of the Jews? Even if it could be proved that the time is not at hand for their conversion as a nation, the duty of praying and labouring for the conversion of individuals would still be binding: and is it not at least probable, that by means of those thus converted, and there are at present a considerable number, the work of bringing in the whole body of the Jews may be rapidly facilitated. The statement that there are few Jews genuine converts to Christianity, is not true. I have before me, as I write, the names of many Jewish converts to the Christian faith, some of whom are eminent for literary attainments, and yet have been willing to renounce their family connexions, and expose themselves to cruel insults to confess the name of Christ. It is undoubted matter of fact, that within the last thirty years more Jews have become Christian, not in name merely, but in reality, than since the first ages of the church, and it has been stated upon good authority, that in proportion to their numbers, there have been more of the descendants of Abraham converted in modern times, than there have been of the heathen. It must be admitted that there have been hypocrites, backsliders, and apostates: but so there have been among those who seemed converted from heathenism, and if that is a reason for doing nothing for the Jews, it will be ground sufficient for ceasing our missions to the heathen, and, indeed, if carried to its full extent, it would sweep the visible church from the earth. The 24th verse of the xi. chapter of Romans should satisfy every candid mind on this point. There may have been some Jewish missions that have been, perhaps, in a certain sense a failure, probably

in consequence of some injudicious measures being adopted, but so there have been in some of the missions to the heathen; but who that has the interests of the kingdom of Christ at heart, would therefore abandon his post and cease to act? Instead of being a reason for abandoning Christian exertion on behalf of Israel, it is at best only a reason for being more cautious and prayerful in the selection of measures.

My object in writing this letter on the subject of the Jews, and our duty in relation to them, is to stir up those of my brethren who have not had this important question before their minds, to consider the obligation which rests upon God's covenanted people in the United States, not only to pray for the conversion, by the power of the Holy Spirit, of his ancient covenant people "still beloved for the Father's sake," but also to act by contributing some of their worldly substance for this purpose, and if our church, as such, in this country, does not engage in a mission to the Jews, the funds collected could be sent to the Covenanted Church in Scotland, to strengthen their mission to the Jews in London, or be appropriated towards sustaining their contemplated second missionary to them in case they employ one.

I have sometimes thought that something could be done for the conversion of the Jews in the United States, but in conversation with men whom I supposed to have more knowledge on the subject than myself, I have been informed, that situated as they are, it would be vain to attempt to Christianize them. I am not, however, altogether satisfied on this point. I still think that something could be done if the proper effort was made, but be that as it may, there are places where means could be employed in this work with great effect, and if in Germany it has become more difficult to reach them, at least for the present, in consequence of their having become infidel, and, of course, less results obtained in the mean time, yet in the east there are no such obstacles, and in other parts also, they still adhere to the Old Testament scriptures.*

I might say much more. Indeed, I have only taken a glance at the question, but as I have already trespassed too much perhaps upon your pages, I will conclude by saying, that above all people, Covenanters should take a special interest in the conversion of the Jews, for besides the obligation which rests upon them in common with other Christians, there is the consideration that our missionaries to them would be more likely to be successful, inasmuch as the Jews approve in a good measure of our distinguishing principles. They believe in the principle of public ecclesiastical and national covenanting; they recognise the binding obligation upon them of the covenants of their pious forefathers, and they claim to be, and we recognise it "the people of the unchangeable covenant of Heaven." In their synagogue worship they chant the same songs of Zion which we use in our praises of the God of Israel, and they approve of the great principle for which we so earnestly contend, that nations in their national capacity should frame their constitutions and enact and administer their laws in accordance with the principles of the Bible. True, they may confine the exercise of this principle to themselves when they shall be again a nation, but if they were Christian, they would not only grant but contend for its

* Efforts are making in most of the eastern cities, not with much success as yet.—Ed. Cov.

universal application. Are we not, then, peculiarly called upon to arise to the great work of restoring wandering Israel back to the fold of God? I am fully satisfied that our peculiar principles shall never be generally received and acted upon until this be accomplished. In hope that all the congregations of our brethren and our synod at next meeting may make a noble effort for the conversion of the house of Israel, I remain yours, &c.,

L.

THINGS WHICH A MINISTER CAN'T DO.

He can't always preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is on the whole a great blessing to the Church that it is so; for divine truth appears best in a simple garb; and the most useful pastors have been those, generally, whose names have never attained to any thing like notoriety. But with the power to be eloquent—using that term in the popular acceptance—his sense of duty would oblige him to sacrifice popularity to usefulness. Comparing himself with himself, that is intellectually, the minister is not able to be alike interesting in his sermons. Some discourses must be doctrinal—and by a certain class of hearers they will be called dry; others must be expository; and by another class—those who go to church more for amusement than for instruction—these will be considered tedious. Besides the minister is but a man; feeling sometimes in the mood for study, and at other times, almost incapable of any intellectual effort. His sedentary life renders him peculiarly liable to nervous depression, headache and indigestion. These affect the mind and render study, at times, almost out of the question. Still he is expected to be just as interesting at one time as at another. How unreasonable! Again: He cannot always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study, may be delivered in a heartless manner. Is this under his *own* control? Every minister will say nay. Hence, sermons that cost but little study—delivered under a state of excitement—will often be more admired, and talked of, than those which cost vastly more effort, but which unhappily have been pronounced with less feeling. Then again, his congregation is thin, when he expected to see it full—or those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing which ministers can't do, is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power of ubiquity, I see not how this expectation can be met. If six months, or even three, sometimes elapse, they are saluted with the declaration, "Why, what a stranger you are; we thought you had forgotten us." Now I maintain that as a minister, especially in a large city congregation, attends to all the sick, the bereaved, and the serious inquirers, with great punctuality and faithfulness, the rest of the congregation should accept a visit whenever it can conveniently be made.

Still another thing which ministers can't do; *i. e. trade with every body* in the congregation. In almost every congregation there are

several of the same occupation, mechanics or merchants, making or selling what a minister's family must necessarily consume. Now some are so unreasonable as to think that a minister should spend the pittance that is allowed him entirely within the congregation; and if a preference is given to others, it is sometimes a ground of mortal offence. This expectation, or obligation, as some would consider it, applies less to cities than the country towns. But what shall a poor minister do—when even in his own congregation he has got to make a selection! alas for him, somebody must be preferred. How nicely sometimes has he to adjust his patronage, for fear of giving offence! Now this is slavery. Every noble mind will pronounce it such. Let the minister have some independence in the matter—spend his money where he pleases, give it away to whom and for what he pleases, do just, in these respects, as any other man in the congregation takes the liberty of doing. But enough; it will be evident from what has been said, that there are some things which men are apt to expect from the minister, which he cannot do.—*Puritan Recorder.*

RESOLUTIONS OF PITTSBURGH PRESBYTERY ON THE FUGITIVE SLAVE LAW.

Whereas it is the duty of the church of Christ to bear explicit and pointed testimony against all unrighteous laws of the lands in which she exists; and whereas, the bill recently passed by the Congress of the United States, to recapture and drag back those who are fleeing from "the house of bondage," is in open and daring opposition to the law of God, which forbids to "deliver unto his master the servant which is escaped from his master"—Deut. xxiii. 15, 16—and requires to hide the outcasts, to bewray not him that wandereth—Is. xvi. 3—and is a call on this Court, to discharge a solemn duty to Him in whose name it is constituted, by testifying and protesting against such a gross insult offered by this nation to His high authority. Therefore,

Resolved, 1. That in the above mentioned enactment, we see the legitimate workings of the government under a Constitution that guarantees slavery, and protects the slaveholder in the unjust possession of property in his fellow men; and there is thus furnished additional evidence that our position as witnesses, dissenting from this government and refusing to incorporate with it, or in any way to recognise it as the moral ordinance of God, is the only consistent position that can be occupied by the servants and voluntary subjects of "Messiah, the Prince."

2. That we are encouraged and cheered by the recent action of those judicatories of Christian denominations who have faithfully condemned the law, and warned the people under their care to refrain from aiding in its execution, as evincing that the Church is awakening to a sense of her rights and duties; as having under Christ a guardian care over the moral as well as the spiritual interests of men; and being under obligation to resist, by "the weapons of her warfare, which are not carnal, but mighty through God," every thing that endangers these interests, though emanating from civil authority. We cannot withhold, however, our expression of regret, that these judicatories did not go behind the law, and condemn at least that part of the Constitution on which the law is founded, and from which it receives its validity. And with regard to other judicatories, we are constrained to give

Compass in the page 183

utterance to our grief and pain, that any Court claiming to act in the name of Christ should be so faithless to him, as not only to withhold their disapprobation of this law, but to allow the people under its care to act in relation to it according to their own convictions as members of the church, and as subjects of the government; thus leaving it to their discretion whether they will obey God or men.

3. That while we have no apprehension that any of our people will so far forget their duty to God and to their neighbour, as in any way to aid in the execution of this unrighteous law, or be less ready than before, to feed and clothe and shelter the fleeing captive, and to speed him in his flight to a place of freedom and safety, we nevertheless declare, that to be deterred by a human penalty from doing any of the above offices of kindness and duty to those from whom this unnatural bill would compel us to "shut up our bowels of compassion," would be highly aggravated sin against God. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. x. 28.

4. That should this most oppressive penalty be inflicted on any for doing what our Saviour declares he will make the test of the righteous at the day of judgment, it will be in violation of the sacred rights of conscience, and as truly persecution as was ever suffered under the most intolerant Pagan or Papal despotism. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 35, 40.

SINGULAR CHRISTIAN DUTIES.—1. Heartily to love them that slight us, and to wish and seek the good of those that hate and seek to hurt us.—2. To swim against the stream of the multitude.—3. To take most care of that which is most out of sight—our heart and our hope.—4. To be merciful to the failings of others, and very severe to our own.—5. Still to suffer rather than sin.—6. To rejoice in losses for Christ, and to glory in the cross.—7. To do good when we are evil spoken of for our labour.—8. Cheerfully to strike in with the interests of God's cause, when it is in low condition.—9. To be most cruel to the sin that is naturally most dear.—10. To live upon the Divine promises when others live on their profession.—11. Most to love and soonest to choose that which crosses the flesh most—Self-denial.—12. To be most hot in that where self is least concerned.—13. To make a true conscience of the least sin, but the most conscience of the greatest.—14. To allow ourselves in the neglect of no duty; but to be most zealous for matters of the greatest weight.—15. To love those who faithfully reprove us.—16. Readily to subject all our worldly interests to our Maker's glory, and to perform holy duties with holy ends.—17. While others do their best actions with carnal aims, to do our common and civil actions with heavenly aims.—*Old Author.*

SABBATH-SCHOOLS AND THE CATECHISM.

We have often expressed the opinion that Sabbath-schools for the children of professors of religion, have exercised an unfavourable influence as regards a solid and sound religious training. The "Presbyterian" of this city bears similar testimony. It says:

"The time was, when something like this system was pursued throughout the Presbyterian Church, and we have reason to believe

that there are a few in which it is maintained with vigour to the present day. But in many, it has given place to the Sabbath-school. Blessed as this institution is, it has been the occasion of leading multitudes of parents and many pastors to neglect the instruction of the children in the catechisms of the church. The duty is transferred to the teacher of the school, and in too many cases it is there neglected. Indeed, we have rarely met with a Sabbath-school in which the Shorter Catechism was taught *as it should be*. So much time is necessarily occupied with the regular Scripture lessons, that little opportunity is enjoyed for hearing the Catechism, and following it up with those explanatory remarks so essential to its appreciation by the child. . . .

“We sincerely believe that the preservation of the faith, and its transmission through successive generations, without corruption, depends greatly on the fidelity of pastors and parents in this simple business of catechetical instruction. If we would train our children *as our fathers trained us*; if we would have *as firm a race* of young Presbyterians rising around us, *as our fathers had around them*, we will teach the rising generation that excellent compend of Christian doctrine which is contained in the Shorter Catechism. There is a laxity in many churches on this subject. We know it, and we venture to ask with some earnestness, if the interests of truth, of piety, of Presbyterianism, do not demand a reform?”

THE PSALMS OF THE BIBLE.

David, after all, has been the chief singer of the church, and the hold in the wilderness is still its grand orchestra. Some, indeed, as of old, that are discontented and disgusted with life, may have repaired to it; but there, too, you trace the footsteps of the widow and fatherless. There the stranger, in a strange land, has dried his tears; and there those of the penitent have been loosened in gracious showers. There, the child has received an early foretaste of the sweetness of the green pastures and still waters of piety. There, the aged has been taught confidence against life or death, in the sure mercies of David; and there the darkness of the depressed spirit has been raised up, and away like a cloud on the viewless tongue of the morning wind. But mightier spirits, too, have derived strength from those Hebrew melodies. The soul of the Reformer has vibrated under them to its depths; and the lone hand of a Luther, holding his banner before the eyes of Europe, has trembled less that it was stretched out to the tune of David's heroic psalms. On them the freed spirit of the martyr has soared away. And have not destruction and death heard their fame, when, on the brown heaths of Scotland, the stern lay was wafted up, by the persecuted, like a new drawn sword, and waved flashing before the eyes of the foemen—

“In Judah's land, God is well known,
His name's in Israel great;
In Salem is his tabernacle,
In Zion is his seat.

There arrows of the bow he brake,
The shield, the sword, the war;
More glorious than hills of prey,
More excellent art far.”

Wild, holy, tameless strains, how have ye run down through ages, in which large poems, systems, and religions have perished, firing the souls of poets, kissing the lips of children, smoothing the pillows of the dying, storming the warrior to heroic rage, perfuming the chambers of solitary saints, and clasping into one the hearts and voices of thousands of as-

sembled worshippers; tinging many a literature, and finding a home in many a land; and still ye seem as fresh, and young, and powerful as ever; yea, preparing for even mightier triumphs than when first chanted! Britain, Germany, and America, now sing you; but you must yet awaken the dumb millions of China and Japan.—*Rev. Geo. Gilfillan.*

OUR NATIONAL CHRISTIANITY.

The following paragraph we take from *The Saturday Visiter*—Mrs. Swiss-helm's paper:

"The Catholic insists that the Roman Government was right in shutting up the American Protestant Chapel at Rome, and forbidding all public Protestant worship in the Eternal City, because these Protestants taught "the right of private judgment," and other "incendiarisms" too tedious to mention; and insists that the shutting up of places of worship of Roman Catholics by this Government would not be a parallel case, inasmuch as theirs is a Christian Government, while this acknowledges no religion. 'The Preacher' argues this *is* a Christian Government; that its laws are founded upon, and subservient to, the Divine law, and that the existence and supreme authority of the Divine Lawgiver are formally acknowledged. So far as we can judge, both are wrong, and both right. This *is* a Christian country in the Catholic's sense of the term. It *does* deny the right of private judgment, not to the same extent as the Roman Government, but quite enough to establish the principle. It is *not* a Christian country in the Preacher's sense. The right of a majority to abrogate the Divine law is a fundamental principle in the structure of its government; and the Supreme Lawgiver was, no later than last winter, fairly and formally disowned by its highest Legislative body, the Senate of the United States, when Mr. Seward felt obliged to disclaim a sentiment attributed to him—'There is a Law above the Constitution.' The sentiment was publicly condemned and scouted from the floor of the Senate chamber, and no voice there was raised in its behalf. The great difference between this country and Rome, is, there the Pope is the Constitution, here the Constitution is the Pope. There, the cardinals are the sub-constitutions; here, the sub or state constitutions are the cardinals! There, they make right wrong without trouble, and here we make wrong right 'as easy as nothing.'"

A great deal of truth in this. See the Fugitive Slave Law, and some other items of the same sort.

Ed. Cov.

THE SOVEREIGNTY OF GOD.

The more I understand of the character of God, as revealed in Scripture, the more shall I see that he *must* be sovereign, and the more shall I rejoice from my inmost heart that he is so.

It was God's sovereign will that fixed the time of my birth. It is the same will that has fixed the day of my death. And was not the day of my conversion fixed as certainly by that same will? Or will any but 'the fool' say that God has fixed by his will the day of our birth and death, but leaves us to fix the day of our conversion by our own will; that is, leaves us to decide whether we shall be converted or not, whether we shall believe or not? If the day of conversion be fixed, then it cannot be left to be determined by

our own will. God determined where and when, and how we should be born, and so he has determined where, and when, and how we shall be born again. If so, his will must go before ours in believing; and it is just because his will goes before ours that we may become willing to believe. Were it not for this, we would never have believed at all.* If man's will precedes God's will in every thing relating to himself, then I do not see how any of God's plans or purposes can be carried into effect. Man would be left to manage the world in his own way. God must not fix the time of his conversion, for that would be an interference with man's responsibility. Nay, he must not fix that he shall be converted at all, for that must be left to himself and to his own will. He must not fix how many are to be converted, for that would be making his own invitation a mere mockery, and man's responsibility a pretence. He may turn a stray star into its course again by a direct forth-putting of power, and be unchallenged for interference with the laws of nature. But to stretch out his arm and arrest a human will in its devious course, so as to turn it back again into holiness, is an unwarrantable exercise of his power, and an encroachment upon man's liberty!" . . .

What does God's choosing of Abraham mean? He is a specimen of a sinner saved by grace: a sinner called out of the world by God. Well, how did this choosing take place? Did not God think of him long before he thought of God? Did not God choose him long before he ever thought of choosing God? Were there not thousands more in Chaldea that God might have chosen, and called, and saved, had he pleased? Yet he chose Abraham alone. And what does the Bible call this procedure on the part of God? It calls it *election*. 'Thou art the Lord, the God who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees.'—Nehem. ix. 7. Does any one say, O, but God chose Abraham, because he foresaw that Abraham would choose him? I answer, the case is precisely the reverse of this. He chose Abraham just because he saw that otherwise Abraham would *not* choose him. It was God's foreseeing that Abraham would *not* choose him, that made election necessary. And so it is with every sinner. So it is with us. God chooses us, not because he foresees that we would choose him, or that we would believe, but for the very opposite reason. He chooses us just because he foresees that we would neither choose him nor believe of ourselves at all. Election proceeds not upon foreseen *faith* in us, but upon foreseen *unbelief*."

If one class of texts is to be twisted or turned away from, why not another? Let us fearlessly look both in the face; and let us believe them both, whatever difficulty we may find in reconciling them. Our first duty is to *believe*, not to *reconcile*. There are many things which in this life we shall not be able to reconcile; but there is nothing in the Bible which we need to shrink from believing. Notwithstanding all that I have said regarding election, I believe most firmly that 'God has no pleasure in the death of the wicked.' I believe that 'God so loved the world that he gave his only begotten Son.' I believe that God is in earnestness and honesty making proposals of friendship to sinners, and beseeching all to be reconciled to him. I believe that the invitations of the Gospel are to ALL without exception—Yet, while I believe all this, I believe in election too. 'Many are called, but few are chosen.' If I am asked how can you reconcile these things? I answer, I am not careful to reconcile them. I am satisfied that God has told me that *both* are true, therefore I believe them *both*. 'The day is coming when he shall make all things plain. 'He that believeth doth not make haste.' I would not fret myself,

* James i. 18, "Of his own will begat he us through the word of truth." This is literally, in the original, "having willed or purposed, he begat us, or brought us forth." Thus there are two things specially shown us here. First, that it is God who begets us; and, secondly, that he does so on account of a previous purpose of his own.

nor be impatient at the difficulty. He will solve it in his own time and way. Who am I, that I should say to God, 'I cannot believe both of these doctrines, for, to my mind, they are inconsistent with each other?' Is my inability to comprehend their consistency a reason for my rejecting either the one or the other? In that case the infidel alone is consistent, for he rejects both.—*Rev. H. Bonar.*

CHRISTIAN DEMOCRACY.—"We, then, infer that a democracy is the form of civil government most approved of God. This conclusion is confirmed by the fact that the only form of government ever directly established by Deity was essentially democratic—that is, it involved the idea of a true Christian democracy, the government of the people in obedience to the law and authority of God. It is true that the Jewish government was a theocracy, but not more so than a Christian democracy ought now to be. God's law or will were supreme, but so it ought to be now. In both the administration of the government is committed to the people, and by them to those whom they may elect. The only difference is in the way God's will is made known. To the Jews it was mostly by direct revelation—by Urim and Thummim—to the heads of a Christian government now, by the full revelation of the Bible. The principles in both cases are essentially the same; and hence from this may be clearly gathered the will of God on this subject. The question appropriately arises here, what are the essential features of a *Christian* democracy? A comprehensive answer would be, that it is a government of the people, under the supreme control of the law of God. The Bible will be the supreme law book in every righteous government. Equal rights will be extended to all, without distinction of birth, or sex, or colour. It will embody, in its administration, the highest talent and moral worth. Justice will be impartially and promptly dispensed, and the whole power and moral influence of the government directed to the dissemination of intelligence, virtue and happiness."—*Free Presbyterian.*

AFFAIRS ABROAD.

Turkey.—The Turkish government pursues steadily its late tolerant policy. The last accounts are that

"Full toleration is now the law of the Turkish Empire. Through the unremitted efforts of Sir Stratford Canning, a firman or imperial charter has been obtained, regularly incorporating the Protestants of Turkey as a distinct community, entitled to all the privileges and immunities of any other nation under the Mussulman domination. . . . It is true that the Protestants have been recognised as a distinct community for three years past, and their complaints have always received respectful consideration by the Porte; but no regular imperial act of incorporation had taken place, and no pledge of permanent protection had been extended by the government. A Turkish Pasha has been appointed to attend to the affairs of the Protestants, and they are to appoint an agent from among themselves, as their organ for transacting business with the Government. The great problem of religious toleration in Turkey, as it affects the Protestants, is now considered as solved—a result little expected a few years ago."

Sardinia and the Waldenses.—No concessions have, as yet, been made by the Sardinian authorities to the Papal court. The Siccardi law still stands, and will stand. In the mean time, it is equally certain that the Waldenses are regarded with growing favour. The correspondent of the Evangelist writes:

"Colonel Beckwith, the well-known friend of the Waldenses, has just suc-

ceeded in obtaining from the Piedmont Government permission to build a Protestant church for Italians at Turin. Previously, the Government had refused to allow any thing but a room constructed with dwelling-house front, and situated in some obscure lane or garden out of sight. Now, the permission is full and clear to build a regular church where he pleases. A fine site has been purchased, and preparations are in progress to erect a suitable building next summer."

Rome.—It is acknowledged on all hands that the Papal government has no support in the affections or respect of the Roman people. It is a mere military government, sustained by the arms of the French legions. A letter writer from Paris says:

"I have just conversed with a gentleman from Rome. He states that the Cardinals will be massacred if they stay in Rome after the French troops quit. And how long this over-taxed people is to be taxed for foreign priests, is a question that democracy will decide sooner than is imagined."

Mazzini, the great Italian exile, has his agents at work circulating tracts, and preparing the way for another revolution so soon as circumstances elsewhere warrant active efforts. A number of these agents were lately landed near Rome by an English yacht. The accounts go on to say that

"The report is revived that the Pope is about to abdicate, and retire to a monastery for life. Cardinal Antonelli, we are told, regrets that the recent Papal aggression was not attempted in another form, and that the same steps were not taken simultaneously with the United States. This designing man proposes to create three cardinals in the United States, and to develop a series of measures equally calculated to arouse Protestant fears in that quarter. It is openly avowed at Rome, that the object of the recent bull was the consolidation of the Roman Church in London, and the conversion of Protestant England to its ancient faith."

The American church has *not* been closed. The priesthood are labouring hard to have this done, but so far, unsuccessfully. The American Chargé, Mr. Cass, is using all his influence in its behalf. Still, we feel confident that the government will be obliged to yield.

The fact that Austria is increasing her armies in Lombardy tends to confirm the rumour of intended liberal movements. The following is a still later account of the plan of the Italian Liberals:

"Mazzini is at Geneva, actively engaged in recruiting for a revolutionary movement in Italy. The expedition will land on the Neapolitan territory. It is calculated that the Neapolitan army will be routed in the first encounter, and that it is to be considered as the signal for a general rising all over Italy. Garibaldi is expected from New York with two vessels full of volunteers. His destination is Tangier, from whence he will try to effect a landing at Naples."

It seems that Pius IX. has serious thoughts of resigning his thorny seat. The correspondent of the London "Times" renews his previously published statements on this subject:

"I am told in a high quarter that Pio Nono more than once during his residence at Portici stated to the cardinals most in his confidence that he had serious thoughts of abdicating, and that, if such a step could be reconciled with the interests of the Church, he was prepared to take it; but that the cardinals, though the vista of the Popedom was opened to each, were unanimous in condemning the measure as untimely, and entreated him to relinquish the idea.

‘Wait,’ they said, ‘at least till your restoration to the Quirinal, and do not give Mazzini and the Republic the triumph of boasting that in your person they have destroyed the Papacy, and that your abandonment of place and power was caused alone by them.’ The Pope allowed himself to be persuaded by this reasoning, but I am informed that, since his return to Rome, his longing for the quiet of a convent recurs with double force, and that the cardinals, seeing how strongly his mind is bent that way, are less indisposed to accede to his desire than they were at Naples. Nay, I am assured that the question is at this moment the subject of their secret councils, and that matters have proceeded so far as that the convent where Pius IX. means to end his days has already been named.”

Switzerland.—Some disturbances have broken out in Switzerland—Socialist movements. The parties—Conservative and Radical—have met in arms, and blood has been shed at Interlachen, in the neighbourhood of Berne. So far, the Conservatives have had the advantage. There are some fears expressed, however, that these conflicts will become general over the confederation. In the mean time, France has united with the other powers in demanding the exclusion of the political refugees from Switzerland. We have no additional accounts respecting religious affairs.

France.—Late accounts possess some interest. The President, who had dismissed General Changarnier from the chief command of the army, has been virtually condemned by the Assembly—a vote of want of confidence in the ministry having passed by a majority of nearly two to one,—the Legitimists, Orleanists, and Socialists, uniting against the President. The letter writers say that the prospects are better as it respects the permanence of the republic—the parties opposed to it finding a cordial union impossible. Regarding religious affairs, we give the following from the American and Foreign Christian Union:

“In the stations of St. Etienne, Roanne, Thiers, Clermont, and the Haute Loire, the meetings held by our labourers, far from diminishing in numbers, are increasing. The places of worship are not only well filled, but most of them insufficient to accommodate the attendance. It is true that we do not yet see much activity on the part of the converts in these places; with the exception, however, of the church at Thiers, which has sent forth one or two of its members to preach CHRIST in the neighbouring villages. But we trust that it will be otherwise in the course of time. Our missions in Provence, on the other hand, have to conflict not only with the natural enmity of depraved hearts, but with the decided hostility of the civil authorities. Notwithstanding these hinderances, however, you will receive some truly encouraging intelligence from our labourers in this region. Contempt and persecution are necessary to wipe off the effervescence of the work; but it continues and will extend its influence.”

The following is from the pen of M. Prunier, colporteur:

“Assuredly, the religious movement, instead of standing still, is on the advance,—and it would increase to a great extent, if we were enabled to announce the gospel amidst the populations that are longing for it. A villager apprized me that the Mayor and inhabitants of an important commune were about to ask the Rev. Mr. Porchat to come and preach the gospel.—For more than six months, such has also been the desire of the inhabitants of Lafresnaye. Some time ago, a similar wish was expressed by the people of St. Fulgent, in the district of Bellesme. In many other places, I could easily open up efficient doors of usefulness, but I dare not, because I fear lest the

work might be interrupted for want of labourers. In those quarters, we are in need of able preachers; and could we procure them, a vast amount of encouragement might be vouchsafed."

Germany.—Peace is, for the present, the order of the day. The Duchies have been compelled to yield to the King of Denmark. Russia, Austria, and Prussia, all united in this measure. An amnesty has been passed. Danes only, who served in the army of the Duchies, are banished for life. The Conferences at Dresden are conducted secretly. It is said that the issue will be the re-establishment of a Diet, as before 1848, with some modifications, and that a large army will be kept on foot, of which Prussia is to have the command. The smaller States will submit with unconcealed reluctance to the arrangement of the great powers. Russia has abolished the frontier between Poland and Russia proper: so that not merely in fact, but in form also, the dominions of the Autocrat now reach to the very centre of Europe. There is no real power now, even in central Europe, but Russia, since Prussia has succumbed to the demands of Austria.

Respecting the decline and the revival of religion in Germany, Dr. Baird says:

"One of the most potent causes of the decline of true religion in Germany, since the Reformation, has been the long wars in which that country has so often been plunged, and which has dyed so many of its fairest spots in the blood of its sons. There were first the struggles between Protestants and Roman Catholics in the sixteenth century. Then came the dreadful "Thirty Years' War," or the "Religious War," as it is often called, in the seventeenth, which almost ruined both the Protestant and Roman Catholic nations of Germany; although it ended in favour of the Protestants, and established their rights on the high ground on which they have rested ever since. Next came the wars of the reign of Frederick the Great—three in number—which were very disastrous to both the temporal and the spiritual interests of Germany. And last of all came the wars which grew out of the Revolution of 1789, in France, and which were only terminated by the battle of Waterloo, in 1815. In these dreadful wars Germany suffered in all parts, and in all respects. A time of war, as well as a time of persecution, is eminently unfavourable for the flourishing of true religion. No fact is better established by the history of the Church than this. But, the Truth is gradually recovering the ground which it had lost. The humiliation of the entire nation by Napoleon, the wide dissemination of the Sacred Scriptures and religious books and tracts, and the increased faithful preaching of CHRIST *crucified*, have all contributed to that blessed resuscitation of vital religion in Germany which is now going forward. The fruits of this revival of Evangelical doctrine and life in Germany are very manifest, and in the Home missionary efforts which the Gustavus Adolphus Society has been making the last few years, and which the Conferences at Wittemberg last year, and the year before, have helped to encourage and promote, we find much to cheer us. It is delightful also to see that as Evangelical religion revives in Germany, the spirit of missions is growing up with it. The Missionary Institutes at Basle, Berlin, Hamburg, and Bremen, are all fruits of this religious progress, as are the Missionary Societies which have been formed at all these points. More than two hundred pious, simple-hearted, and zealous missionaries from Germany are now labouring in foreign lands; and more than one hundred young men are now preparing in the seminaries just named to follow them. This is truly encouraging."

We are prepared to believe almost any thing respecting the plans of

conquest cherished just now by the Papal priesthood. The following comes from a good source, and has, moreover, a degree of plausibility in itself.

“The *Allgemeine Zeitung* states that the Austrian Ultramontane party is preparing considerable difficulties for Prince Schwarzenburg, by its zeal for an object which the Christian world of Western Europe has for centuries abandoned, the recovery of Jerusalem and the Holy Sepulchre from the hands of the Mahomedans. The purpose of the crusades is to be revived; but it is to be pursued by the way of diplomacy, not by war. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knights Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior. The movement, as far as it can be called one, is probably caused by the increasing influence of the Greek Church in the East, under the support of Russia. That Church, too, has made the possession of the Holy Sepulchre a special object of its ambition, as well as other localities in Syria, sacred by their associations. During the two past years, while the political power of the Papal government was prostrated, the efforts of the missionaries and agents of the Greek Church are said to have made great progress, and are gradually sapping the influence of the Latin Church.”

However, Austria may find enough to do at home. We would not be surprised should Vienna soon become the scene of another revolution. The papers have the following:

“It is stated on authority that several conspirators have been discovered in Vienna, and that political discontent is extremely rife in that city. The encroachment of military power has led to a crisis at Vienna. An extensive conspiracy had been discovered. Even part of the garrison had been induced to join it. The 4th of March was fixed upon for a general outbreak.”

England.—The anti-papal agitation still continues, but with some abatement of zeal, in England. As stated in our last number, the Dissenters have joined hands with the Establishment in this matter. Among other results, this controversy has called public attention to the errors and Popish squintings of the Prayer-Book. The correspondent of the Evangelist says:

“All the late meetings have earnestly insisted on this. But Puseyism finds excuse and shelter in the formularies of the Church. The Prayer-book has been the real fountain-head of this dangerous error; and in the clear light of the present agitation this is seen and felt. The cry then is, Reform, and expurgate the Prayer-book; and this bold and far-reaching demand is now openly uttered from many of the most influential quarters. An address, earnestly embodying this demand, was presented to the Archbishop; and he replies deprecatingly of course, but with such admissions as will tend to foster rather than suppress the popular discontent with the old formularies. He admits it ought to be reformed, but thinks so grave a work ought not to be undertaken in a time of excitement, and when the settlement would be in accordance with one of two extreme views. But then, in times when there is no excitement, the demand will not be made. The *Examiner* thus inveighs with great energy and force of reasoning, against the Archbishop’s ground:

The Archbishop himself declares that in many churches the distinctive features of Protestantism have disappeared. Is there to be no radical cure for this crying evil? Are congregations to be either robbed of the religious ministrations which are their due, or betrayed to Rome? We shall certainly not be so uncandid as to deny that the revision of the liturgy and the ritual would be a work putting the country through an ordeal full of pain; and not

devoid of peril; but the question is, whether the disease is not of a malignity to demand the remedy, however formidable may be the operation to be performed. Of this we are certain, that the laity will not much longer suffer the presence of Tractarianism, and that it will insist on its ejection, even at the price of a conflict between High Church and Low Church for the ulterior preponderance.”

The Queen's speech at the opening of Parliament, Feb. 4, thus gently touches the subject: more vigorous terms would no doubt have been used, but for a difference of opinion in the cabinet threatening a dissolution:

“The Queen regrets that considerable excitement has been naturally occasioned by an aggressive proceeding on the part of the head of the Roman Catholic Church, who had, without seeking or obtaining permission, presumed to bestow territorial titles on ecclesiastics, and to distribute the country into diocesses. The state of the law on this matter being somewhat uncertain, the Queen recommends to Parliament immediate attention to the subject, with the view of passing a declaratory act defining the law, and amending it if necessary; but while vindicating her Majesty's prerogative, they will take care not to intrench on those great principles of religious liberty, the recognition of which is the boast of the empire.”

By later arrivals we learn that the papal aggressions were brought to the notice of parliament by Lord John Russell ten days after the session opened. We give some extracts from his speech:

“He commenced by alluding to the deep responsibility of his situation. As to retrogradation he only proposed to recoil a step backwards, but he would defend himself from attack. The Pope had last year departed from the usual policy of the Vatican in the appointment of an Irish Catholic Archbishop. The prelate appointed knew much about Rome, but nothing about Ireland. With government, on the contrary, he took a prominent part in the proceedings of the Synod which denounced as godless the colleges established by the crown, and in general tried to rouse the feelings of the country against the Protestant proprietors.

“These matters were symptoms of encroaching intentions and tendencies. Concomitant with these, proceedings had taken place in several European countries manifesting the same spirit, and under such circumstances the Pope's bull was issued, changing vicars apostolic in this country into bishops and archbishops. This alteration was effected without the knowledge and consent of government. He had indeed been privately told that such a project was on foot, but he told his informant he would consent to no such arrangement, and he believed the matter was then dropped. He thought that a friendly power, such as the Pope, had then given up the intention of consulting the Queen. He denied, in unequivocal terms, that Lord Minto had sanctioned any such arrangement, or that it had been communicated to him. He then described the safeguards with which Roman Catholic countries had surrounded themselves against documents issuing from Rome, and showed that the bull recently issued had totally ignored all authority in this country except that of the Pope.

“No doubt the authority could not be enforced; but it was enough for him that there had been such an assumption. He had consulted the law officers of the crown on the subject; they did not think the assumption of titles illegal, nor that it could be effectually punished, but they said the introduction of vicars apostolic was certainly illegal and punishable, though from the disuse into which it had fallen, prosecution might fail. The government determined, therefore, not to appeal to the law, but the legislature. After much

deliberate consideration, they had decided neither to attack the law as it stood, nor to introduce new measures, the effect of which might be dubious. *

“He saw but little difference between the assumption by a catholic prelate of the title of Archbishop of Canterbury, than the Archbishop of Westminster. The change from vicars apostolic to bishops gave the prelates in question certain rights over properties bequeathed for religious purposes. He proposed then ‘That all such gifts and bequests made to Catholic prelates should be null and void—(cheers.) That any act done by them in their official capacities should be null and void—that property so bequeathed should at once pass to the crown—and that all Catholic functionaries should be prohibited from assuming titles derived not only from the Anglican diocesses, but from any district or place in the United Kingdom.’ ”

These measures are likely to meet with serious opposition. The Liberals are opposed to *all* anti-papal legislation; the more earnest Protestants and friends of the Establishment, to use the language of a great authority in regard to the public sentiment of England, “cannot think that the ministerial measure is adequate to what the emergency requires, and the opinions of England demand.” In the mean time, other parties are determined to try the question of law by entering a prosecution against Cardinal Wiseman.

Ireland.—Improvement has begun in Ireland. In the language of a late writer for the press,

“And, first of all, it is gratifying to have no longer to write about famine, and evictions, and poor-houses crammed to suffocation, and party faction arming one section of the people against another, and discontent rising into rebellion, and all these evils on the increase. You may remember that, when formerly detailing the appalling facts of our disastrous years, I stated that, humanly speaking, nothing but some mighty Providential intervention that should break up the whole framework of society in the South and West, would be sufficient to open the way for a social change to assimilate these provinces to the North, or to England and Scotland. That intervention, in the destruction of the potato crop, and the famine and pestilence that followed, spread desolation widely; and, with the change in the laws regarding protection and navigation, not only swept away multitudes, and compelled emigration to an amazing extent, but compelled the sale of one-tenth of the landed property. Thus is prepared the way, by a new distribution of property, for a new social order; and the revolution is proceeding, and will proceed till it has embraced the whole of the country where a change was required, to enable the proprietors of the land to encourage its right cultivation, and make the occupying farmers and labourers contented, prosperous, and comfortable. With this change, which as yet is but incipient, the stillness of despair has passed away; sullen apathy is broken up; societies for improving and promoting manufactures spring up every where; the whole country is agitated for a packet station, to be established in some port of the South or West, in order to the extension of commerce and the development of the resources of the country, by connecting the various parts by railways, and all, with Scotland, England, the Continent and America; and with the return of business and activity, the off-spring of resuscitated hope, men begin to think and talk again of their political rights.”

The anti-papal movement has at length made its way across the Irish Sea. The same writer says:

“The agitation has at length come to Ireland. The grievance that Parliament is called to redress is, that a foreign potentate has conferred titles, thereby interfering with the Queen’s right, and has divided her realm into diocesses,

and empowered these, his prelates, to take their titles from said dioceses, and to rule and govern them. And, as this was with a view to the introduction of the canon law, Cardinal Wiseman has commenced the organization of Councils, and the establishment of courts for its exercise. The thousands of petitions to Parliament have for their burden that all this may be declared inconsistent with the Sovereignty of the Crown, the rights of the established Church, and the freedom and independence of England. . . It appears that the priests regard the organization of the Hierarchy, without their having been called upon to elect the candidates for the episcopate, as an infringement upon their rights, and that the laity dislike the assumption of control by the Cardinal and his Bishops, and their courts, over Wills, Charities, Trust Funds, and all the other matters that the canon law takes cognizance of. This, it is alleged, smooths the way for the Premier's legislating on the subject. The agitation in Ireland is for the extension of whatever legislative measures shall be adopted for England, to this country; inasmuch as in Ireland, the Pope, by dividing the diocese of Cloyne, and appointing Dr. Keane to a part of it as Bishop of Ross, without any election by the clergy of the diocese, and by appointing Dr. Cullen as Primate, to the exclusion of the three that were canonically elected, has acted with equal despotism, and that as the Irish church is, by the act of Union, one with the English, as much as Ireland is one with England, the assumption of titles from their sees by the Irish Roman Catholic Hierarchy is as much at variance with the supremacy of the Queen, the dignity and privileges of the church, and the majesty of the laws, as is the same in England."

It is rather strange, if true, that even the priesthood in Ireland dislike the arbitrary measures of Rome; nor is it incredible. In a land of some rights, in which they share, it is very natural that there should be a repugnance to the exercise of absolute power by a college of distant and foreign cardinals. The Tenant-Right question is in the way of adjustment:

"The impression is general that the government will bring in a measure to which the landlords will yield assent; for it has become clear to every one that rents must be lowered—and, in fact, they are very generally lowered to accord with the present prices of farm produce—and that nothing will secure the due cultivation of the land equally to the advantage of the proprietor and occupier, but the tenant's right to his own industrial labours and outlay. If all that the ardent Leaguers look for shall not be realized—for there are some as extreme as the old despotic class of the landlords were in the opposite—a foundation will be at least laid for a good understanding and mutual co-operation between the new race of landlords and the farmers; and both will reap the benefit, and the country improve. The landlords, heretofore princely, polished, extravagant—who squandered all they could extort, and mortgaged the fee simple of their estates for more; and their tenants, toilworn, wretched, grovelling—for they had neither time nor means for cultivating higher tastes—anxious and care-worn, like the builders of the Eastern tower, could not understand one another, had neither a community of feeling nor of language to utter it. And they built a structure, which was demolished in confusion. Out of its ruins the League, as the farmers' guardians, and the landlords, who will take care of themselves, are likely to secure an enlightened legislation that will raise a social structure in which all shall work in harmony for the good of all."

In regard to the spread of Protestantism in the South and West, the statements are generally encouraging. We give the following as the reported fruits of the efforts of Episcopalians:

"At a meeting of the Irish Church Mission Society, held recently in Lon-

don, the Rev. Messrs. Dallas and Greig, of Dublin, gave a sketch of their observations during a tour in Connemara. They found that in some parts of that district, entire villages had left the Roman Catholic Church, and joined the Protestant Establishment. Between two and three thousand persons now admit the visits of Scripture readers. Another equally remarkable fact was mentioned. The Protestant Bishop of Tuam had publicly confirmed four hundred converts. Mr. Greig also reported to the meeting, that last summer he had visited fifty-one localities in Ireland, where Divine worship was performed in the presence of congregations, nineteen-twentieths of whom had been Roman Catholics: he also met thirteen ordained clergymen of the Establishment, all of whom had been Roman Catholics, three of them priests. It is said that the Bishop of Tuam is prepared to declare in the House of Lords, that he has, within the limits of his diocess, not less than ten thousand converts from Popery."

AFFAIRS AT HOME.

Congress.—Literally nothing has yet been done this session (Feb. 18th) by the powers that be in Washington, even in the matter of general legislation. But ten or twelve days of the session remain, and *all* the public bills remain to be acted upon. The machine moves with great difficulty. The North wishes the Postage Bill—the North-West, the River, and Harbour Improvement Bill—Pennsylvania and New England are looking for an increased Tariff. The South is against all these; and as the season of president-making is soon coming round, leading politicians are backward, lest their prospects may be injured. In the Senate, *all* petitions *against* the Fugitive Bill are laid upon the table. Any thing that slavery asks for—the wholesale Colonization scheme, &c.—the payment of the Spanish claim for the Amistad fugitives—is treated with marked attention. Very well, all this. The blind can hardly help seeing that this is a pro-slavery government. We notice with surprise—even after all that has previously taken place—that the Governor appointed for New Mexico is from *Georgia*—the Chief Justice from *Louisiana*. It would seem incredible that Fillmore should be in favour of making New Mexico a slave state, and yet these appointments can hardly be otherwise interpreted.

The Associate Presbyterian Church.—Judge Rogers, of the Supreme Court, before which a suit has been pending for the church property in this city in the possession of Rev. C. Webster and his congregation, has given his decision in favour of the claimants. We understand that Mr. Webster's congregation has procured a lot, and is about erecting a church.

NOTICES OF BOOKS.

THE BRUISED REED AND SMOKING FLAX: to which is added a Description of Christ. By Richard Sibbes, D. D. 1620. Revised for the Board of Publication. 18mo. pp. 291. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street.

Sibbes was a Puritan. His "Bruised Reed" is one of the works that is not likely to be superseded by later writings. It gives the glory to Christ, and consoles and encourages *all* believers, by unfolding the fulness of his mercy, and truth, and power. The tender and afflicted in conscience will find this little volume admirably suited to their case: the self-deceived will find themselves driven from their false refuges: nor will the strong be left without efficient helps.

The following, and it is but a sample of what will be found of the same kind by the attentive reader, might have been written in our own times:

“And for the present state of the church, we see how forlorn it is, yet let us comfort ourselves, that Christ’s cause shall prevail. Christ will rule, till he has made his enemies his footstool, *Psa. cx. 11*; not only to trample upon, but to help him up to mount higher in glory. Babylon shall fall, for strong is the Lord who hath condemned her. *Rev. xviii. 8*. Christ’s judgment not in his children, but also against his enemies shall be victorious, for he is King of kings and Lord of lords. *Rev. xix. 1*. God will not always suffer Anti-Christ and his supporters to revel and ruffle in the church as they do. If we look to the present state of the church of Christ, it is as Daniel in the midst of lions, as a lily amongst thorns, as a ship not only tossed, but almost covered with waves. It is so low, that the enemies think they have buried Christ in regard of his gospel, in the grave, and there they think to keep him from rising; but as Christ rose in his person, so he will roll away all stones, and rise again in his church. How little support has the church and cause of Christ at this day! How strong a conspiracy is against it! The spirit of Antichrist is now lifted up, and marches furiously; things seem to hang on a small invisible thread. But our comfort is, that Christ lives and reigns, and stands on Mount Sion in defence of them that stand for him, *Rev. xiv. 1*; and when states and kingdoms shall dash one against another, Christ will have care of his own children and cause, seeing that there is nothing else in the world that he much esteems. At this very time the delivery of his church, and the ruin of his enemies is in working; we see not things in motion till Christ has done his work, and then we shall see that the Lord reigns. Christ and his church, when they are at the lowest, are nearest rising; his enemies at the highest are nearest a downfall. The Jews are not yet come in under Christ’s banner, but God, that has persuaded Japheth to come into the tents of Shem, will persuade Shem to come into the tents of Japheth, *Gen. ix. 27*. The fulness of the Gentiles is not yet come in, *Rom. xi. 25*, but Christ, that has the uttermost parts of the earth given him for his possession, *Psa. ii. 8*, will gather all the sheep his Father has given him into one fold, that there may be one sheepfold, and one shepherd, *John x. 16*. The faithful Jews rejoiced to think of the calling of the Gentiles; and why should not we joy to think of the calling of the Jews?”

The Essay appended to the “Bruised Reed” is every way worthy of its author.

THE THREE LAST THINGS: OF Death, Judgment, and Eternity. By the Rev. John Hambleton, M. A. 18mo., pp. 117. Presbyterian Board of Publication, Phila.

“The Last Enemy,” “The Last Day,” “The Last State,” are the “Things” treated of, and that in an earnest and searching style. A good book for the apprehensive, the careless, the unbeliever. It has something suited to all. Parents will find this an excellent treatise to be put into the hands of their children, at that age when the world with its lying promises is so apt to beguile the thoughtless. Such a volume—short, compact, and earnest—the times require.

MEMOIR OF MRS. AGNES ANDREWS, of Paisley. Illustrative of the Triumphs of Faith in Humble Life. By the Rev. Peter Mearns, Coldstream. 18mo., pp. 101.

An interesting notice of a good woman, who was, during most of her *Christian* life, a member of Dr. Andrew Symington’s congregation, in Paisley: the more valuable, because it exhibits no overwrought picture of the operations and fruit of divine grace. Mrs. A. was a plain, but exemplary, and zealous Christian: her faith and holiness

showing themselves in the daily walks of life. She took a deep interest in the temperance cause, and left it among her requests, that no intoxicating drink should be used at her funeral. Her letters, some of which are given at length, present her character in a very attractive light. We give an extract from one written in her 25th year.

“O to be much in secret prayer! Alas! I am defective in this; but I think my soul cleaves in love to the duty, and longs for attainments in holiness. God met with Daniel, Ezra, Joshua, Nehemiah, David, Hezekiah, and others, while at prayer. We are to come with a holy and humble boldness to the throne of grace—that grace which has been purchased by our dear elder Brother. O how great a blessing it is to be united to Christ Jesus! Must not they have life who are branches of the ‘Tree of Life? Must not those be strong who are members of Him who is mighty to save,—on whom not only our help is laid, but to whom the great trust of the government of heaven and earth is committed? O to be always with Jesus! Many a sweet and heavenly lesson he teaches.”

Of Dr. Symington, she said, during her last illness, “There is such a bond of union between my minister and me, that eternity will not dissolve it, it will be so lasting.”

“The Ragged Scholars,” “Perils in the Desert,” and “The Avenger Stayed,” are the titles of tracts bound together in a small volume of thirty-six 18mo. pages. These, with “My Own Book,” are designed chiefly for children, and are good specimens of children’s reading: plain, but far removed from any thing low, and calculated to awaken and gratify an improving curiosity. We take this occasion to renew our recommendation to parents, to make a selection of such works for their growing families. Those of the Presbyterian Board are among the best.

CIRCULAR OF AMERICAN EMIGRANT’S FRIEND SOCIETY. 8vo., pp. 8. Philad: 1851.

This Society has been instituted “for the purpose of protecting Foreigners landing on our shores from fraud and imposition, providing them with temporary accommodations, procuring for them employment, and directing them to suitable places of settlement.” In our judgment, an association of this kind, wisely conducted, may be the means of doing a vast amount of good. While the emigration was small, the whole amount of it, or nearly so, could be absorbed by the sea-board cities and the immediate neighbourhood. Hand-loom weaving was profitable, and could always be turned to by male emigrants. Circumstances have changed. In the old world, the pressure of the times has driven off an increased emigration, throwing a surplus of labourers upon our sea-board, while, at the same time, we have, in our rural districts, a growing demand. This association proposes to give assistance in ascertaining a place of settlement, and in procuring employment generally, whether in city or country, east or west. Again, it will strive to protect emigrants from fraud and extortion. Now, we bring no wholesale charges, but none can deny that foreigners are often and flagrantly imposed upon. Let this association once succeed in extending and establishing its name—let its offices become known, and the stranger will always have it in his power to get reliable information as to lodgings, if he remain in the city,—as to routes, prices, &c., if he be on his way farther west.

The claims of this Society are at least deserving of examination, and the circular will give a sufficient sketch of its plans and intended modes

of operation. The Philadelphia Association, which makes way for this, has been in operation for two years.

THE HIGHER LAW; or, *The Law of the Most High.* A Discourse delivered at the Baptist Church in Sterling Centre, Wednesday Evening, January 22d, 1851, by Wm. L. Roberts, D.D., Pastor of the Reformed Presbyterian Church. 8vo., pp. 32. Auburn: 1851.

There will be found in this discourse, founded upon Dan. ii. 44, 45, and vii. 9, 13, 14, a clear exhibition of the leading principles of civil government, and a faithful application of the divine law to the late enactments of Congress in regard to the Fugitive Slave Law, and the duty of Christians in reference to it. The author undertakes—I. To draw the character of the kingdoms symbolized by the “great image” and the “four beasts.” II. To present some of the prominent characteristics of the Kingdom of Heaven. III. To apply the discussion to the above law. We have room for only one extract. It is a paragraph under the last head:

“Yet, after all, this law has no higher authority than the Constitution, which has no higher authority than ‘we, the people.’ Is there not a higher than both? Is there not a law towering in glorious supremacy above both? Is there not an authority arrayed in unutterable majesty, and enthroned far, infinitely far, above both, and which has the unquestionable right of inscribing its *veto* upon the unjust and oppressive enactments of men, however high in place? Yes, there is a higher law. There is a higher authority. The *Divine law* is that higher law, and *JEHOVAH* himself, the Most High God, is that higher and infinitely majestic authority.”

This sermon will be found bearing a marked contrast—we need hardly say, a favourable one—to those sent forth by the Adamses, the Springs, the Boardmans, the Krebs, &c.

Copies may be had in this city of Mr. Bradford, 139 South Eleventh Street; of the Editor, No. 8 North Street; or of Mr. Wm. Young, Front Street, above Jefferson, Kensington. Price, 12½ cents.

OBITUARY.

DIED, on the 21st of November, 1850, at the residence of her husband in New Salem, Westmoreland county, Pa., Mrs. NANCY JANE, wife of JAMES GUTHRIE, aged thirty-four years.

The deceased was a member of the Reformed Presbyterian Church, to the full communion of which she was received at a very early age. To those who knew her it is useless to say that she adorned her profession. Her conversation was always in heaven, whence she looked for the Saviour. She lived a “stranger and pilgrim on the earth, desiring a better country—a heavenly.” She was possessed of that meek and quiet disposition, which is in the sight of God of great price. The tongue of scandal she never knew.

She carefully attended to parental duty, particularly to having her children read the Bible daily. She was constant in her attendance on public ordinances. Her love for God’s house was manifested often by her presence there when labouring under bodily infirmity, which, together with the remoteness from the place of worship, would have kept away the most zealous of her fellow-worshippers, had they been similarly situated.

Mrs. G. had naturally a very delicate constitution; and though she suffered much from disease, yet she was always cheerful. She manifested more than an ordinary degree of patience under every chastisement. For months previous to her death she was aware that her end was approaching. Nothing daunted, she declared herself resigned to the will of God, and ready to depart. She frequently expressed a strong desire to be released from the body, that she might be freed from sin. Preparation for death was not reserved by her for a sick bed or dying hour. She knew him in

whom she had believed. Enoch-like, she "walked with God." Having her anchor within the veil—and leaning on her beloved, the Shepherd and Bishop of her soul—she descended, unmoved, to the valley of the shadow of death, and passed in triumph to "the better land." The last words her lips uttered were—"Come, Lord Jesus, come quickly!" With her there were but few to compare—there were none who surpassed her. We feel inclined to say—"On earth there was not her like." She came in "like a shock of corn," ripe for the kingdom of God.

She has left an affectionate and kind husband, with five small children, and many friends, to mourn their loss. Blessed be God, they are not left altogether comfortless. We are persuaded that she whom we mourn, being arrayed in the white raiment, has entered the gates of the New Jerusalem, where she lives and reigns with Christ.

May God enable us so to live, that we also "may die the death of the righteous, that *our* last end may be like his!" [Communicated.]

A CARD.

Geneva Hall, November, 1850.

This is to certify that we, the undersigned members of the Executive Fiscal Board of Geneva Hall, appointed by the Presbytery of the Lakes, advised and directed Rev. J. B. Johnston in the course he pursued in regard to the deed for the lot of ground on which the College now stands,—he having purchased said lot, and having given his bond for the payment thereof, and having erected, at his own risk, an edifice thereon, we did advise and direct him to obtain a deed in his own name, and give a title-bond binding him to make a deed, so soon as it could be done, to secure the property to Geneva Hall. This title-bond he gave to the Board, as directed. We farther directed to take advice of the Presbytery in this matter. And by one of our number, an Elder and member of Presbytery, we were informed that the said Rev. J. B. Johnston did take advice, and had the concurrence of Presbytery in the matter. All in regard to the deed has been done by said Johnston, as was expected; and the deed in due time was made to Geneva Hall, as directed.

WILLIAM POLLOCK,
SAMUEL MITCHELL,
WILLIAM RAMBO,
CORNELIUS JAMESON,
THOMAS HOSACK.

The following resolutions were passed by the Presbytery of the Lakes, April, 1850:

"Whereas Presbytery does not wish to commit itself unnecessarily in financial matters—Therefore

"Resolved, That the relation between the Presbytery and the Fiscal Board of Geneva Hall be, and hereby is dissolved.

"On motion, Resolved, That the whole affairs of Geneva Hall, so far as this Presbytery is concerned, be and hereby are resigned to the Fiscal Board."

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

APRIL, 1851.

THE FUGITIVE SLAVE LAW.*

It is with unfeigned diffidence that I address you on the topic which has been proposed for discussion—"What is the duty of Christians in relation to the Fugitive Slave Law?" 1. It is but three days since I was invited to speak to you on this law of Congress. My time has been much occupied. 2. The examination of the statutes of the commonwealth is not in the line of my professional functions. I have never been sued in any court, and never have prosecuted any one in any civil action except once, many years ago. That case I lost. However, such thoughts as suggest themselves I shall utter.

In order to know what we ought to do, we should—I. Know the law.

1. It makes no discrimination between the black man and the white. If a slaveholder can find two men to swear, before a magistrate, south of Mason and Dixon's line, that a white man among us is his slave, and it is duly certified, the U. S. officer is bound to deliver him up. The law is imperative. It is difficult, in the slave states, to distinguish between the Saxon race and the African race, in very many cases. They have there mulattoes, quadroons, octroons, sixteenths, &c. The law, in all slave states, is, "*partus sequitur ventrem*," the child's lot is the same as the mother's. If the mother is a slave, although she has fifteen parts Saxon blood, and one only Ethiopian, her son or daughter is doomed to perpetual bondage. Thousands of slaves are not so dark-skinned as many of our free Anglo-Saxons. Every brunette, with black hair, black eyes, and white teeth, by this law is made a slave, provided two loafers can be bribed to swear that she is the property of General Foote. Yes, more: auburn hair, the softest ringlets, and blue eyes, cannot save her, if a *virtuous* slaveholder, of easy conscience, fancies her for a chattel!

2. The commissioner, who decides on the claim, is appointed by a judge of the U. S. Court. This is contrary to the usage and the law of the U. S. government. The heads of departments, the U. S. judges, the postmasters, and other functionaries of the general government, are nominated by the President, and in the more important offices approved by the Senate. The same usage obtains in the state governments. In this case there is no check; a brother or a sister is doomed to slavery, in its most oppressive form, by an irresponsible officer, not elected by the people, but by *one* man.

* Address of Jas. R. Willson, D. D., before a Mass Meeting at Cherokee, Ohio.

3. There is no jury trial. This safeguard of liberty, and even of property in our day, exists in every realm where there is regard to the rights of freemen. It has grown out of the arbitration enjoined on Christians, 1 Cor. ii. 4—"If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." *

4. The habeas corpus act is stricken down. This law phrase means, you may have the body. It is a relief in mercy to the accused. If any one is seized and imprisoned, the court may release him on bail till he is tried by his peers, or until the evidence of guilt, *sufficient to condemn*, on the trial in chief, is adduced to the grand jury. This law demolishes that rampart of our freedom, and leaves us at the mercy of one man, no matter how untrustworthy.

5. What is still worse, the commissioner is offered a bribe. If he delivers the person seized to the claimant, he receives as an office fee ten dollars; if he rescues him from the grasp of his captor, his reward is five dollars only. Were there ever, even in Spain, any provisions of her inquisitorial courts so base as this legislation of our American republican Congress? Never. What thoughts have Senators, Congressmen, and the President, of the honour or integrity of our free citizens on this side of Mason and Dixon's Line?

6. There is no rebutting testimony allowed. Even a heathen "town clerk" could say—"The law is open, (court days are kept,) and there are deputies; let them implead one another." Acts xix. 33. This was the law practice at Ephesus under imperial Rome. But here, in our Christian State of Ohio, there is no *impleading*. The testimony of strangers—it may be from the lowest depths of pollution—is made final, contrary to the whole law of evidence in our books of jurisprudence. The man in handcuffs cannot be sworn, and can adduce no testimony, in a case, too, where all the dearest interests on earth are at stake. Alas! †

7. There is no appeal. Solomon, speaking by the Spirit of Christ, says—"In the multitude of counsellors there is safety." Always before there was, in this republic, the right of appeal, in all cases, civil and criminal. The frame-work of this republic is essentially Presbyterian, securing the right of appeal. The townships are analogous to congregations, with their sessions, the county courts to presbyteries, the state courts to subordinate synods, and the national tribunals to general assemblies. The subject of appeals was vehemently argued in the Westminster Assembly of Divines. The Episcopalians and the Congregationalists opposed this right. But the divine security prevailed against Episcopal despotism and Congregational oppression. Every attempt to impede the beneficent and free operation of this part of governmental machinery is of the essence of tyranny, whether in church or state. This fugitive slave bill cuts off its helpless victim from all hope of relief in the courts above.

8. All Christians, under pain of a heavy penalty, are commanded to aid in conveying the alleged fugitive into hopeless bondage. Congress, when they enacted this statute, could not but know that more than nineteen twentieths of all people in the sixteen free states believe that negro

* See Jackson's Law Dictionary, Albany, 1832.

† That this was the design of the law, can hardly be denied. In this section the country rebutting testimony is allowed.—Ed. Cov.

slavery is sin against God, and crime against civil society. This law assails one of the dearest rights of freemen.

II. This law, in its object, and in all its provisions, is directly contrary to the statutes of the Lord Jehovah—to all his enactments for securing the rights of man.

1. It is a daring attempt to annul an express statute of God's "*bill of rights.*" Deut. xxiii. 15, 16: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." This is a reiteration and exposition of the statute enacted forty years before. Ex. xxii. 25: "Ye shall neither vex a stranger, nor oppress him." The fugitive was "held to service" in Israel righteously. 1. The God of Israel, who can do no wrong, gave it his sanction. 2. The service was—(1.) voluntary, by the servant's own act, or that of his parents, as apprentices are now held; or, (2.) as a chastisement for crime, as boys in our houses of correction. The law, as all the Bible code does, leans to mercy. A servant held righteously to service scarcely ever runs away, if well treated. God's law presumes that the fugitive has a right to escape, because oppressed.

The slaves are held to service unrighteously. By a law of the United States, slave-trading is declared piracy. Any one who seizes an African, or sells him to a trader, or brings him to the United States, or sells him, or buys him, "is to be hanged by the neck *until he is dead*, as a pirate."—(Gordon's Digest of the Laws of the United States.) The right of the present holder is not, cannot be, better than that of the pirate who made him a slave. Hence, a fortiori, for an evidently stronger reason, it is against God's law to deliver up a runaway American slave.

It is sometimes said ignorantly, yes, often impiously, that Jehovah's law, given to his Israel, is a sanguinary code. Let such blasphemers of the good law of the Lord compare his statute on the rights of those who escape from service with the fugitive law. He is blind who does not see the benevolent spirit of God's law, and the cruelty of the Fugitive Slave Law. The good Lord have mercy on our country. Amen.

2. It repudiates his "*bill of rights*" revealed by the light of nature, written on our intellectual nature, (1.) as it shines in the habeas corpus act. This was wrested by the growing spirit of liberty from European despots. They thrust men into prison on the most frivolous pretences, and there kept them without a trial. The court, on the application of friends, might let the prisoner out on bail. The Fugitive Slave Law admits no application to any court.* The decision of the most base, bribed commissioner, is final. Apply this despotic statute to our wives, husbands, or children, we shall see, however obscure our moral vision, that it contravenes the habeas corpus light of nature. (2.) As nature's light appears in the trial by jury. The safeguard of trial by jury revealed (2 Cor. vi.) was discovered by nations, and resorted to by those who never either cared for or even saw the Bible. The unhappy wanderer, who is caught by the kidnapper, and brought before the vilest commissioner, can have no trial by his peers.

3. This most oppressive law is contrary to the benevolent sympathies

* To this extent the act is allowed here.—ED. COR.

of every human being. The Spirit of God, in his common operations, awakens tender emotions in even bad men. This he does to preserve some appearance of moral order among the basest of nations. What he commands in the Bible—"Bewray not the wanderer," "Feed the hungry," "Clothe the naked," "Relieve the oppressed," "Thou shalt not deliver the servant to his master"—the same Spirit speaks the same benevolent commands in the heart of every good man. The Fugitive Slave Law commands all men in the land "to quench the Spirit," in all these generous and noble emotions. Was there ever a more infamous act? Never.

4. This Fugitive Slave Law makes war on the Spirit of the Lord, speaking from his throne in the enlightened conscience. The conscience of nineteen-twentieths of the free States, and at least three-fourths of the slave, attests, in tones of indignation, its verdict against negro slavery. Who will boast hereafter of U. S. liberty of conscience? The Senate, the House of Representatives, and the President, who enacted this act of high treason against the throne of the Prince of the kings of the earth, meant to force the free and enlightened conscience of this republic to descend from her tribunal to do homage to the Moloch of slavery. The persecuting edicts of Nero, of Louis XIV., of Charles I., of James VII., the trials and condemnation of our Presbyterian fathers by the infamous Bonner and Sharp in their church courts, and of Jeffries on his blood-stained bench, did not more openly make war on liberty of conscience, and on the God of conscience, than Fillmore's truckling Congress does in this act.

III. What is the duty of Christians in relation to this act?

1. Talk against its most unrighteous enactments. There is more done for human rights by talking than by all other means. It were well had we books on talking, as we have many on writing and oratory. Let mothers talk against this bad act to their children, fathers to wives and offspring, teachers to their pupils—even although this would be to talk against the constitution and laws of the United States—and neighbour to all his friends. Show that a death-blow is aimed at the vitality of freedom in the nation.

2. Let the whole north utter her indignant voice in popular assemblies. Let us be thankful it is doing so. Make slavery quail in all her dens when she hears the thunder tones of the free.

3. Remonstrate with Congress—yes, remonstrate. Petition is too feeble a word. Demand of the government—demand, in the name of God, in the name of our holy Christian, Protestant religion, in the name of freedom, to retrace its steps, and abolish this cruel and most unholy statute. I have hardly a shadow of hope that they will regard our remonstrance. Before they passed this act, their conscience was seared as with a hot iron. But the nation will hear. Messiah, our Prince, will hear. He will come and proclaim the acceptable year of the Lord, the year of jubilee.

4. Circulate and print tracts. We ought to have an anti-slavery tract society and colporteurs to sound withal the tocsin, and awake just alarm in the man who yet slumbers.

5. Let the minister of Christ in the pulpit denounce this tyranny. It will be the voice of the Lord warning from "the top of Carmel, which now withers." Far too many ministers pander most basely to the impious behests of slavery.

6. Let all, especially female disciples, pray for the poor fugitives, and for all their trodden brothers and sisters who are groaning under the cruel yoke of slavery, in comparison of which Egyptian bondage was liberty. The effectual fervent prayer of one devout female disciple accomplishes more for the poor victim of tyranny than all our addresses, than all the press, than all the pulpit. "Ask, and ye shall receive."

"God also will a refuge be
For those who are oppress'd,
A refuge will he be in times
Of trouble to distress'd."—Psalm ix. 9.

7. Aid all fugitives. Feed them. Conceal them. Help them by money, and horses, and wagons, and prayer, to the free dominions of the Queen of England.

8. Refuse utterly obedience to this most iniquitous law. The Dragon, the old Serpent, the Devil, and Satan, and slaveholders, intend to persecute. Let us set them at defiance, as Peter and John did the Jewish Sanhedrim. Say to the government as they did, "Shall we obey God rather than man? Judge ye." Jehovah will plead our cause while pleading for the prerogatives of his law and throne. Amen.

SCRIPTURE PSALMS—SCOTTISH VERSION.

MR. EDITOR,—A few days since, I saw a newspaper, of the 9th of Jan., 1851, issued in Scotland. It is the Dumfriesshire and Galloway Herald and Register. It gives an extract from Hogg's Instructor—his history of the metrical version of the Psalms of David. Supposing that it would be interesting to many of your readers, and believing, too, that many of his observations are needed on our side of the water, I send you the extract for the Covenanter.

S. M.

"In 1643, appeared a version of the psalms by Francis Rous, member of Parliament for Truro in Cornwall, and a younger son of Sir Anthony Rous, knight of that county. At this period, as is well known, an attempt was being made to bring about a uniformity in the doctrine, discipline, and form of church government and worship of England and Scotland. A new version of the psalms was designed as a part of the uniformity. The Westminster Assembly was then sitting, and it appears that the subject of a new version of the psalms was recommended to their notice by a resolution of the House of Commons. The version prepared by Rous ultimately received the preference over several others, and was printed by order of the House. In his preface, Rous informs us how carefully he had preserved all that was best in the old version, and that with extreme caution he had introduced his improvements. Rous's version of 1643 is interesting on this account, that, after undergoing much painful revision and elaboration, it was ultimately adopted in Scotland, and is the version which we still sing in our northern kirks. Rous is said to have been a man of great learning and distinction. He was several times returned a member of Parliament, and was one of the lay commissioners to the Assembly of Divines. He was settled in the lucrative appointment of Provost of Eaton College in 1644, which preferment he enjoyed till his death in 1658.

“Rous’s version was re-published in 1646. In the interval, since its first publication, it had undergone repeated revisals. The Assembly of Divines appointed three committees, requiring each committee to revise fifty psalms. The author availed himself of the corrections and amendments recommended by these committees, and subjected his version once more to his own careful revision. It was then sent up by the Assembly to the House of Commons, and by them ordered to be printed. When copies were got ready, they were forwarded to the General Assembly of the Church of Scotland. Arrangements were immediately made by that Rev. body for a thorough and critical examination of the version, and it was soon resolved ‘that it is very necessary that the said paraphrase be yet revised.’ It was remitted to the different presbyteries to be reported on. The psalms were portioned out among several members of Assembly, who had the highest name for taste and judgment, to be microscopically tested. In particular, the ‘travails of Rowallan’ were made use of. Sir William Mure, of Rowallan, was a gentleman of eminent poetical taste and skill, and himself the author of a metrical version of the psalms. The Assembly wisely took advantage of all helps in the working up of their version. They borrowed freely the best lines of the old version and of Rowallan’s. Finally, having passed through all these alembics, and successive stages of careful preparation, and received the *ultima cura*, the version, as it now stands, was adopted and sanctioned by the General Assembly in 1649, and by the Committee of Estates early in 1650. On the 15th of May in that year, it was, for the first time, used publicly in Glasgow, and so continues until this day.

“Many and zealous attempts have been made to displace it, but all with signal ill success. Committees of Assembly have perspired over the attempt in vain. The loungers at book-stalls frequently sees still-born looking volumes, being versions of the psalms in metre, and commonly bearing to be ‘printed for the author’—too plain a sign of caution in ‘the trade,’ and of extenuation of purse to the luckless poet. Time after time have these attempts been renewed, but no rival has ever yet been found to supplant the venerable version of 1650. There is no other way of accounting for the firmness with which this version has held its place, than just because, like Barbon’s good knights, it is ‘worthie.’ The stiffness of our Scottish prejudice is, we guess, pretty considerable. But there is no doubt, had a really better version, or one that had succeeded in marrying the solid merits of the old psalter to the graces of modern verse, ever been tabled, it would have been recognised and accepted. True, there are plenty of uncouth rhymes, rugged, tuneless lines, and obsolete expressions, to be found in the present version. But what good taste does not admire its severe and manly simplicity, notwithstanding these insignificant defects? No words can be a vehicle for Divine praise, equal to the words of Scripture itself—the very words which the Spirit of inspiration has uttered. Even Sir Walter Scott saw, and declared this. It is their closeness to the original, which forms the strength and the excellence of our versified psalms. It may safely be pronounced impossible that the psalms can ever be done in rhyme with less departure from the very words of the prose translations, than the present version exhibits. When Hubert’s arrow hit the white, ‘Thou can’st not mend that shot, Locksley,’ said Prince John. ‘I will notch his shaft for him, however,’

replied Locksley. So we say of these old versionists. Their shaft may be notched, but their shot will hardly be mended. They are so close to the original, that they are in the white, and have left no room for any who may shoot after them to come nearer. This is the secret of the hold they have taken, and kept with such ease against every adventurer. It would be easy to out-do the present version in smoothness of numbers, in refinement, and elegance of expression; but its affecting simplicity and likeness to the original, in which its value lies, would be overlaid and lost. In the very hugeness of his reverence for Shakspeare, the blockhead Malone bribed the Sexton of Stratford, and was permitted to put a coat of white oil paint on that old bust of the great dramatist, which showed his complexion, and the very colour of his beard and doublet, as in life. Forbid that any Malone should be permitted to ornament our psalms out of their merit of merits—likeness to the original!

“In addition to its intrinsic merits, the present version of the psalms has a value to Scottish Christians* which no other could have, even were it as much poetically superior to this as Dryden to Shadwell, or Milton to Nahum Tate. Our version has been sung by our martyrs; its melody has been sweet in plaintive æolian wail on moorland breezes, in days which it makes the canniest of us poetical to think upon.† Our fathers for generations have lifted up their souls to the praises of God in it. We learned it by heart at a father’s, or a mother’s knee; it is mingled with our religious literature; its expressions lie readiest to us when we seek to utter our spiritual feelings and experiences. No. A new version of the psalms, with all the elegance of modern finish, could never be what the present version is to the Christian folk of Scotland. Intrenched among all these endearing associations, and supported by its own intrinsic value, this version will, in all probability, continue to be used until it shall be antiquated by the changes which the English language will undergo in the course of two or three centuries. The Scottish pastors of that distant day will, no doubt, require to undertake the task so well performed in the days of Gillespie, Rutherford and Baillie—that of replacing an antiquated and obsolete, by a modernized version of the psalms. Till then, let no promising young man hope for fame as the author of a new and improved version.”

THE CONSTITUTION PRO-SLAVERY.

The Fugitive Slave Law, however little it has helped the slaveholders, has done a very important work—it has exposed to the clear gaze of the world, the fact that the Constitution of the United States is pro-slavery. It is possible that the law may be, in some particulars, unconstitutional. We believe it is, at least in conferring judicial powers upon Commissioners—thus constituting a kind of court not thought of heretofore, and, as many eminent jurists maintain, not sanctioned by the Constitution. Still, in the main thing contemplated by the law, it is certainly Constitutional. If words can express ideas at all, then does this instrument impose upon somebody the obligation

* This is true of Christians on this side of the water, whose minds are savingly imbued with the experimental religion of the psalms.

† Is there not reason to fear that these associations are utterly broken off in some quarters which it were not difficult to name?

of "delivering" up "all fugitives from *service* or labour," "upon claim of him to whom such service and labour is due," by the laws of the State from which he escapes. This "somebody" may be the States—we think it is—or it may be the United States—and this we are not disposed just now to deny—but the bond, the engagement, the compact is clear. So, with a few exceptions, the whole country understands it—the world understands it so.

Now, it would seem to require no ordinary hardihood to deny what nearly everybody—and among these all those who have had the best opportunities of forming a correct opinion, the framers of the Constitution, and the statesmen of the country—affirm to be the real meaning of such an instrument; to say nothing of the plain reading of the instrument itself. Still, it appears that a few persons, here and there, will try, notwithstanding, to make the Constitution out to be really an anti-slavery document, and to contain no provision for the surrender of escaped slaves. These are, generally, persons of one class—persons who recognise the obligation of the higher law—Christians of some intelligence, and endowed with such a fear of God and regard to his authority, that they do not wish to swear to commit so horrible an iniquity as that which is involved in the return of the fugitive: and yet they are very reluctant to quit voting, to give up hopes of office, and to occupy the hated and despised position of dissenters from the government of the country, and of witnesses against the criminality of its organic law. Hence, they are very anxious to discover some way by which they can reason the eyes out of their heads—some way by which they can satisfy themselves that what they have all their lives seen in the Constitution—what their neighbours have all seen in it—what the whole country, government, people and all, have seen in it, is not there at all!

Some attempts of this kind have appeared lately in the columns of the "Preacher," the organ of the first Synod of the Associate Reformed Church, west. One correspondent, who signs "D," and dates from "Sparta, Ill.," after admitting that the article referring to this subject in the Constitution includes *slaves*, goes on to say,

"When, therefore, an officer under the Federal Constitution adjudges a fugitive to be delivered up to a claimant, he does not sanction slavery; his decision implies no approbation of slavery; it is simply a declaration that, according to the laws of the State to which the claimant belongs, he is entitled to the services of the fugitive."

Instead of giving a reply of our own to "D," we will quote from another correspondent of the same paper, "W. S. R.," who dates from "Allegheny, Pa." He, after stating that he agrees with "D." that the Constitution does not sanction slavery, proceeds to demolish his argument as follows:

"Let me ask, is the interference of the Federal officer indeed '*simply a declaration* that, according to the laws of the State to which the claimant belongs, he is entitled to the services of the fugitive?' Of what use or effect to the claimant were simply such a declaration?—a *simple*, harmless thing it were, truly! No. It is far otherwise. It becomes a very serious affair, where it is followed by the whole power of the Federal Government to enforce it. 'D.' tells us, indeed, that 'the Constitution regards slavery as a matter which belongs *exclusively* to each state where it exists;' if so, why does it (according to 'D.'s' construction of it) step forward with the whole

power of the Confederation to sustain it? Why does it not just let each State wherein it exists do the best it can within its own limits, i. e. so far as its State sovereignty extends, to sustain the accursed wrong? According to 'D.'s construction, it *supplements* the defect of power through the limits of the sovereignty of the slave States, by throwing in its own overwhelming and unlimited authority; and yet he tells us that it 'regards slavery as a matter belonging *exclusively* to each State where it exists;' not belonging to it: of course, it (the Federal power) has nothing to do with it!

"The real truth, according to 'D.'s construction of the United States Constitution, is this:—a slave State makes laws to enable its citizens to enslave their fellow-men; and it executes those laws to the extent of its limited sovereignty. 'D.' would grant that such a State sanctions slavery. But, whereas, by reason of its limited State sovereignty, it cannot reach the fugitive slave after he passes the Rubicon of its State limits, the Federal Constitution steps in and volunteers the aid of its long and mighty arm to return him to that perpetual bondage from which he had escaped;—and yet *it* (the Federal Constitution) does *not* sanction slavery—oh no! nothing of the kind! That is to say an act by authority of a slave State infers a sanction of slavery, but the same act by authority of the Federal Government infers no sanction! It is only a '*toleration!*'"

"'D.' is equally unhappy in his illustrations. Because Great Britain and the United States have an international treaty to deliver up fugitive *criminals*, will such a circumstance justify Northern States in delivering up innocent fugitive slaves to their masters—a thing expressly forbidden by Scripture, (Deut. xxiii. 15?) 'D.' draws an analogy, too, from our national policy in respect to the oppressed nations of Europe, wherein he is equally at fault. Let me ask, do we give up to European despots the unfortunate heroes of liberty who seek refuge with us from their tyranny and vengeance?—an Emmet, or a Kossuth, for example. We would blush with indignation at such a proposition. Have we no blush of indignation, when required to give up to his master the poor slave that has escaped from his master unto us, and who solicits our humane sympathies, our Christian pity?"

This is all good and right. "D." is demolished, and must feel himself so. But W. S. R. does not stop, he goes on to show his prowess in proving that black is white. He says,

"The true ground on which the Constitution can be vindicated from the charge of sanctioning slavery is, by giving the clause a strict construction. 'D.' makes some excellent admissions, for which I honour him. He holds that, 'were the principles (of the Constitution) fully carried out, the chains would be knocked off every slave. And if every vestige of slavery were swept from our country, the Constitution, *just as it stands, without the change of a single word*, might still be the Constitution of this free and happy republic.' Very good. The word 'slave' does not occur in the fugitive clause, nor any where else. They are only escaping 'persons,' who are bound to 'service.' All the laws of the slave States deny that slaves are 'persons'—declaring them to be 'chattels personal.' But the Constitution speaks of 'persons.' Statutes unfavourable to liberty and the good of men are to be *strictly construed*, as all great jurists tell us; and as it is admitted that the clause would be necessary though not a slave existed within the domains of the United States—it ought to be held that *slaves* are not legitimately within the scope of the clause."

Slaves—if W. S. R. be correct, which we think he is not—are not called "persons" by the slave States: what of that, let the Constitution interpret itself. A curious way of explaining the U. S. Constitution by going to the State Constitutions for light: let it interpret

itself, and what does it say? True, the word "slave" does not occur in the Constitution. Is W. S. R., then, prepared to deny that the word "persons," as used in two other provisions—we refer to that which relates to the importation of certain "persons," until 1808, and to that which contains the three-fifths principle—means slaves? True, the framers of the Constitution did not say, in so many words, "we will sanction the slave trade for twenty years," but that is what they did,—this Constitution withheld for that time the right to forbid "the importation of such persons," and protected it, while it existed, by the flag of the country. The other provision is equally plain, besides "*all free persons, three-fifths of all other persons.*" Now, who are other persons besides free, unless slaves? It is not apprentices, nor children, nor even aliens: for all these are "free" in the proper sense of that term as applied to the mass of a community—though such persons are in it, it is still a "free" state; otherwise, there never has been and never can be a free state. The "other persons" are *slaves*: the country has always so understood it. This is enough to settle the question. If the Constitution styles slaves "persons" in two of its provisions, why not in the third? If the Constitution is to be vindicated from the foul stain of slavery, it must be by some other course of reasoning. "Strict construction," the Constitution being itself the guide to the meaning of its terms, will not help these tender voting consciences.

This writer goes on to repeat a passage that was never fit to be uttered in this connexion—"that the Constitution, *just as it stands, without the change of a single word*, might still—if slavery were abolished—be the Constitution." Now, is this true, we would ask, of the three-fifths clause? "Add to *free persons*, three-fifths of all *other persons*" in making up the representative census. We do not say, that were slavery abolished, this clause would necessarily be stricken out, but would it not be regarded as a very strange appendage? "Free persons"—"all *other persons*:" What can this mean, the curious constitutional expositor would say? "Oh!" upon reflection, "there were once slaves held in this happy republic," and this thought would resolve all his doubts.

But suppose the Constitution would need no alteration, we do not see that this is any commendation, otherwise than as it illustrates the shrewdness of the framers, in devising a form of expression that covers at once free and slave labour. The true and only question is, does the Constitution contain a provision which requires the surrender of fugitives from slavery, while slavery lasts in any of the States? It is idle to talk of apprentices, &c., being comprehended in the same article. This may all be, but we come back to the same question, Are not slaves meant here as well as other fugitives from labour? If they are, then is the provision one of the most infamous that this world ever looked upon, and the better way by far for "D." and "W. S. R.," would be to acknowledge the evil, and, as fearers of God and friends to the liberties of the human race, repudiate the contract, and labour for its abolition. The latter seems to be nearly prepared for this. He says—

"I acknowledge, however, that it is a disputable question. If the Constitution, legitimately construed, imports what 'D.' supposes—an obligation to deliver up the fugitive slave, the proper remedy would be, an amendment of

the Constitution, so soon as men's minds can be brought to that point; so as to free our citizens from any supposed constitutional obligation to aid in re-enslaving their fellow-men. In the mean time, I rejoice to see so many churches warning and exhorting their people to have no part or lot in such re-capturing operations, although commanded to aid in them by legislative enactments professedly founded on the Constitution of the United States."

PRAYER ACCEPTED.

"Oh, but is it possible, thinks the misgiving heart, that so holy a God should accept such a prayer? Yes, he will accept that which is his own, and pardon that which is ours. Jonah prayed in the whale's belly, Jonah ii. 1, being burdened with the guilt of sin, yet God heard him; let not, therefore, infirmities discourage us. James takes away this objection. One might object, If I were as holy as Elias, then my prayers might be regarded. But, says he, 'Elias was a man subject to like passions as we are.' James v. 17. He had his passions as well as we; for do we think that God heard him because he was without fault? No, surely. But let us look to the promises: 'Call upon me in the day of trouble, I will deliver thee,' Psalm l. 15; 'Ask, and ye shall receive,' Matt. vii. 7, and such like. God accepts our prayers though weak: 1. Because we are his own children, they come from his own Spirit. 2. Because they are according to his own will. 3. Because they are offered through Christ's mediation, and he takes them, and mingles them with his own odours," Rev. viii. 3.—*Sibbes' Bruised Reed.*

SINS OF INFIRMITY.

"There be some almost invincible infirmities, as forgetfulness, heaviness of spirit, sudden passions, fears, &c., which, though natural, yet are for the most part tainted with sin. Of these, if the life of Christ be in us, we are weary, and would fain shake them off as a sick man his ague; otherwise it is not to be esteemed weakness so much as wilfulness, and the more will, the more sin; and little sins, when God shall awake the conscience, and set them in order before us, Ps. l. 21, will prove great burdens, and not only bruise a reed, but shake a cedar. Yet God's children never sin with full will, because there is a contrary law of the mind, whereby the dominion of sin is broken, which always has some secret working against the law of sin. Notwithstanding there may be so much will in a sinful action, as may wonderfully waste our comfort afterward, and keep us long upon the rack of a disquieted conscience, God in his fatherly dispensation suspending the sense of his love. Insomuch as we give way to our will in sinning, in such a measure of distance we set ourselves from comfort. Sin against conscience is a thief in the candle, which wastes our joy, and thereby weakens our strength. We must know, therefore, that wilful breaches in sanctification will much hinder the sense of our justification."—*Ibid.*

TRUTH AND ERROR.

"Truth is truth, and error error, and that which is unlawful is unlawful, whether men think so or not. God has put an eternal difference between light and darkness, good and ill, which no creature's

conceit can alter; and therefore no man's judgment is the measure of things further than it agrees to truth stamped upon things themselves by God. Hereupon because a wise man's judgment agrees to the truth of things, a wise man may in some sense be said to be the measure of things; and the judgment of one holy wise man is to be preferred before a thousand others. Such men usually are immovable as the sun in its course, because they think, and speak, and live by rule. A Joshua and his house will serve God, Joshua xxiv. 15, whatsoever others do, and will run a course contrary to the world, because their judgments lead them a contrary way. Hence it is that Satan has a spite at the eye of the soul, the judgment, to put out that by ignorance and false reason, for he cannot rule in any until he has taken away or perverted judgment. He is a prince of darkness, and rules in darkness of the understanding. Therefore he must first be cast out of the understanding by the prevailing of truth, and planting it in the soul. Those therefore that are enemies of knowledge help Satan and Antichrist, whose kingdom, like Satan's, is a kingdom of darkness, to erect their thrones. Hence it is promised by Christ, that the Holy Ghost shall convince the world of judgment, John xvi. 8; that is, that he is resolved to set up a throne of government, because the great lord of misrule, Satan, the prince of the world, is judged by the gospel, and the Spirit accompanying it. His impostures are discovered, his enterprises laid open. Therefore when the gospel was spread, the oracles ceased, Satan fell from heaven like lightning, Luke x. 18, and men were translated out of his kingdom into Christ's, Col. i. 13."—*Ibid.*

THE CHILDREN OF THE CHURCH.

The following we find in the columns of the *Christian Intelligencer*—the organ of the Reformed Dutch Church. It is of the same tenor with a paragraph on the same subject from the "Presbyterian" in our last No. We are glad to notice these indications of a disposition to return to the old and *better* way of training the children of the Church. We have marked a few clauses in italics.—Ed. Cov.

"It was said of John the Baptist, that before the coming of the Lord, and to prepare a people for the Lord, he should be sent to 'turn the hearts of the fathers to their children.' Matt. iv. 6; Luke i. 17. Does not the Church now need the presence of the Lord? Should not her heart be turned to her children? She has in a great measure given up the training, the oversight, and the discipline of her children. *She has been sacrificing her own children* under the plea of gathering into her bosom the children of the world. She has in a great measure given up their spiritual training to teachers irresponsible, unexamined, often unsound in the faith, and often not even professors of religion. *Parental and pastoral instruction is made secondary, or cast aside*, and the doctrines of the Bible are not implanted in her children as they should be. Her children are growing up without a due regard for the doctrines of Christ as explained in our catechisms; and as they grow up, they are ready to forsake their Church, or throw aside their pastor, regardless of the doctrines of the one, or of the affection they should have for the other. It is time that the Church should awaken to her duty to her children. She is bound to look after them as soon

as they are born; nor should she forsake them, even in old age. She is bound to guide them by instruction and discipline in their dwellings, in their schools, in their business, in their marriages, and in their whole walk through life.

“God’s covenant is, ‘to be a God unto thee, and to thy seed after thee.’ Gen. xvii. 7. ‘The promise is unto you, and to your children.’ Acts ii. 39. He says, ‘I will give them one heart . . . for the good of them, and of their children after them.’ Jer. xxxii. 39. Circumcision and baptism were instituted for believers and their children; bringing children into the visible Church, giving them the privileges of its instruction and discipline, and of God’s covenant in blessing the right use and improvement thereof.

“Parents are commanded to train up their children in the nurture and admonition of the Lord: ‘Thou shalt teach them diligently unto thy children.’ Deut. vi. 7. They covenant to do this when they present them for baptism; and the Church should see that they do so. Parents are bound to keep them at schools where they will not learn heresy or infidelity; and the Church should furnish such schools, if they are not otherwise to be had. In former days she did so. The Presbyterian Church, in Scotland and in this country, is now establishing parochial schools for their children. Parents are also bound to guard their children in their associates; that they may avoid being led into idolatry, as the Israelites were by the Moabites in the wilderness; and also may avoid improper marriages: ‘Neither shalt thou make marriages with them; for they will turn away thy son from following me.’ Deut. vii. 3, 4. ‘Give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever.’ Ezra ix. 12. A Christian should marry ‘only in the Lord.’ 1 Cor. vii. 31. God’s blessing was upon Abraham and his seed: ‘For I know him that he will command his children and his household after him.’ And God’s curse was upon the seed of Eli: ‘For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.’ 1 Sam. iii. 13.

“Pastors, ‘take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.’ ‘Feed the flock of God which is among you, taking the oversight thereof.’ ‘Lovest thou me? Feed my lambs.’

“May the Holy Spirit turn the heart of the Church to her children, to make ready a people prepared for the Lord.”

ANTI-SLAVERY DOINGS.

The following resolutions, with others, were passed by the Massachusetts’ Anti-Slavery Society. We give them a place in our pages, though some expressions might be subjected to criticism, because, in the main, they are true, and because we wish our readers to understand the position of this society. Whatever they may be, in other respects, we would be glad to see any thing like so fearless a spirit prevailing in the churches.—ED. COV.

“Resolved, That while prominent individuals, as a professedly anti-slavery party, oppose the Fugitive Slave Bill of 1850, on the ground that it is unconstitutional, oppressive, and liable to gross abuse; we,

the abolitionists of Massachusetts, desire to have it distinctly understood, that we are utterly and for ever opposed to the *surrender itself* of fugitive slaves, no matter what the method may be, whether constitutional or not, whether cautiously guarded so as to protect freemen, or left open to every abuse: and that, CONSTITUTION OR NO CONSTITUTION, LAW OR NO LAW, we will neither aid in such return, nor swear to do so, to secure the influence of any office, or to avert supposed danger to any government.

“Resolved, That the compromises of the Constitution are one of the chief bulwarks of the slave system, an appeal to the blind prejudice in favour of which is, in every critical emergency, an answer to every argument; and serves, in the hands of the pulpit and press, to confuse the conception of the plainest moral duties; and, therefore, whoever seeks to make efficient war on slavery must take the most unequivocal position in relation to these; leave no doubt of his situation in this respect; not only *treat*, but proclaim that he *intends* to treat, them, and all laws enacted in pursuance of them, as null and void while they exist, and labour to overthrow the Union, which rests upon them, as speedily as possible.

“Resolved, That whoever wishes evidence as to the character of Northern Churches, may find it in the fact, that reference to politics was deemed desecration of the pulpit, and silence was proclaimed to be the duty of leading denominations, until that silence was broken in behalf of the slave-catcher, and the leading spirits of all sects leaped into the arena to uphold the Fugitive Slave Bill. Such a one may find evidence in the efforts of Drs. Spring and Cox, Drs. Rogers and Sharp, Drs. Taylor and Hawks, Moses Stuart and Orville Dewey, to confuse the moral perceptions and freeze the merciful instincts of the community; making Christianity the stalking-horse of their narrow prejudice and fawning desire for the approbation of what are thought great men; prostituting it to be the servant of human laws, and exhorting the religious men and women of the North to yield their conscientious convictions to the drunken votes of a mob of trading politicians and profane revellers, dignified with the title of the Congress of the United States.”

CONVERSION OF THE JEWS.

We have received a communication from the Corresponding Secretary of the “American Society for Meliorating the Condition of the Jews,” accompanied by a letter containing an official statement of the objects of the Society, and its success in its operations. We publish both; the former a little abridged.

MR. EDITOR:—*Dear Sir*,—In looking over your excellent magazine, I read with much interest an article styled “The Conversion of the Jews.” The views there advanced are those that our organization have adopted in its missionary enterprise among the Jews in the United States. I think, sir, that the author will have *his* mind, together with hundreds of others, relieved respecting a mission to the Jews in our own country, should you have the kindness to publish the circular, or its substance, together with a few remarks here respectfully submitted. I judge from his remark that many are of the opinion that “to Christianize the Jews in the United States is a vain attempt.” I wish to convince them that the United States form the best field in the world for missionary operations among the Jews. * * *

The Jews are socially our brethren. While in almost every other country in the world they are excluded, or exclude themselves, from society, here they associate, to a great extent, with men of all professions and trades. They frequent our fire-sides, our side-boards, our counting-rooms, our social levees, our stores and shops. They are one with us. They feel so, and we feel so. But they every where meet professors of the Christian religion. They soon perceive the lofty and pure tone of their moral sentiments—their honesty—their meekness—their living devotion to Jehovah. The comparison is naturally drawn between that religion and their own. They come to respect and fear Christianity; they are constrained to confess that, at least, “Jesus was a good man, and a great Prophet”—that his doctrines are admirable. Their notions, imbibed in the old world, that Christianity is a gross system of idolatry, are swept away, and they begin, in many cases, seriously to inquire into its truths and hopes. Now, by these providential circumstances, their minds begin to rise from the iron bondage of their system of religion. They doubt the authority of their sacred books. They respect their spiritual guides; but no longer consider them infallible, and often prefer their own opinion to theirs. All this is favourable to the work of the Christian labourer among them. In what country on earth does the Christian missionary have free access to Jewish households, which he can visit at his pleasure, and converse freely upon the great truths of Christianity? Nowhere. The Rabbies would prohibit it to a great extent; but in our country, the missionaries of the A. S. M. C. Jews have visited and conversed with more than seven hundred families, since last May, comprising, at a low ratio, four thousand persons. Where or when was it ever known, since the Apostles’ times, that the Christian missionary could enter household after household, have the inmates cease from work, and gather around him while he read the word of God in the Old and New Testaments, and then offer prayer to Jesus of Nazareth? Such a thing has not been known, for sixteen centuries, in any country on the globe but in our country. Our missionaries, since last May, have read the Scriptures in more than five hundred Jewish families, and prayed in nearly one hundred of them. I may safely say that there is no limit to access by our missionaries to the Jews. I have known instances where Rabbies, and other Jewish teachers, have actually encouraged our labours. These facts are sufficient to show what may be done by the missionary among the Jews in the United States.

What reason can be given why the above named society should not become the representative of your church in its efforts to Christianize the Jews? Whatever it may have (*not*) done once, it is now doing a noble *missionary* work.

The official statement follows:—

“An effort is now making to evangelize the *Jews* in the United States by a benevolent organization, composed of Christians of all evangelical denominations, of which existence you may be already apprised, called “*The American Society for Meliorating the Condition of the Jews*,” and whose only object is to give the gospel to the house of Israel by means of Missionaries and Colporteurs. They have in their employment already six missionaries and five colporteurs. They are desirous of sending out three more labourers the ensuing year. The Jewish people in this country are now ready to embrace Chris-

tianity to a very encouraging extent. They are doing so in considerable numbers. Although the harvest is great, the labourers are few, for want of means to sustain them in the field. The Jews wait not to be sought out, but actually seek out our missionaries, to inquire into the truths and hopes of Christianity. Numbers visit our office weekly to converse upon this subject, three of whom received baptism since May 1st, and eight are candidates, twenty or more of whom are serious inquirers, to say nothing of what God is doing in other fields, where, in two baptisms, for same period, seven candidates, and fourteen families have joined Christian congregations.

“The time of harvesting is come. There are one hundred and thirty-two Christian Israelites in our country, of whom twenty-one are preaching the gospel of Jesus of Nazareth, and ten are in a preparatory course.

“In the whole world, there are ten thousand or more Christian Israelites in connexion with evangelical churches. There are eighty thousand Jews in this country, and this number is daily increased by immigrants from all parts of Europe. America is to be the great field of Jewish missions, and we are the labourers to cultivate it.

“I take this course of addressing you and your people upon this subject to supersede the necessity of agencies and expenses. I would respectfully ask you to aid us by your prayers and pecuniary offerings. Will you present this subject to your people?

“Your donation will be sacredly appropriated to the support of missions among the Jews. We publish ‘The Jewish Chronicle,’ containing valuable information respecting the Jews generally, and more especially the operations of our society. In answer to the donation we will, if you choose, send you the Jewish Chronicle one year gratis, where you will find your contribution acknowledged. Do, dear sir, ‘come over and help us.’ Bear in mind the promise of Jehovah: ‘I will bless them that bless thee;’ and ‘that through our mercy they also may obtain mercy;’ ‘and so all Israel shall be saved;’ that their fulness may enhance our riches and Christ’s glory.

In behalf of the Society. Yours, truly,

OFFICE, 151 Nassau Street,
New York City.

E. R. M’GREGOR,
Corresponding Secretary.

THE UNION OF REFORMED CHURCHES.

A grave question is raised in regard to the contemplated Union of Reformed Churches—Is it dead or alive? The “Friend of Missions” is sure it is alive—only resting awhile to gather strength for more vigorous, and, the next time, successful, attempts. It says—

“Our brother ‘Delaware,’ and his ‘honest and discerning friend of the Covenanter’ have struck up the dead march to the words, ‘the Union is dead.’ The Christian Magazine of the South, the United Presbyterian in the West, and the Preacher at our elbow, join softly in the chorus. In this funeral dirge, by the ‘Union’ is to be understood the long protracted efforts of the Associate Reformed and the Associate Churches to unite in one ecclesiastical communion. And have these efforts indeed expired? Have these churches, in meek and silent resignation, stood by and witnessed the calm departure of the Union into nothing? Why, then, has no regular obituary appeared, with an invitation to the relatives and friends of the deceased to attend the obsequies? The explanation is simple. No decease of the Union has occurred. It yet lives, and for the satisfaction of its numerous friends,

we add, that in the opinion of judicious counsel it not only lives, but increases in strength and stature. It has been suffered, we might say, to take a temporary repose; but those are less 'discerning' than they should be, who do not distinguish a refreshing rest from the sleep of death. The morning cometh speedily, and the 'dead' Union will come forth with it, and convince the doubtful-minded of its vitality."

In regard to the position of the Associate Church, it goes on to say—
 "When the business of drafting a basis was thrown upon the Associate Church, she set about it in good earnest. A draft was prepared with special despatch. It had to be submitted to our own Synod, of course, before it could be offered to the other. If we had had none but ourselves to please, it might have been adopted at once. But as many desired to adopt a form and modes of expression, which might be more acceptable to our brethren and equally so to ourselves, the document was re-committed for amendment. According to the high ideas of order common among Presbyterians, this course required the postponement of our final action on the subject until the next meeting of Synod in May. To that date we look forward hopefully, and without the slightest disposition, in the mean time, to join in the lugubrious chant of the 'Union is dead.'"

Now, we are for Christian Union—and when there is no substantial doctrinal or practical difference between churches, we see no reason why they should not coalesce, but many why they should. Whether this is so or not in regard to the Associate and Associate Reformed Churches, it is not for us to say: but we can speak in behalf of the Reformed Presbyterian Church, and say that, while we lament the broken condition of the Protestant, and, particularly, of the Presbyterian community, as fraught with evils, and earnestly desire the coming of that blessed period when schism shall have its final end, still, as things now are, *we* can discover no opening even for negotiations in reference to union. Nor is it likely any such opening will occur until the churches are weaned from their sinful connexion—or, to use an expression more critically correct, until their members are weaned from their sinful connexion with apostate, or tyrannical, or infidel, or slaveholding governments; until they are ready to come up to the high platform of a scriptural organization of society as alone meeting the demands of Christ, and as alone warranting the active support of the disciples and witnesses of Christ. With the domestic affairs of our brethren who still contemplate Union, we have no wish to intermeddle. However, we will wait with some interest to see whether the Associate Church will discover, after the lapse of seventy years, that all her protests, so earnest, so repeated, in this country and in Scotland, against the Associate Reformed brethren, were "*vox et præterea nihil.*"

THE NEW LIGHTS—ALTERED TERMS OF COMMUNION.

It is not generally known that the New Lights have altered their Terms of Communion, yet this is the fact. And the alterations, as will be seen by comparing them with the unmodified Terms, are evidently designed to throw into the shade, or rather to consign to oblivion, the peculiar and distinctive profession of the Reformed Presbyterian Church. We give the Terms as we find them in the last edition of their Testimony, published last year; quoting also, occasionally, in connexion with

them their *modified* "Formula of Queries to be put to Ministers and Ruling Elders at ordination." The first Term is—

"1. An acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God."

This Term is, indeed, the same that was in use in the Church before 1833. But, in the Formula of Queries there was this additional clause, "and the only rule of faith and manners." This supplied an apparent defect. Now, what have these pretended Covenanters done? *They have struck this clause out of the Formula!*—thereby showing, to say the least, that they do not wish to give any marked prominence to that grand principle of the Covenanting Church—the paramount authority of the Word of God. Their second Term is—

"2. An acknowledgment of the doctrines of the Westminster Confession of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the Word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements."

The corresponding Term of the Reformed Presbyterian Church runs thus—"an acknowledgment that the *whole* doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are agreeable unto, and founded upon, the Scriptures;" the Testimony being the subject of a Term by itself. Now, mark! The word "whole" they have left out, and they have added a parcel of generalities about "principles embodied," &c., "according to the Word of God."* Had these alterations stood alone, this would have been very suspicious. It would have looked very like a purpose to abandon *some* of the doctrines of the Confession. But these do not stand alone. Other events have taken place. Our readers remember the Convention of Reformed Churches, and the votes of the New Light Synod, sanctioning changes in the 23d chapter, and some others. True, the contemplated Union failed; but not the less clearly did it come out, during the negotiations, that they were ready to surrender portions of the Confession of Faith. The striking out of this important word "whole" was, unquestionably, a deliberate act, done for the very purpose of playing fast and loose with some unpopular doctrines. This is confirmed, if further proof be wanting, by the following clause of a "Declaration," ordered to be published by their Synod in connexion with their Terms of Communion: it will be found on page 29 of the edition from which we quote:

"All that appertains to the magistratical power, in reference to the Church, is the protection of her members in the full possession, exercise, and enjoyment of their rights. The magistratical office is civil and political, and consequently altogether exterior to the Church."

"*All;*" compare that with the doctrine of the Confession on the magistrate's power, and reason enough will be discovered why these pretended Covenanters have altered their 2d Term of Communion.

The third is as follows:

"3. An acknowledgment that the Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian."

* They have altered the 2d Query of the Formula to correspond. Previously it was—"Do you sincerely own the doctrines," &c.?

Here, we remark, first, that no particular document is referred to as their standard of church government. The true Terms refer to the Westminster Form. Second, they have cut out of this Term every thing relating to a form of worship, and nothing appears on the subject in any of the subsequent Terms. True, the Testimony treats of this subject; but they strike out all reference to the Westminster Form, evidently to drop it, as they did the Form of Church Government, so as to leave matters open—to free their liberal spirits from the bands of minute and *explicit* profession of their views. On this point, also, co-etaneous circumstances throw light. We refer to the proceedings of another Convention—got up under Old School Presbyterian auspices, in which our quondam brethren figured pretty largely.* If we do not misinterpret these proceedings, they manifest no great disinclination to *tolerate*, at least, the use of other than the Scripture Psalms in worship. In the third place, we remark—and only for the purpose of showing in what direction all their modifications are made—they have struck out from the corresponding Query the word “exclusively” in the phrase “exclusively Presbyterian.”

We now come to the fourth Term—a very interesting one to Covenanters, for it relates to the subject of social covenanting. The *true* Term contains three sections, embracing, first, an acknowledgment of the duty on the part of churches and nations—a recognition of the National Covenant, and the Solemn League, and a declaration of the continued obligation of *these* Covenants. Now, read the following:

“4. An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well as upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected.”

What have we here as a substitute for the full and unmistakeable 4th Term of the Reformed Presbyterian Church? In the first place, there is not a word about churches and nations, “it is merely public, social covenanting,” necessarily implying no more than that such bodies as congregations may covenant. We do not say that this is all that they intend, but if they do really mean to keep by the old doctrine of covenanting, why the change? In the second place, they have struck out all allusion to the National Covenant and the Solemn League. There is no allusion now in any of their public documents to these transactions, and no one on being received into their communion is required to recognise these covenants, or even to know any thing about them or *their* obligation! And to put this point beyond dispute, they have ceased to publish the historical part of the Testimony, in which these covenants have a distinguished place assigned them. In a word, these people do not now acknowledge any peculiar connexion with the covenant deeds of our fathers. And yet they claim the title Covenanters! How could they own these covenants, when they have really repudiated the entire principles of the Reformation in regard to a national recognition and support of the church of Christ? The abolition—for it amounts to that—of the 4th Term of Communion, is equivalent to an open abandonment of a Covenanted Reformation, and we do not question, was so intended.

* They are in all such Conventions, Evangelical Alliances, &c. Dissatisfied with their position, perhaps, they are seeking rest and finding none as a church.

We now come to the fifth Term:

“5. An acknowledgment of the faithful contendings of the Martyrs of Jesus, and a recognition of all as brethren, in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness.”

This is a strange Term, especially compared with the genuine one. And—1st. There are no specifications. Every thing is left out that could fix the import of this Term,—particularly, in the second place, all that relates to “immoral constitutions of government” is omitted. 3d. There is no recognition of the witnessing church in Britain or their Testimony, other than a general one that may be explained to embrace a very wide range. Taken in connexion with what precedes, this Term is really an abandonment of the footsteps of the persecuted Reformers in the British isles. 4th. So far from this being a *peculiar* Term, which is its leading characteristic in the true Terms, it is really a most vague and indefinite declaration, which no Protestant would much object to. Every Presbyterian, no matter what his views about the contendings of our martyred fathers in Scotland, would find no difficulty in saying amen to it.

It may be said by some that we are hypercritical—that we have made the New Lights offenders for a word. To this we say, Not so. We have been lenient. Others, indeed, may find fault with us for handling *such* terms so gently. Again. We are aware that some of them, considered by themselves, and explained by references to the Confession and Testimony, may be made to assume a more favourable aspect. But we insist that this would be unfair. Let it be remembered that these are *altered* Terms. Why alter, if satisfied with the old? Let no one then say that they amount to the same thing—that phraseology only has been altered. No such subterfuge will account for striking out of the first Query the words “only rule of faith and manners”—for cutting out all allusion to the covenants of our fathers—for covering up in silence the faithful contendings of the covenanted Reformers against “immoral constitutions.”

We have long known that the New Lights have forsaken the principles of the Reformed Presbyterian Church. These altered Terms demonstrate it. In some respects they are shrewdly drawn, so as to conceal defection under vague generalities—but no one need be deceived,—no one that compares them with the *true* Terms, will be deceived. As honest men they ought to come out of their hiding-places, and declare candidly that they are not Covenanters. Until they do this, they cannot expect to be regarded in any other light than that of persons attempting a fraud upon the community.

LAYS OF THE COVENANTERS.—NO. VII.

THE SIGNING OF THE COVENANT

IN THE GREY-FRIARS' CHURCH-YARD, EDINBURGH, MARCH 1, 1638.

[From *Lays of the Kirk and Covenant.*]

“This was the day of the Lord's power, in which multitudes offered themselves most willingly, like the dew-drops of the morning—this was, indeed, the great day of Israel, wherein the arm of the Lord was revealed—the day of the Redeemer's strength, on which the princes of the people assembled to swear their allegiance to the King of kings.”—ALEX. HENDERSON.

“I'm old! I'm old! I'm very frail! my eyes are dim with age!

Scarce can I trace the words of life upon the Sacred page;

- Then out upon the unquiet heart!—that yearns, and will not rest,
To be where Scotland rallies now her truest and her best!
- “I heard them with the earliest dawn! I heard them gather fast—
A sound, as on the mighty sea, the menace of the blast—
A mingled sound of thousand feet, and voices blent in one,
And on the living spring-tide swept—and I was left alone.
- “Alone! alone! oh wearily the day hath lingered by!
With now and then a far-off shout, cleaving the distant sky;
Yet have I wrestled with my God some hours, as moments past;
But age halts soon, my son, it is thy step at last!”
- “Father, a solemn eve hath fallen—a mighty deed is done—
Pledged to his country and his God—receive and bless thy son!
And pray, my father—ceaseless pray—that I may never shame
The oath of God, to which this day, I have affixed my name!
- “We met within the ancient walls, where once the Grey-friars ruled,
A concourse vast of earnest men, in common danger schooled:
Earth’s titled ones—God’s ministers—poor—rich—together driven,
Christ’s flock, awaiting, ’neath the storm, their Shepherd’s sign from heaven.
- “And solemnly, oh solemnly! went up the breath of prayer,
The silence, as a shadow, brooding o’er the thousands there,
Only the pulse of each strong heart amid the stillness heard,
Through the voice of Henderson, a nation’s suit preferred!
- “Ay, father! there was One, amid our convocation then,
Whose eyes are as a flame of fire, to search the souls of men;
Whose spirit, moving wondrously, from heart to heart, can bring
A willing people to the feet of their Almighty King!
- “And when the noble Loudon spake of Scotland’s Gospel prime,
Her Covenants of other days—her glad espousal time—
How fearless through the wilderness her God she followed still,
And found a very present help in every time of ill—
- “Till one by one, her mighty men, were gathered to their graves,
And sons, degenerate from their sires, made Christ’s own freemen slaves;
Discrowning His anointed head to gem an earthly brow,
Making our Father’s holy house the ruin it is now!
- “Oh! then there was such weeping through that bowed and silent throng—
Such self-accusing bitterness for guilt contracted long—
Such binding of the broken vows upon the soul once more—
That very moment made us free—as we were free of yore!
- “And now, with tone distinct and clear, as one whose word is power,
Johnston of Warriston stood forth (God’s gift in danger’s hour),
A mighty parchment in his hand, from which he read the while—
A sudden sun-burst filled the place with heaven’s approving smile.

- “ He ended, and there was a pause—a pause of holy fear;
 Who, to attest the oath of God, shall first adventure near—
 It was not doubt, but solemn awe, and self-distrusting shame,
 And that each deemed his brother bore a less unworthy name,
- “ Till the good Earl of Sutherland—the brave old Earl and true,
 One moment bowed his reverent head, then towards the table drew;
 ‘ So deal my God with me and mine, till latest ages be,
 As we prove steadfast in this bond, I bind on them and me!’
- “ Then followed Rothes quickly on—Cassillis, and Hay, and Home;
 Montrose, as if he almost grudged to lose the foremost room—
 Loudon, his country’s beacon-light amid her mirkiest hour,
 With many a noble name besides—a kingdom’s hope and flower!
- “ Now Henderson, the called of God—Dickson, the owned of heaven,
 Surely a blessing waits the land to which such guides are given!
 Guthrie, as though upon the cast his life he longed to stake,
 And Rutherford, with look inspired—as if his Master spake!
- “ Bless God, my father, who hath lent the land we love so well
 Sons valiant for the truth on earth, more than my tongue can tell.
 To name but those already proved by many a searching test,
 Would wile us from the hour of prayer, and steal thy midnight rest!
- “ Yet must thou hear—when all had signed within the house of God,
 How still a multitude without, each on the other trod—
 Pressing with fervent footsteps on, and many an earnest prayer,
 That they in Scotland’s Covenant might register their share!
- “ O, Arthur’s Seat gave back the shout of that assembled crowd,
 As one bare forth the mighty bond—and many wept aloud—
 ‘ They spread it on a tombstone head—(a martyr slept beneath,)
 And some subscribed it with their blood, and added ‘ Until death!’
- “ Ay, young and old were moved alike—with prayers, and groans, and tears,
 Surely the fruit of such a day is yet for many years!
 And owned in heaven, the strong appeal of each uplifted hand,
 As evening’s sun went down upon the Covenanted land!”
- That old man rose up in his place—he bared his locks of gray,
 “ Lord, let thy servant die in peace, for I have seen this day;
 Upon my head in early youth, John Knox’s hand hath lain,
 And I have seen his buried work unsepulchred again!
- “ Speed on, thou Covenanting cause! God’s blessing upon thee;
 Baptized in Scotland’s dearest blood, albeit thou needs must be.
 Christ came not to send peace on earth—may that red rain
 Still fructify thy living seed till He return again!
- “ My country! oh my country! yea for thee the light is sown,
 Only be steadfast in thy trust—let no man take thy crown!
 Thine be the standard-bearer’s place—the post of suffering high—
 God’s blessing on the Covenant—I’ll sign it ere I die!”

AFFAIRS ABROAD.

Sandwich Islands.—The American Board of Missions at New York has learned that the inhabitants of the Sandwich island station have made very encouraging progress towards the support, from their own resources, of the institutions of the Gospel. Increased religious interest had been awakened at Kaloa. The church had volunteered to support Dr. Smith at that point, and to appropriate annually for the purpose \$250. Dr. S. has accordingly written home for his connexion with the Board to be discontinued.

There are some apprehensions of trouble arising with France. The report is—

“That the commander of the French frigate *Serieuse* had demanded from the government of the Hawaiian Islands the payment of \$25,000, as commutations for customs collected, as the French authorities aver, contrary to treaty stipulations. This the king, *Kamehameha*, refused to pay, and declares that he throws himself under the protection of the governments of Great Britain and the United States. The French commander thereupon landed his men, and marched them through the town, which act he repeats daily. He has prevented several Hawaiian vessels from proceeding to sea, but does not disturb the commerce of other nations.”

Whatever the merits of the case may be, there can be little question that the main spring of this movement is the determination to arrest Protestant missionary efforts here, as in the Society Islands four years ago. The trials of these islands are but beginning. They are just fairly coming in contact with other nations, and must look for an influx of hurtful influences.

Turkey.—A letter from Mr. Dwight, at Constantinople, reports that evangelical principles are fast propagating among the Armenian people. He cites the following among many other proofs of the fact:

“One of the most prominent priests in the Armenian church had insisted on substituting for certain parts of the church liturgy, words which he considered more in consonance with the spirit of the Bible. He finally went so far, that some of his superiors referred him to a wealthy banker for admonition; but the latter individual, conniving at his alleged offence, advised him that if he could not be tolerated in the church, he had better leave it, and he would guaranty him an adequate support. The state of religious affairs in Constantinople is considered nearly quite as promising as among the Armenians.”

Austria, as appears from the following item, still interferes with the Hungarian refugees in Turkey, even to the extent of giving specific directions in regard to their treatment and disposal.

“The Emperor of Austria has granted a full and entire amnesty to those refugees, on condition that they shall declare that they will not make any attempt to re-enter Hungary. Eight of them, however, are excepted from this amnesty, and are to remain at Kutayah until further orders. Amongst those excepted are *Kossuth* and *Count Bathyany*. The Porte is to send a commissary to that town, accompanied by *M. Eder*, an attache of the Austrian Legation, to identify those amnestied, and to receive their declaration. Those persons are then to proceed to Moudania, where they will find a Turkish ship to convey them where they please. The Turkish government will defray their expenses by sea and land.”

Two hundred and sixty-two Hungarians have arrived at Liverpool from Constantinople.

A correspondent of the Puritan Recorder gives an interesting account of a school for Jewish children in *Constantinople*. From this we make a few selections:

“The school was first organized in 1840, under the patronage of the London Jews’ Society, and in consequence of the various changes and vicissitudes of the station under the patronage of that Society, was dismissed, resumed, and abandoned again in 1844, when the responsibility of it was assumed by the Free Church of Scotland, who just then established their station for the people of Israel, at this capital. . . . The school has now overcome all opposition, all attempts made by the Jews by way of opposition schools have also failed; and when the examination referred to was held, there were assembled about seventy children. The Jews keep no schools themselves; and what children of Jewish families are not taught in this school, frequent either the Spanish or the Italian school of the same mission, or are going to the Roman Catholic institutions, or are taught at home in the houses of the wealthier parents. Of the seventy scholars of this school, above half of them are girls. The teachers are Mr. and Mrs. Beisenbruck, Mr. Neumann, a proselyte, and one of the fruits of the great revival in Pesth, Hungary, in 1842, and an assistant for the smallest children. . . . The exercises of the school begin with the reading of the Scriptures of the Old and New Testaments, and the children are questioned to ascertain whether they are understood. Then follows the singing of a Christian hymn and prayer. After this the course of daily instruction begins; the work of the day is closed by singing and prayer. Although the children are nearly all picked up, as it were, in the streets, and when out of school, are under the worst influences, their conduct is satisfactory, according to the testimony of the teachers; and there are not wanting solemn impressions upon the hearts of the children. Their minds are satisfied when they leave the school, that if there be any truth in the world, it is on our side. They show no prejudice against the New Testament or the Christian doctrine; they love their teachers, and seem to prefer the school-room to their homes. A very marked general change is easily discernible between those children under Jewish parents, who thus grow up under Christian influence, and those brought up by Jews.”

Rome.—The accounts from Rome are somewhat conflicting. The following paragraph is, probably, about the truth:

“Considerable excitement prevailed in the Papal States, and measures of precaution were being adopted. Some manifestations had taken place in several quarters of Rome, which were quickly suppressed by the French troops. General Gemeau was constantly on his guard. The Austrian troops in the Legations were likewise on the alert. It was feared that a serious movement would take place in the spring.”

These “fears” are confirmed by the fact that movements of the military and preparations for war, are taking place in Naples, Turin, (the capital of Sardinia,) and on the frontiers of the Austrian possessions in Italy. The prospect of another attempt to throw off the Papal yoke, gives a fresh interest to the following account, by Col. Forbes, of the breaking up of the Inquisition in 1848:

“The opening of the Inquisition was one of the most remarkable occurrences consequent upon the establishment of the new government. The civil officers, accompanied by crowds of citizens, proceeded to the work. A withered old monk opened the gate to the demand of the authorities, and the prisoners were liberated. The Inquisitors escaped through the numerous private outlets. Many secret passages leading to the Tribunal, Torture, and Obliviat, were discovered, which had been recently walled up, plastered over

and besmeared with dirt, so as to give it the appearance of old masonry. In the Obliviat were discovered the remains of many victims who had been precipitated through a trap-door into a deep pit, from which there was no egress. Fortunate, indeed, it was for the wretched victims if they had broken their necks in falling, as they were left to die of hunger and thirst if they survived the fall. In the cellars were found rows of bodies which had been buried in an upright position, with their heads above the ground; and the contortions of the skeletons' limbs proved that they had been buried alive, and had endeavoured to extricate themselves from their living tombs. Long tresses of female hair were found scattered in different places. It is difficult to conceive, and impossible to describe the horrors thus unfolded to the people. They have learned from it a lesson, indeed, which will not soon be forgotten."

We add, that the subject of the appropriation for maintaining the French army in Rome, gave rise to an earnest debate about the 1st of March in the French Assembly. The Republicans do not fail to hold up to public reprobation so gross an inconsistency.

It is not strange that we hear little, under present circumstances, respecting the efforts making in Rome in behalf of Protestantism.

Switzerland.—The Federal Council of the Swiss Cantons has yielded to the representations of the Northern Powers, and has revoked the decree of July, 1848, which made it obligatory on the Cantons to receive and harbour political fugitives, and instead, has confirmed decrees enjoining their confinement or expulsion. The evil day is thus put off. But Switzerland is doomed, provided the reaction can be made so complete as to warrant the execution of plans, which it is well known have been formed, for the destruction or the entire remodelling of Swiss institutions. All depends upon the state of things in France.

France.—The political parties in the French Assembly—Republicans, Orleanists, and Legitimatists—are becoming more and more embittered against each other. An attempt to repeal the law forbidding the families of the late kings to re-enter France, gave rise to a very stormy debate. It failed. The monarchical parties are unable to act together. The demonstrations of popular feeling on the 24th of February—the anniversary of the late Revolution—were highly encouraging to the friends of the Republic, who now express themselves with great confidence as to its permanence.

A correspondent of the Presbyterian speaks favourably of the efforts on behalf of Protestantism:

"Protestantism is doing something for France. In Lyons, which is the great seat of Papal propagandism and of the Protestant movement, there are five chapels, with two thousand worshippers, mostly converts from Roman Catholicism. Our brother Bridel, in Paris, has a refined congregation. I hear that a noted Professor of the Sorbonne, and another eminent name, like Dionysius the Areopagite, are among those who have lately embraced the gospel under his ministry. . . . Many Bibles have been circulated throughout this region since the way was opened; but already the priests manage to restrict these operations by making complaints of danger to the State. Protestant worship in certain provinces of the south of France is confined to secret places by this means."

Germany.—There is a calm in German politics. The Conferences at Dresden have not led, as yet, to any definite results. The demand of Austria to come into the Diet with Hungary, Galicia, and Dalma-

tia, her Slavonic provinces, though at one time apparently agreed to, is not yet admitted. England and France protested, and now Prussia is more disposed to return to the old Diet than enter upon new arrangements on the basis proposed by Austria. These are comparatively insignificant facts—especially at this distance—but they are symptoms of a grasping ambition on the part of Austria and Russia, that will compel even vacillating Prussia, sooner or later, to take a resolute stand, or become a mere out-post of the Northern Autocrat. As to religious matters, our exchanges are nearly barren.

England.—The continent is now free from visible commotion; England is convulsed—thus reversing the state of affairs in 1848-'9. The great political event of the last month is the temporary dissolution and speedy re-establishment of the Russell ministry. The ostensible cause of Russell's resignation was the adoption of a resolution extending the right of suffrage. The real cause was, probably, a growing want of confidence in government measures. Attempts, first by Lord Stanley, the leading Protectionist, and then by Russell, were made, but without any success, to form a ministry by a coalition with the Peelites. These failing, the Duke of Wellington was called in, who advised the return of the Russell administration. So they are again in power. A singular fact in all these movements is, that all parties were unwilling to dissolve Parliament and appeal to the country. What measures Lord John will now propose, remains to be seen. From his speech on resuming the reins, we infer that he will modify and *enfeeble* his measures in reference to the Papal aggressions.

In the mean time, the country is still deeply moved on this subject. A notice in the New York Recorder thus accounts for the earnestness with which these aggressions have been met by the people, and by politicians:

“The tolerant spirit of the English politicians of late years, and their evident desire to conciliate the Catholic clergy, has emboldened the Pope to change this government by ‘Vicars Apostolic’ to the ordinary form of episcopal government existing in other Catholic countries and the United States. These ‘Vicars’ have generally been titular bishops, bearing a territorial title from some foreign country, in Catholic phrase, bishops *in partibus infidelium*. These ‘Vicars’ having been placed in relations of peculiar delicacy towards the English Government, have not been put by the Pope under the control of the Canon Law, which governs all other prelates in their action and rule, but under the immediate direction of the Pope himself, who has governed them by briefs and regulations made as occasion required. The appointment of an Archbishop and suffragan Bishops will have the effect to transfer the government of the Catholics of England from the immediate and undefined authority of the Pope, exercised through the ‘Vicars Apostolic,’ and place them under the control of the Canon Law, which embodies all the rights, regulations, and obligations that have been established by councils and the papacy in the past for the government of the faithful. In the progress of time these temporary regulations, especially those made by Benedict XIV., 1743, and adapted to the condition of the Catholics when bound by penal laws without freedom of worship, had become obsolete and ill-fitted for a different state of things in which the number of the faithful had increased, and full religious liberty had been granted. A part of the regulations of Benedict XIV. which had been the basis of the vicarious government of the Pope since their enactment had been repealed by the predecessor of Pius IX. This had left the Vicars in perplexity and embarrassment, and made it necessary to

frame an entirely new constitution of government for them, or to extend over England the common law of the Roman Catholic Church, ordinarily called the Canon Law. This latter course was adopted. As the Canon Law was inapplicable under the 'Vicars Apostolic,' they, from the nature of their office, being governed by the '*motu proprio*' of the Pope, the appointment of a hierarchy became necessary, as being, in the words of Cardinal Wiseman, 'the only government which could administer it.'

"The main object of the Canon Law is to establish the supremacy of the Pope, to raise the ecclesiastical above the temporal power, and to make the clergy independent of all civil law and authority. In this code are embodied all those extravagant claims that have been put forth by the Papacy, to supreme authority over the governments of Christendom. This law affirms that the Pope may depose a sovereign by the force of arms, and absolve subjects from their allegiance to the civil power; that civil rulers have no authority over the clergy within their jurisdiction; that rulers are bound to serve God by defending the Church and punishing heretics and schismatics, even to death.' . . . Moreover, this law is considered binding on all who profess the Christian name, of all denominations; and of course the only reason that it is not now enforced, with all its terrible penalties, is the *want of power*. This is what the English people fear. The grounds of this fear lie in the number and power of the Catholic population, and the state of feeling in the Established Church. In Ireland the Catholics comprise somewhat over eighty per cent. of the population. They are something like one-third of the numerical portion of the United Kingdom."

This may be the true account, so far as the learned are concerned; but the people know, without knowing any thing about the Canon Law, that Popery seeks to regain its lost ascendancy, and that the establishment of a hierarchy is one step towards its object,—so they rally in opposition, not merely to Papal assumption, but to Papal superstition and idolatry.

Some other matters of interest have been before Parliament. The House of Lords has again rejected, by a large majority, the bill for legalizing marriage with a deceased wife's sister. But what are we to think of the following?

"A singular and important debate on Puseyism came up in the House of Commons. Sir Benjamin Hall, in inquiring whether the Archbishops and Bishops are about to take any measures for the suppression of Tractarian practices, sustained his position that some decisive action *ought* to be taken, by referring at some length to the case of St. Andrew's, Wells-street, where there was evidently necessity for episcopal interference. Lord John Russell then remarked that the Bishop of London had taken the best legal advice upon the subject; and that if he and the Archbishop of Canterbury should find, after further inquiry, that nothing less than a new enactment would meet the circumstances of this and similar cases, that enactment would be applied for. This announcement produced great sensation; and the discussion, though purely ecclesiastical, was conducted with all the vigour of a stirring political debate."

Of course, the contemplated action will concern only the changes that Puseyites may attempt in forms of worship—we can hardly expect any thing—what could be done?—to purge the Establishment of its Puseyite ministers. That it is time something was attempted, every observer knows. Read the following, from the same pen as our large quotation above:

"It is a strange, but significant fact, that of two brothers, educated at Oxford, and ordained to the ministry of the Church of England, one went over

to the Puseyites, and ultimately to Popery, or very near it, and the other to Rationalism, or modern infidelity—the two Froudes. Again, of two brothers, distinguished at Oxford for their intellectual powers,—ornaments of their college, one passed from the pulpit of the Protestant church into the closest embraces of Popery, while the other went, wide and far, into the cold, icy, mythical school of Strauss, the Coryphæus of all the modern antagonists of Christ,—the two Newmans. It is a significant fact, we say, for it shows that the Church of England is in two directions open to the storm, and whether it beat from Rome or Germany, it enters through the cracks that every day yawn wider in her sides, giving an emphatic warning that may well be heeded, that a skilful mason is wanted to repair a State-supported church. Nor is the publication of these four books,—or five, for Francis Newman had already, though anonymously, published ‘History of the Hebrew Monarchy’—any thing more than the breaking forth of a few foul pustules on the diseased body. Every one knows that Puseyism is rampant at Oxford; but every one has not yet learned what Doctor Vaughan, the head master of Harrow School, has recently declared, that one-third of the students there are infected with Romanism. Thus there are two forces contending, adverse in their influence, but equally destructive, for the downfall of the Church of England.”

Over the fall of the Establishment, we will not, of course, lament,—over the *immediate* causes of it, we may.

Ireland.—The Catholic population of Ireland are becoming no little excited in reference to the Anti-Papal measures of government. In regard to the tenant-right question, nothing has yet been accomplished. Government is slow to act upon it. The correspondent of one of our daily papers deprecates this delay. He says:

“There are certain things which a people must do for themselves, and certain things the legislature must do for them. It may be that, in days past, the Irish people were fairly liable to the charge of expecting every thing from the legislature; but, after the entire breaking up of the whole social system by the successive years of famine and the disease that followed, and the change in property made by the operation of the Encumbered Estates Sale Bill, still going on, it was universally admitted that there was much to be done by the legislature, without which a right social condition was impossible. In particular, the settlement of the tenant-right question, the deciding of the claim which the tenant farmers of Ireland make to have their lands at a rent estimated at a fair valuation, just as their poor-rates are levied on a valuation, and fixity of tenure while the rent is paid, and remuneration for their improvements on leaving, or liberty to sell their interest in the farm on which they have been made—instead of being at the mercy of the landlord in regard to all these, they want to have all settled by act of parliament.

“Estates remain unsold till this is settled; some purchased are unlet; whole districts are waste, and the poor-houses are filled with those who ought to be at work upon the lands—supported by a rate in aid, levied from the more prosperous parts of the country—while the stream of emigration of those that can get away is uninterruptedly flowing. Free trade is an accomplished fact, as the French say—protective duties on grain a thing of the past. Nothing will do now but high farming, skilled farming, scientific farming; but any one sees that in order to the outlay of capital, skill, and labour, there must be a settlement of the land tenure first.

“Manufactures are reviving in many districts. The turning of our bogs into peat charcoal promises to make them nearly as valuable as coal-fields. A depot has been opened in Belfast. Worked muslins from Connaught are favourites in Glasgow and London; a mart for the sale of them is opened in Liverpool. A packet station in Galway—leading to the completion of our

railway lines, and improving our inland navigation, the turning to account the finest water-power in this old world, raising a commerce by connecting us with your new world—engrossed the national mind, and aroused the people's hopes. But all is swallowed up by this 'Papal aggression' question, and the agitation it has created."

Hayti.—The field for missionary operations in this island is widening. It is stated that in one district—that of Dowden—embracing about six thousand inhabitants, the people have become so disgusted with the established church (Catholic) that they have abandoned its religion, and petitioned the government to release them from the payment of taxes for its maintenance. The application was refused, and an agent was sent to this country, and is now here, to obtain assistance.

AFFAIRS AT HOME.

Congress.—This body adjourned on the 4th of March, little to the regret of the country. The only act passed at the last session likely to be of any general benefit, was the Cheap Postage Bill. We will furnish a synopsis of it in a future number. The present administration appears to be as decidedly Southern as any—the very worst of its predecessors. One of the last acts of the Senate was to reject the appointment of Mr. Smith for New Mexico. No other reason is assigned than his avowed opposition to slavery.

The Temperance Cause.—Many legislatures have enacted laws in reference to the traffic in intoxicating drinks, and others have the subject before them. This is right. The traffic should be put down as a public evil.

The Fugitive Slave Law.—In spite of all the efforts of politicians, of partisan presses, and of the pulpit, this law gains nothing in popularity. So far, it has been executed peaceably in most of the large cities. Boston is yet an exception. No fugitive has been given up from that city. In the country and smaller towns, it has met with less success. It has given rise to a most alarming deluge of atheistical utterances—even the pulpit taking part extensively in denouncing the doctrine that God's law is "higher" than the laws of Congress. It is well. If we are an atheistical people, as we are an atheistical nation, let the fact be known—the time of the end will be hastened.

Anti-Trinitarianism.—There are 242 Unitarian Societies in the United States, of which 165 are in Massachusetts (22 being in Boston, and the remainder scattered through nearly all the principal towns and villages of the state,) 15 are in Maine, 13 in New Hampshire, and a few scattering in other places.

There were in 1844 fifteen hundred societies in the United States, of the 'Christian connexion,' who hold to Unitarian views, and believe in baptism by immersion, thus differing from the Unitarian denominations proper, and these societies are spread throughout all the States, and there are also some in Canada.

There are now 1073 Universalist societies in the United States and Territories, who also reject Trinitarian doctrines. The Unitarians have also two theological schools, one at Cambridge, Massachusetts, and the other at Meadville, Pennsylvania; the latter is to be placed upon a per-

manent footing soon, having for five years been sustained as an experiment.

There are also in the United States over fifty thousand "Friends," or Quakers, who reject Trinitarian doctrines, and who are sometimes called "Hicksites," after one of their noted preachers, the late Elias Hicks.

There are 264 Unitarian Societies in England, 41 in Ireland, and 6 in Scotland. The Unitarians have a College, founded in 1786, at Manchester, a University Hall in London, sundry periodicals, numerous and various missionary and charitable societies.

The church in Geneva, Switzerland, in which Calvin formerly preached, is now occupied by a Unitarian Society, and the three oldest 'Churches of the Pilgrims,' namely, the first of Plymouth, Boston, and Salem, Massachusetts, are all Unitarian Societies.

GENEVA HALL.

The following is part of a communication in reference to this institution which we have received for publication:

Geneva Hall, March, 1851.

MR. EDITOR,—Please give the following a place in the *Covenanter*, and oblige the Board of Trustees of Geneva Hall and many friends.

"Whereas, When a charter for an institution of learning in the town of Northwood, Logan county, O., was solicited from the legislature, it was contemplated to establish a Literary and a Theological School, and that the former should be under the control of the Presbytery of the Lakes of the R. P. Church:

"And whereas, The charter obtained was framed with this understanding, granting the corporators power to organize and establish one or both departments:

"And whereas, The Presbytery which had control of the Grammar School in this place dissolved all connexion with the Fiscal Board, and gave the entire control into their hands, as appears from the following extract from the minutes: 'Whereas, Presbytery does not wish to commit itself unnecessarily in financial matters—Therefore, Resolved, That the relation between the Presbytery and the Fiscal Board of Geneva Hall be and hereby is dissolved.

"On motion, Resolved, That the whole affairs of Geneva Hall, so far as this Presbytery is concerned, be, and hereby are resigned to the Fiscal Board.'

"And whereas, The Fiscal Board, when it organized, viewed the charter as authorizing *two distinct* corporations, one to be known by the name and style of Geneva Hall, and another by the denomination of the Theological Seminary of the Reformed Presbyterian Church.

"And whereas, Mistaken views of the relation of the Theological Seminary of the Reformed Presbyterian Church to this Board, have gone abroad prejudicial to truth and to the interests of the Literary Institution—Therefore, Resolved, 1. That this Board was organized under the provision of the charter granting power to establish a Literary Institution only—leaving entirely out of view the Theological department, *not yet 'established'* under the act of incorporation. 2. That this Board did then, and do still decline acting under the charter, so far as the Theological Seminary is concerned, and consequently, claim

no connexion with, nor control over the Seminary or its property whatever.* 3. That the Secretary be directed to publish the above preamble and resolutions in the Reformed Presbyterian and Covenanter.

J. B. JOHNSTON, *Secretary.*"

The members of the Board recommended the Secretary to append some notes explanatory, in regard to some things, not so immediately concerning them, but affecting myself and the interests of the institutions here. The following is an extract from a letter just received from one of the oldest members of Presbytery, and one who knows well whereof he speaks. He says:

"You were never charged, either by or before Presbytery, on libel, or in any form, for dishonesty in managing the affairs of Geneva Hall. No member of Presbytery, I am well assured, ever imagined such a thing. It was not for dishonesty, breach of trust, or mismanaging the affairs of the College, that led Presbytery to resign the whole affair over to the Fiscal Board; but that measure was entered into for entirely other reasons—for the good of the institution—that it might appear to those without as having less of a sectarian character—that peace might prevail among ourselves and trouble be avoided, and that Presbytery might be freed from any pecuniary risk. These were undoubtedly the leading reasons of Presbytery's action in the premises. Besides, the measure met your approbation, and that of your friends and those who wished well to the institution. It is my decided opinion that it is your duty to publish a correct statement of matters, to disabuse the public mind, wherever false impressions have gone abroad. Justice to yourself and the Presbytery, and the good of the institution, seem to me imperatively to require it, and that speedily. A. M. FARLAND."

NOTICES OF BOOKS.

THE SUPREMACY OF GOD'S WORD ASSERTED, in Reference to certain Articles written by "Alethes," in Defence of the Fugitive Slave-Bill. By Rev. Nathaniel West, Pastor of the Fifth Presbyterian Church, Pittsburgh. 18mo. Pp. 55. Pittsburgh. 1851.

"Alethes" is Judge Baird of Pittsburgh, and, certainly, he has no reason to congratulate himself upon having "waked up" such an antagonist as Mr. West. If any debater ever succeeded in establishing his own positions, and in demolishing those of his opponent, Mr. W. has done so in these essays. Hear him on conscience.

"But what is this conscience? Conscience is the 'testimony and secret judgment of the soul.' Is conscience a rule or law of action? No, it is not, neither when sound or erroneous. It is the secret judgment of the soul on subjects presented before it. Conscience has to be influenced to action by law. God's word being supreme, is therefore the supreme rule of action for conscience. If conscience itself was its own rule, then Judge M'Lean, as cited in the journal, and the writer in the same paper, on the supremacy of law, who says 'the law of the land must be obeyed under all pretexts whatever' would be right. But these gentlemen argue as if they understood 'the law of the land' to be God. 'The law of the land' is not God, nor can it

* "The provision in the charter of Geneva Hall granting the power to establish a second corporate body, to be styled 'The Theological Seminary,' was not solicited, as it is in the charter. It was inserted by the kindness of Senator Lawrence—as also several other provisions that may lie, as a dead letter, for ever on the statute book. It is not unusual in Ohio to grant to colleges the right of establishing a theological department, which may or may never be done. J. B. JOHNSTON."

stamp its will upon the Christian patriot's heart in opposition to the authority of the revealed will of God. Neither is conscience God, nor can its dictates be taken for indispensable laws. The Judge on the bench is not the law. He is to give the law existing in its true application, in view of the testimony in the case before him, but his will of itself is not the law. Conscience is a secret judge sitting in judgment in the court of the heart, hence the heart is sometimes called 'the court of conscience.' It is God's deputy in that court, but not God. The word of God should therefore be always its rule of decision, just as the law in the case is the rule of decision for the judge on the bench. The dictates of conscience, then, can only bind a man so far as they are agreeable to the law of God. Conscience requires understanding and the knowledge of the law as a rule of action; it is considered, therefore, as a practical *Syllogism*—the major proposition contains the rule—the minor is the witness of the fact—and the conclusion is the judge. 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.' Isaiah viii. 20."

In reference to the slaves' love of liberty, he brings forward a large amount of *slaveholder's* testimony to show its universality. Out of the mass we select a few—

"Mr. M'Dowell—Sir, you may place the slave where you please—you may oppress him as you please; you may dry to the uttermost the fountains of his feeling, the springs of his thought, and *the idea that he was born to be free will survive it all.* It is allied to his hope of immortality. It is the ethereal part of his nature which oppression cannot reach."

"Mr. Preston—My old friend from Halifax, (Mr. Bruce,) told us that the Virginia slave was contented and happy. Mr. Speaker, *this is impossible; happiness is incompatible with slavery;* the love of liberty is the *ruling passion of man;* and *he cannot be happy,* if deprived of it."

"The late Judge Tucker of Virginia, professor of law in the University of William and Mary, published a letter to a member of the Virginia Legislature, in 1801, in which he says—'The love of freedom, sir, is an inborn sentiment. At the *first favourable moment* it springs forth and denies all check. Whenever we are involved in war, if our enemies hold out the lure of FREEDOM, they will have in every NEGRO a *decided friend.*'"

"Jefferson, in his Notes on Virginia, p. 71, says—That the slave entails his own *miserable* condition on the endless generations proceeding from him. In his published correspondence he says:—'When the measure of their tears is full—when their groans have involved Heaven itself in darkness, doubtless a God of justice will awaken to their distress.'"

Our readers should get this pamphlet.

A VISIT TO THE HOLY LAND. 18mo. Pp. 36. Presbyterian Board of Publication, 265 Chestnut Street.

Under this title, the Board have issued a little volume, comprising, besides the "Visit," some other tracts—"The Young Jewess," "The Red Berries" and "The Twins." We speak from observation, now extended for some years through our own family, when we say that the issues of the Board, designed for the use of children, are eminently serviceable in cultivating a taste for reading, and in inculcating good principles. This *bookling* is as acceptable as its predecessors.

A LECTURE ON CAPITAL PUNISHMENT, delivered in the First Presbyterian Church, St. Louis, by J. M. M'Donald.

A seasonable and excellent discourse.

THE
COVENANTER.

MAY, 1851.

LOVE THE CHURCH.

The attachment of the people of God to the ordinances and institutions of His house has been proverbial in all ages of the world. And this attachment has always increased or diminished just in proportion as true piety has flourished or retrograded in the church, so that we may safely judge of the state of religion at any given period, by the degree of intensity with which this feeling burned in the bosoms of professed believers. This principle is very happily illustrated in these touching words of the Psalmist—"If I forget thee, O Jerusalem, let my right hand forget *her* cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Though the Jews were captives in Babylon when this language was penned, yet they *had* not, and they *could* not forget Jerusalem, the city of their solemnities, where they had once worshipped God. The strength and ardency of their love to Zion is expressed by a solemn imprecation of mischief upon themselves, if they should be so unwise and wicked as to suffer it to die, or grow languid in their bosoms, which amounts to an oath of allegiance to their covenanted God and Father, that they would, by his grace, prove faithful to the end.

Now if the Jews were thus strongly attached to the church, when her beauty, excellency, and glory were but partially revealed—when Christ could be seen only in types, shadows, and predictions; how should it be with *us* who live under the clearer light of the gospel, and who are permitted to behold a Saviour already come?

We believe it to be a fact, which no intelligent Christian will deny, that all who love the Lord Jesus Christ in sincerity and truth, must and will love that church which he has purchased with his blood; because the bond of union which unites them to *the Head* of the church also unites them to all the members who bear his image. For, as the apostle reasons, if we love him that beget, we will also love those that are begotten of Him—if we love the body, we must also love the members which compose that body; and hence to talk of loving Christ, whilst we have no love for those who have been purchased by his bloody sweat and dying groans, and who have been renewed by the Holy Ghost, is little better than a solecism—an absurdity too glaring to be admitted by those who have carefully studied the Word of God.

In every aspect in which the church can be contemplated, we perceive the strongest reasons why she should be sincerely, tenderly, and

ardently loved by the Christian. Whether we consider her as the spouse of Christ, as the family of God, as the elect of the Father, as the purchase of our Saviour's agonies, as the excellent of the earth, or as bearing the impress of Divinity, the conclusion is the same in every case; we cannot forget her; we must prefer her above our chief joy, and feel deeply interested in her prosperity.

Again: The honour of Christ is deeply involved in the safety, welfare, and spiritual advancement of the church—as she advances, his glory is promoted; and as she recedes, or becomes clouded with unbelief and sin, his honour suffers detriment, at least, in the judgment of an ungodly world. And if this should happen through our fault, or a want of proper attachment to her welfare, we cannot escape being involved in guilt of no ordinary magnitude. Christ and his people should be one in feeling, and one in interest. Just so soon as we are savingly united to Christ by a living faith, we experience a spontaneous desire to connect ourselves with his church, and, from this moment, our attachment to her constantly increases.

As it would be unnatural for an individual not to love the family circle in which he had been tenderly and carefully reared, and from which he had received his most pleasant and precious comforts, so it would be equally unnatural for the Christian not to love the church with which all his interests for time and eternity are intimately and necessarily identified.

A few remarks, showing some of the different ways in which this love will manifest itself, may be appropriate and advantageous.

1. It will prompt us to make some *personal sacrifices*, in order to advance the general good of the church and the world.

Even an ungodly man, who loves his family, will *cheerfully* sacrifice some of his *personal* comforts, when the situation of his wife and children requires it. And it is well known, that politicians sometimes make large sacrifices of time, comfort, money, and even character itself, in order to forward the interests of their party; and shall it be thought strange if Christians, whose feelings and opinions have been brought under the power of sanctifying grace, should practise the same virtue? According to the Scripture rule, "No man liveth to himself, and no man dieth to himself,"—indeed, the Church has a *property* in every Christian, and she has a right to demand of him certain concessions on this very point. We require of the believer no harder or harsher test of his love, than the world requires of her votaries, and of which *they* do not complain.

You know how cheerfully some men will sacrifice ease, comfort, and social enjoyment, for the sake of obtaining a few hundred dollars; others, you are all aware, will spend whole nights at the shrines of sensual pleasure; and still others, to secure a little popular applause, will flatter the pride, and be obsequious to the wishes, and even the *whims* of the fickle multitude. And besides, it is a principle which obtains in all social compacts, that each member must surrender some of his individual rights, comforts, and privileges, for the general good; and hence we are led, *a priori*, to expect the operation of the same principle in our Church relations. But we are not left to make this discovery by a rational or logical process of induction, because it is distinctly taught in the Word of God. The whole theory may be expressed in two words, "Deny thyself;" and he who faithfully obeys this command, will promptly

give to the Church any amount of labour, time, or money, that may be in his power, in order to advance her interests. If the pious Jews who were in Babylon, could have been suddenly transported to Jerusalem, do you suppose each one would have been intent upon securing his own *personal* comfort, whilst the house of God was lying in ruins? No, they loved Zion too well to have acted such a part. And if we love the Church, we will always be ready to give a *practical* evidence of our affection, by making such *personal* sacrifices as are called for by the exigencies of the case.

But if we have no hearts to feel, nor hands to labour for the peace, prosperity, and happiness of Zion, it is evident that we have not that deep and all-absorbing interest in her welfare, that all Christians are supposed to possess. This, beyond all question, is an age of effort, and we rejoice that God's people are, in some measure, awake to the interests of our spiritual Zion; but still, *self-denial*, as a *practical* duty, is scarcely known or felt by the Church. When, O when, shall we learn to *feel* that we are not our own—that our personal ease and comfort are not to be preferred to the honour of Christ, or the spread of his kingdom upon earth, and, especially, when shall we learn to realize the shortness of time, and the nearness of eternity! If it were possible for shame to enter the bosom of a sanctified soul, or for a blush to suffuse the cheek of a redeemed saint, both one and the other must be felt, when the new inhabitant of bliss looks back to this world, and sees how little he has done for Christ. There is something inexpressibly affecting in the acknowledged fact, that Christians are so unwilling to spend and be spent, in the service of their blessed Master! Of Him it is written, "The zeal of thine house hath eaten me up;" and this self-consuming zeal should be characteristic of every redeemed child of God; but, alas! *facts* abundantly attest that it is not so.

2. If we really love the Church of God, it will afford us heartfelt satisfaction to see her in a prosperous condition, both as to *numbers* and *spirituality*; but if she be in a languishing state—if she be under a cloud, we will sympathize with her in her afflictions, because her joy is our joy, and her sorrow our sorrow. This idea is beautifully illustrated by the apostle, when he compares the members of the Church to the different parts of the human body, in reference to which he employs the following idea:—If one member be honoured, all the members rejoice with it; and if one member suffer, all the members suffer with it;—that is, there is a secret, but very strong sympathy, which binds all the members together; and this should be as true in the *spiritual* as the *natural* body. We know that this feeling acts powerfully in families, communities, and states, and we can see no reason why it should not be equally efficient in the Church of the living God.

A favour shown to one member of a family excites the kind feelings of all the members, and an affliction laid upon one member calls forth the tears and griefs of all the members; and, in a well-regulated *spiritual* household, the same process must be almost necessarily observed. We need not stop to notice all the analogies which are to be found in this illustration, as used by the apostle—we will only remark, that in both cases the members are intimately and necessarily connected with the head, and cannot exist without it. Hence it is unreasonable for any one, who claims to be a member of Christ's *mystical* body, to act in such a way as to induce the observer to think that he has no interest in

the welfare of that body, of which he professes to form a component part. Would to God that we could realize that we have no permanent or vital interests aside from the prosperity and happiness of Zion; then all our efforts and anxieties would be in unison with the end for which we were created.

3. Another marked indication of this love will be a sincere and ardent desire, upon our part, to promote the *purity* of the Church; that is, both soundness in doctrine and strict morality in practice. It would be a solecism in terms to talk about a *heretical* believer, or an *immoral* Christian, because the qualifying word, in both cases, changes entirely the meaning of the primary or leading one.

No doubt all who love Christ are highly pleased and delighted when the young converts are multiplied as the drops of the morning dew; yet they are much better pleased when they see those already in the bosom of the Church adorning the doctrines of God; their Saviour, by holy and consistent lives.

This point is so important that the reader will allow me to press it upon his serious attention. So far as we are concerned, what is the great object of a church organization? The answer you shall have in the words of inspiration:—"According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "And you that were sometimes alienated, and enemies in *your* mind by wicked works, yet now hath He reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unprovable in his sight."

The expression so often used in the New Testament, "called to be saints," sets forth, in a very strong light, the design which God had in view in separating us from an ungodly world—that he might make us like unto himself. It is evident that the ultimate triumph of the gospel over the powers of darkness depends much more upon the *holiness*, than on the *number* of its professed adherents. Now the real Christian not only seeks holiness as a *personal* duty, but he also labours and prays, that all who name the name of Christ may be careful to depart from every thing sinful. A greater curse cannot befall any community of unconverted persons than a time-serving, worldly-minded Church, because such a Church is stripped of moral power. Even in worldly matters the battle is not to the strong, nor the race to the swift; and this is emphatically the case in reference to the subject before us. A little handful of holy, devoted Christians, collected in an upper room at Jerusalem, converted a world to God; and the same thing, in a modified sense, will happen in all similar cases. Let each one begin at his own heart, and when that is made right with God, he will be able to labour and pray efficiently for others.

The sincere Christian is not only grieved by his own short-comings in duty, but the sins of his brethren, likewise, are a source of great affliction to him; he mourns when but few come to her solemn assemblies, and he is deeply afflicted when any are found living in open sin, who should be holy in heart and life.

Yea, he will go one step further. He will endeavour, by all the means in his power, to recover backsliders from the snare of the devil, and he will try to re-animate such as have become lukewarm. The influence which such a warm-hearted Christian may exert upon his brethren, is happily expressed by Solomon in one of his proverbs, viz.:

“As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.”

4. He who loves Zion will pray *constantly* and *fervently* for her prosperity, enlargement, and purity.

He can adopt the language of the pious Psalmist:—“Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, *and* prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace *be* within thee, because of the house of the Lord our God I will seek thy good.”

In ancient times, when the pious Jews, who were living in exile, prayed, they turned their faces towards Jerusalem, as a mark of their undying affection for their beloved Zion; and though we have no *locality* which, under the gospel, we can regard as specially sacred, yet, when we approach God in prayer, we cannot forget to plead for the prosperity of the Church. I will only add in conclusion, that the *strength* and *fergency* of this love to Zion will be graduated by the measure of *holiness* which we may have attained; for it is evident that no worldly-minded professor ever has, or can have, much love to the Church, as a holy, spiritual body, because he is not himself either holy or spiritual.—
M. P. J. *Presbyterian.*

THE GROWTH OF POPERY.

The February number of Blackwood’s Magazine contains a very strong anti-popish article, from which we take the following concise account of the errors of Popery, and their dates. ED. COV.

We shall now give the dates, at which the peculiar errors of Popery were ingrafted on the worship of the Roman world. The claim of the *Headship of Christianity* was the first of the Romish errors, and the fount from which they all flowed. But this claim was first formally made in the sixth century, (A. D. 533,) and was established by the Emperor Justinian. But no mortal power had the right to give or to assume this title. The headship of the universal church belongs to Christ alone, who has been made “Head over all things to His church.” No human being could be competent to the high duty of governing a church spreading, and to be ultimately spread, through all nations. The government is also *spiritual*, of which no human being of this earth can have a *comprehension*. Its seizure by the Bishop of Rome was an enormous usurpation. In about sixty years after, the title was disclaimed by the Bishop of Rome, in indignation at its seizure by the Bishop of Constantinople; but it was solicited again, in the reign of the Emperor Phocas, (A. D. 606,) and has been ever since retained. It is not to be presumed that this usurpation was universally allowed. God has not left himself without witnesses in any age. Successive opponents of Rome, preachers of the gospel, the true Protestants, arose during the dark ages; and a continued resistance to superstition was sustained for the thousand years of the Popish assumption; until, in the sixteenth century, the recovery of learning, the renewed intelligence of the human mind, the translation of the Bible, and, above all, and acting through all, the mercy of God, restored Christianity to the world in the glorious German Reformation, (A. D. 1517.)

The most visible practice of Popery is *Mass-worship*. This practice commenced early; but we have no direct record of its reception until the *Second Council of NICE*, (A. D. 787.)

Infallibility was too monstrous a conception to be adopted, but in the utter prostration of the general mind. It was, accordingly, first made an article of faith in the very centre of the Dark Ages, (A. D. 1076.) But this claim is so repugnant to reason, so contradictory to the common sense of man, and so palpably overthrown by the vicious conduct of Popes, and the contemptible quarrels of Councils, that, even among the Papists, it has been the most dubious of all doctrines—some of the Popish parties placing infallibility in a General Council, some in a General Council united with the Pope, some in the Universal Church. But those disputes, which no human understanding could ever decide, show only the repugnancy of the doctrine itself to the human intellect. Infallibility was, at length, by the mere ignorance of knowing where to place it, quietly delivered into the possession of the Pope. He is now presumed to be the *acting* infallibility of the Romish world. Yet, immeasurably absurd as this doctrine is, it is the especial and favourite one on which the Tractarians insist, and by which the apostates attempt to justify their guilty desertion to Rome. Infatuated as they are, they have fixed on the very point where infatuation is most infatuated, and where perversion most degrades the character of the understanding.

The Celibacy of the Clergy.—After several attempts by ambitious Popes, this doctrine, or ordinance, was established by the tyrannical Hildebrand, Gregory the Seventh, in the eleventh century. The parochial clergy had generally married, and they protested long and strongly against abandoning their wives. But the advantage of having the ecclesiastics, in all countries, wholly separated from all connexion with their native soil and native interests, and the fixture of large bodies of men in every kingdom, wholly devoted to the objects of the Popedom, overpowered alike the voice of nature, justice, and Scripture. “Those whom God had joined together” were put asunder by man. No act, even of the Papacy, ever produced more suffering or more crime. No act could be politically more injurious, for it withdrew from the increase of the population—in times when population was the great want of Europe, and when half the land was desert—300,000 parochial priests, 300,000 monks and friars, and probably upwards of 300,000 nuns; thus giving up to a life of idleness, and almost total uselessness in a national view, an enormous multitude of human beings annually, down to this hour, through nearly nine centuries! But, to give the true character of this presumptuous contempt of the Divine will, and of the primal blessing of “Increase and multiply, and replenish the earth,” and of the universal custom of the Jewish covenant, in which the priesthood descended by families; we should know the solitary miseries entailed by monastic and conventual life, the thousands of hearts broken by remorse for those rash bonds, the thousands sunk into idiotism and frenzy by the monotony, the toilsome trifling, the useless severities, and the habitual tyrannies of the cloister. Even to those we must add the still darker page of that grossness of vice which, in the ages previous to the Reformation, produced frequent remonstrances even from the Popes, and perpetual disgust among the people.

The Invocation of Saints.—This doctrine first assumed an acknowledged form in the seventh century. It had been gradually making its way, since the dangerous homage paid to the tombs of the martyrs in the third and fourth centuries. But this invocation made them, in the estimate of their worshippers, gods. For the supposition that they heard

and answered prayer in every part of the world at once, necessarily implied Omnipresence—an attribute exclusively belonging to Deity.

Transubstantiation.—This doctrine declares that, when the words of consecration have been pronounced over the Eucharist, the bread and wine are *actually* transformed into the *body and blood*, the *soul and divinity* of Christ. This monstrous notion was wholly unknown to the Christians of the first four centuries. In the eleventh century, it was held that the body of Christ was actually present, without directly affirming in what manner. It was not until the thirteenth century (A. D. 1215) that the change of the bread and wine became an acknowledged doctrine, by the Fourth Lateran Council. This doctrine contradicts the conception of a miracle, which consists in a *visible* supernatural change. It contradicts the physical conception of body, which is, that body is local, and of course cannot be in two places at once; but the body of Christ is in Heaven. It also contradicts Scripture, which pronounces that the taking of the bread and wine would be wholly profitless, but by the accompanying operation of the Holy Spirit acting on the faithful partaker of the sacrament; the language of Christ being—“The *flesh* profiteth nothing. The words that I speak to you, they are spirit.” The whole efficacy is spiritual.

The Mass.—Popery declares that in the Mass is offered continually the *actual sacrifice* of Christ. This conception arises from Transubstantiation, by which the Host is Christ; and the priest thus continually offering the Host is presumed to sacrifice our Lord, in every instance of the offering! This doctrine is threefold—that the priest can make God, that flour and water can be God, and that the wafer, which is still but flour and water to the senses, is the Christ of whom it is declared in Scripture that, “having suffered *once for all* for the sins of men, he sat down for ever at the right hand of God.” This monstrous doctrine was long disputed, and, though practically adopted, was not confirmed before the Council of Trent, (A. D. 1563.)

The Half-communion.—This doctrine originated also in Transubstantiation. From pronouncing the Eucharist to be actually Christ, scruples arose as to its chances of pollution; and as the wine might be spilt, it became the custom to give only the bread to the laity, in whose mouths it is placed by the priest. But a mutilated sacrament is none. The consequence of this doctrine is, that no Popish *layman* ever receives the Eucharist, or has received it during the last four hundred years!—a most awful and terrible result of human presumption!

Auricular Confession.—By this doctrine, the forgiveness of sin must be preceded by confession to a priest. In contradiction to the whole tenor of Scripture, which declares the forgiveness of sin to depend on sincere prayer for forgiveness, through the atonement of Christ, and on the determination to sin no more.* “Come to *me*, all ye that are heavy laden, and I will refresh you.”—“Repent ye, and be converted, that your sins may be blotted out.” But Auricular Confession, with its subsequent Absolution, actually increases crime, by disburdening the mind of remorse, and by substituting absolution for repentance. This practice was established, as a portion of the acknowledged system of Rome, scarcely before the thirteenth century.

* This needs to be explained. Forgiveness of sin depends only on an interest in Christ. It is inseparably connected, however—and this is probably the meaning of the writer—with genuine repentance.

Purgatory.—This doctrine was unheard of in the first four centuries. It crept in about the seventh century, the period of the chief corruptions of worship. It was not sanctioned by any council until the fifteenth century, (A. D. 1438.) Its first establishment was by the Council of Trent. This doctrine, which is wholly contradictory to the redemption declared in the Gospel, as resulting from the sufferings of Christ alone; declares that every sinner must be qualified for redemption in part, by undergoing sufferings of his own; that he must be personally punished in Purgatory for his temporal sins, to be purified for Heaven. The doctrine is evidently borrowed from the Heathen ideas of Tartarus. It has not the slightest ground in Scripture, and is totally opposed to the whole spirit and bearing of Christianity.

Indulgences.—This doctrine originated in the combination of Purgatory and Saintship. It held, that the merits of the dead might be applied to the wants of the living; and that these merits, not being required for the redemption of the saints, were preserved in the hands of the Church, to be distributed as remissions from Penance, in the first instance, and in the next, from the terms of suffering in Purgatory. These remissions were sold by Rome under the name of indulgences, and were given for any and every period. These Indulgences extended from a year to ten thousand years. Instances are recorded of their being extended to thirty thousand years! This was the most lucrative portion of the traffic of Rome. It brought in prodigious sums to the Roman Treasury.

Masses for the Dead.—This doctrine was connected with those of Purgatory and Indulgences. By it a succession of solitary masses might be continually carried on, either to relieve the Purgatorial torments, or shorten their duration. But these masses must be paid for either in money or land. They formed the vast funds which endowed the great Roman establishments—the monasteries, &c. Operating on the fears of the dying, the Popish priesthood rapidly possessed themselves of enormous wealth, and, in England, they were calculated to be masters of one-third of the land! The statute of mortmain alone preserved the rest. This prodigious grasp was loosened at the Reformation, and the monkish institutions were deprived of the wealth gained only by superstition. It is obvious how fatally a doctrine of this order must operate on society. If man could clear himself from the punishment of a life of profligacy by a bequest on his deathbed, his whole responsibility would be removed at once. The fear of judgment would be extinguished throughout his life; he could have no restraint but the arm of society. Masses would be his substitute for morals; and his conscience would be cleared by the acts of others, for years after he was laid in the grave. If Masses could avail, there would be no use in living virtue, to any man who was able to *pay for them*. This doctrine, intolerable in the view of common sense, unjust in placing an insurmountable distinction between the rich and the poor, and wholly contradictory to the spirit of the gospel—which commands that “every man shall work out his *own salvation* with fear and trembling, for it is God that worketh in him, *both to will and to do*”—was created and continued for its vast profits to the priesthood of Rome.

The celebrated Council of Trent, which, under various forms, sat from 1542 till 1563, collected all these doctrines into a *system*, and the subsequent act of Pius IV. gave them in the shape of a creed to the Popish world.

(For the Covenanters.)

POLYGLOT BIBLE.—HARMONIC SERIES.

Our English pocket Polyglot, so long in use in this country, and in Britain, is a treasure of great value. I do not remember ever to hear any one speak lightly of it, save one; and his objections were not very serious, arising rather from himself than from the book. First, he was offended with the name; being a plain man, and an honest man, he thought the name rather a flourish, and not strictly correct; the *book* being all in one language, and the *name* signifying many languages. A second objection was, that the references contained little but what he knew without them. Knowing *him* to be a man of deep knowledge of the Scriptures, this was to myself and others a high commendation of the book; it was just the thing *we* wanted. A third difficulty I saw the good man had, which interfered with the usefulness of the book, although I never heard him complain of it, was, that his family were so much entertained with the book that little of it fell to his share. I could mention other objections of equal weight; but still he admitted that the various readings were valuable even to a scholar. More copious references are easily found; but references more valuable in the same bounds, will not be soon attained. The question with me now is, Why have we not more varieties—other sizes than those for the pocket? We cannot read constantly in so small print without inconvenience, and many cannot without injury to the sight. We need at least an octavo, made to match with our pocket Bible, page for page. We need two Bibles harmonic, at least.

The celebrated Dr. Watts left a legacy to the world, of more real value than all his psalms and hymns, although it has attracted little notice from those who could make the best use of it. In his work on the improvement of the mind, giving some directions for assisting the memory, he recommends reading always in the same book as much as possible; and directs printers and publishers, in issuing standard works, such as bibles and grammars, to see that new editions are printed on the same number of pages with the old, so that the passages will always be found on the same locality. The advantages of this rule would be very great, and yet it is astonishing how little it is regarded. Now no book affords as fair an opportunity of exemplifying this rule as the Bible. Other books are subject to changes of various kinds; this admits of neither improvement, addition, nor abridgment. It is, and must always be, the same. Now I have examined carefully all the book stores that I have met with in very extensive travelling, and have never been able to find a pocket Bible and a larger one to match one another in the pages. I have asked publishers the reason, and all answer, *at first*, that it cannot be accomplished: yet it will be easily seen that this is not the fact. One publisher of a large quarto family Bible told me that large and small Bibles could not be made to correspond; and on examination he found that there were but twenty-two pages of difference between *his own* family Bible and the pocket polyglot. That answered the objection immediately. Yes, ALL Bibles can be made to match, from the ponderous folio to the smallest pearl and diamond; and they should so correspond. Let us have at least one octavo. I am aware that there is published in New York an octavo polyglot; but it does not correspond in the manner that we need. One page of difference destroys the whole harmony, and this edition differs some six or

eight pages. I think the publisher intended that it should correspond, and his workmen overlooked this valuable principle.

I hope it is not needful to labour in arguing the utility of this principle: every intelligent Christian knows the inconvenience of getting hold of *somebody's* Bible in a mistake for his own. The locality of a passage assists the memory; reading the same passage often in the same place impresses the memory longer and more clearly than reading it in different locations. I heard of a minister who forgot his Bible on Sabbath morning, and could not preach till he sent for it, although he had the offer of twenty others. There were strong suspicions, to be sure, that the sermon was neither in his head nor in his heart; yet apart from every idea of notes and marks, we can all use our own Bibles most readily. An old lady, on her death-bed, talking to her pastor about her meditations, when she could neither sleep nor read, observed that, when her eyes were shut, she could *see the very places* where she had read the words of her Redeemer: yes, the "very places" assist our memory when the book is shut, and we can find them more readily in the book than we can remember the number of the chapter and verse. To the minister of the gospel, liable to sudden calls on his scripture lore, and expected to be ready for answering all, it is of the utmost importance that all the Bibles he uses should correspond. Not only should all sizes of Bibles correspond, but it would be of advantage to have the Bibles of all languages systematized in the same manner. A question will readily occur—What shall be the standard? This is not of great importance. Let us have a pocket Bible and family Bible to correspond, whatever be the shape of either: tastes will vary a little in the matter, as in every thing else. Let them vary. Should rival systems take the field, they all shed no blood. I am, however, of opinion that a correct standard has been exhibited by the Bagster House, London, in their splendid Polyglotta Bagsteriana, comprising eight languages at one view, embracing an example of both ancient and modern languages. This, with the publication of each one separately, and several combined, making somewhat between thirty and forty varieties, constitutes as good a standard as we need, or perhaps will ever be exhibited in the world.

The pocket Polyglot issued in Philadelphia by Messrs. Thomas, Cowperthwait & Co., is a fair copy of the English version of the above series. These gentlemen deserve the patronage and gratitude of students of the Bible. It is a great pity that other editions, so far inferior to theirs, have been obtruded on the Christian public. I have been grieved to see booksellers of my acquaintance handling the other editions so liberally. I once asked a bookseller for a pocket Polyglot, Cowperthwait, with psalms. He replied that he had as good as Cowperthwait. I went so far as even to dare him to show it. He went to a large double-pile of Bibles, and took down the "topper." I saw the trick at once, and in a significant manner showed him the *imprimatur*: it was a veritable *Thomas, Cowperthwait & Co.*—the remainder of his stock were 50 per cent. inferior. Did I purchase from the villain? No; I would send to London first. All the other editions I have seen in America are either very unshapely or very injurious to the eyes. Some copies are tolerable imitations, but nothing more.

This standard should be preferred, I think, at present, to all others,

for the following reasons:—1. The book already referred to is a popular one with good people generally. 2. The size of this book is strongly commended by the great number of different editions which *nearly* coincide with it. Take the following out of many which might be presented. For convenience, we will take the number of pages at the end of the Old Testament. The Polyglot series numbers there, 587 pages, in all the eight languages, together with the *Treasury of Scripture Knowledge*. The edition published by Pratt & Co., New York, has about 580; Morgan & Co., Cincinnati, 570; A. Bell, Philadelphia, 527; the Society's school Bible, 524; Jesper Harding, 486. These comprise a variety of shapes, and prove both that large and small Bibles can be reduced to one standard, and that the Polyglot has a suitable number of pages for that standard. 3. By adopting this standard in America, we will be only following up a standard highly prized in Europe, and thus facilitate a universal system. It is an item worth notice in this connexion, that Tauchnitz of Liepsic, in publishing the fine Hebrew Concordance of Fuerst, has measured his columns exactly by those of the Bagsteriana Bible; showing the affinity of these two celebrated houses, who publish for all the world. We need, on this system: 1. A pocket Bible, with references.—2. A family Bible, with the same references.—3. A set of Bibles, for ministers, in the learned languages—Hebrew, Greek, and Latin. These last might be made in any country, and will be read in all parts of the world, while the world remains.

For the first of these we are well supplied, as has already been shown. Only let purchasers see that they have the right edition.

For the second, we hope that some enterprising publisher will issue forthwith a well executed octavo. The old fashioned folio is entirely out of use, and the quarto can be furnished hereafter. The demand among readers is now for a book of moderate size. Cumbersome volumes do very well to be on "the stand." The margin should be narrow and the spaces small; too much white paper, as is now the fashion, does injury to the eye. The paper should be white as snow, smooth as ice; but it should be covered with a compact letter, having a good broad face. In the text of Henry's Commentary, by Towar & Hogan, we have a well shaped letter, but a third too large for the present design. Could not some one, intimate with the officers and movements of the American Bible Society, bring the matter before them? Petitions, we think, would not be needed; if they be, we can send a roll of names.

For our third item—a set of ministers' Bibles in the learned languages—there will, of course, be more difficulties to encounter: yet the advantages should induce an attempt. All respectable divines would labour much in comparing the originals with these translations, if they had a facility for so doing. Many do so over all the difficulties they have had to meet with. The Polyglotta, referred to above, affords great facilities in comparing different translations. It is a treasure of no ordinary value. I have rode miles out of my way to gaze on it, and have repeated the visit. It is an ornament to the literary world, and an honour to the British nation, to say nothing of the princely publishers. Yet I fear there is too much ornament about it. There is a greater glory: there can be made a more useful book. Utility is the glory of Americans. It may seem almost presumption to criticise such

a work; yet, in these days of daring, we venture a few objections to the greatest book that we know in the world. And

1. It is not a republican book. Ah! Why? The Bible in eight languages not a republican book! No. Republicans cannot afford generally to pay the price. Fifty dollars are required to bring the book to this side of the Atlantic, *unbound*. Now this is a bar to me and to nine-tenths of those who could and would use it in these United States. To a Western minister this is an immense sum, and far above what the book can be made for.

2. It is too small type. Each language, not excepting the Hebrew with points, is crowded into a space little more than that of our pocket Polyglot. It does very well for referring to a single text occasionally, and running it through the Hebrew, English, Greek, Latin, German, French, Italian, Spanish; but to make it a book of every day reading would destroy ordinary eyes. We are too practical a people to pay so high for so delicate an article; add to this that nearly half the page is blank paper. Had the fine folio sheet been filled with type double as large, we might sell a horse or a farm, or something, and vote the fifty or sixty dollars. The Greek is unhappily sharp and trifling.

3. Most of us would be as well served with half the number of languages. In fact we cannot generally read any more. Why should we pay for them? Let us have Hebrew, Greek, Latin, for a standing course; and the fourth space moveable, for either English, or German, or French, or any thing else, say the Treasury; and this will reduce half the expense. If these four spaces were closely set in the page, we could spare half the paper. Let us then have the book for something about ten dollars, and we can and will purchase it, should we sell our coats. If the other languages are demanded, they can be put in another volume.

4. The Bagsteriana, as it now stands, interferes with the principle of match Bibles, which we have shown to be so valuable. This will appear strange at first view; yet, on second thought, it will be seen that there is double the number of pages in it that is in any of the single Bibles. There is but one page of each language to a folio, or rather to a single leaf. By using half the number of languages this can be avoided; and then it will promote, instead of retard, the Harmonic system.

Now we need such a Bible in America, made to our own hands and abilities. Have we any American Bagsters? We have men that can execute the work, we think, if they be encouraged. What say editors of religious journals? What say you, brethren in the ministry? Students are backward to speak, but they will be prompt to act. There is but one serious difficulty in the execution of such a work in America; there is not patience enough in reading proofs. I have doubts whether Hebrew can be correctly printed any where out of Germany. Our Andover Psalter, now in the hands of R. Carter, is tolerable, nothing more, for correctness.

Bagster could make a beautiful Tetraglott in small folio; but his type would not admit of every day reading, it would be merely a reference book; still it would be valuable, if he would make it at a fair price.

Were I advising a friend in the publishing line on this subject, I would say, begin with the New Testament, and let us have a set of octavo Testaments in as many languages as you please; at least three. Let

the Bible Society take up the English octavo, and we will see how the system works, and hear from all sources whether distinct Bibles or those combined will be most called for. I wish to hear the religious press speak out, and I will assist either in commending or selling the books, as far as I have influence.

HUMPHREY, JUNIOR.

DIVINE AND HUMAN LAW.

If the case were less serious, we would be amused with the quirks and subtle turns of the advocates of the Fugitive Slave Law. They do not like to be completely outspoken, and say, in so many words, that God or no God, they will have their own way; but to this, their arguments all come. The last and, we think, the most barefaced of all the subterfuges we have seen is that of Judge Sprague of Boston. He says,

“But even those who go to the extreme of condemning the Constitution and the laws made under it as unjust and immoral, cannot, even upon such an assumption, justify resistance. In their view, such laws are inconsistent with the justice and benevolence and against the will of the Supreme Lawgiver, and they emphatically ask which shall we obey, the law of man or the will of God. I answer, obey both. The incompatibility which the question assumes does not exist. Unjust and oppressive laws may, indeed, be passed by human governments. But if Infinite and Inscrutable Wisdom permits political society having the power of human legislation to establish such laws, may not the same Infinite and Inscrutable Wisdom permit and require the individual, who has no such power, to obey them?”

It is something on our side that Judge S. admits the possibility of the government doing wrong by enacting injustice, but what then? Why, even unjust laws are to be obeyed, and God wills it. That is, God not only allows, but “requires” his creatures to be unjust—to become oppressors, if injustice and wrong be the law of the land. A very convenient doctrine this for the enemies both of God and men, but a very unhappy one for the friends of right—for the martyrs—for all who would keep a good conscience before God *according to the moral law*—at best, all such must deny and trample upon their moral convictions, and rush again into sins from which, by God’s grace, they have been striving to keep themselves free—they must do this, if the laws of the land require it! Well does Dr. Cheever say,

“But no comment is needed upon this doctrine. It only needs to be clearly stated, when its immorality becomes palpable. Its perniciousness when taught to grand jurors and to the people, in the form of juridical charges, is as manifest to every upright mind; but the *effect* of such teaching is slower in its revelation. Sooner or later if they prevailed, they must destroy all reverence for the Word of God, and the supremacy of conscience; and despotic power would say, not content with the maxim of Louis, *I am the State*, despotic power would say to the people, the State is your Conscience, and your Religion, obey it as the will of God, just or unjust.”

To this, we say, amen. Let these “doctrines of devils” once prevail, and the supremacy of God is necessarily discarded. The State will be to us what the Church is to Papists—the only arbiter of right. And it needs no prophet to foretell what will be the social state when the public conscience is so completely debauched and degraded. We regard the shameless utterance, in high places, and from the pulpit, of principles so despotic—so God-defying—as the very worst symptom of the times, as portending speedy and surely well merited judgments.

THE ASSOCIATE CHURCH—DRAFT OF A TESTIMONY.

The Committee appointed by the Associate Synod have prepared and published an "Amended" Testimony, on which the Synod will be called to act at its next meeting; and, if passed by them, as we understand it, it will be laid before the Associate Reformed Synod, with a view to its adoption as a basis of Union. So far as we can discover, the amendments are verbal merely. The doctrinal views presented in the old Testimony are little, if any, modified in this one. The purchase of Christ is limited to spiritual things, as follows:

"For them he has purchased all spiritual blessings, which are applied by the Holy Spirit through faith, the common bounties of life, in competency, come through the channel of common providence as the gift of our heavenly Father, and with his blessing upon them."

The mediatorial dominion of Christ is declared to be limited to the church:

"Though the Lord Jesus is Head over all things, he does not exercise this control as mediatorial moral governor. His proper kingdom, as Mediator, is spiritual, confined to the church, to Jacob, and to his own house; this kingdom is continually increasing; his mediatory acts and laws are within his church, and he is mediatorial king to those exclusively to whom he is a mediatorial priest and prophet."

Do our brethren, then, deny that Christ enlightens by his Word, and the common operations of his Spirit, any but those who are endowed with faith? Does not the Bible diffuse intelligence throughout communities? Does not the Sun of Righteousness arise upon the nations? Did not Christ teach *all* the Jews while on earth? And does He not do *all* this as a prophet? We think the following will be amended by the Synod. It is styled in this draft an error to be testified against:

"That civil governments are not rightly constituted unless owning obedience to Jesus Christ as Mediatorial King."

Is it possible that these brethren would oppose a recognition by a nation of Christ's authority as Mediator?—that they would resist an attempt to make a kingdom one of the kingdoms of "our Lord and of *His Christ?*"

We have looked in vain in the chapter on Covenanting for any thing like the doctrine of National Covenanting. Social Covenanting is spoken of throughout as a duty of the church only. In referring to it, they say:

"It is social, when the church, jointly and formally, with the solemnity of an oath, and by subscription with the hand, devotes herself to the Lord."

The only allusion to civil covenants is in the following paragraph, in which they first evade any acknowledgment of the binding obligation of the national covenant, &c., and then expressly deny any concern with their civil part:

"We declare our hearty approbation of the earnest contendings of our ancestors in the islands of Great Britain in defence of the truth, and hold ourselves bound to practise all the moral duties contained in the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland. As to what may be called the civil part of these covenants, it is what we neither have, nor ever had any thing to do with."

We refrain from making any quotations from the amendments proposed to the XXIII., and some other chapters of the Confession of

Faith. They are of the same tenor as those of the Associate Reformed Church.

The chapters on Slavery and Psalmody, and Secret Societies and Lots, and the Use of Spirituous Liquors, are excellent. The last is as follows:

“We declare that the common use of intoxicating drinks as a beverage, is plainly contrary to the Scriptures, as it has a tendency to put a stumbling-block, or an occasion of sin, in the way of others—leads to intemperance—emboldens drunkards in their pernicious ways, and is injurious to the body, mind, and estate of the drinker.”

We have been somewhat disappointed in this Draft. We had hoped to find some approximation to the doctrines of the Reformed Presbyterian Church, but we can see none. We have been particularly struck with the total want of any direct assertion of the worth and supremacy of the Scriptures as a rule in civil things. We will look with interest for the action of Synod upon this draft.

THE NATIONAL ERA AND THE CONSTITUTION.

The National Era occupies the front rank among the political abolition papers. It has said little respecting the pro-slavery provisions of the Constitution, but has acted upon the principle that an anti-slavery man may, with a clear conscience, swear to the entire instrument. We are encouraged by the following paragraph to hope that the influence of this well conducted paper will yet be arrayed against, at least, the above mentioned provisions of the Constitution.

“The newspapers, labouring under the delusion that the Union rests now upon the Fugitive Law as its main support, are crowded with the details of this trial; and they could not rejoice more over the escape of Kossuth, the noble fugitive from Austrian despotism, than they do at the surrender to Georgia despotism of the fugitive Sims. We shall not fill our paper with the particulars of this affair. To us, in all its parts, it is a disgusting transaction, and the less said about it, the better for the honour of the country. The Federal Constitution, we know, does enjoin the delivery of fugitives from service or labour, but this is the last feature of that instrument which any man North or South should boast of. In a Republic, founded upon the declaration that all men are created equal, and glorying in its Democracy, we cannot see how a stipulation to surrender fugitives from slavery can be made a matter for self-congratulation among intelligent and high-minded men. A man of refined taste, if afflicted with some loathsome issue, would hardly take pride or pleasure in exposing it to the gaze of the public, and in dwelling upon it as if he expected thereby to command the respect of all beholders. This whole thing of slave-catching is at best a dirty business, and not even the President and his Secretary, Daniel Webster, can make it any thing else.”

This is not very express, but warrants the expression of a hope that it will yet come out with clearer light.

SLAVERY.—THE GUILT OF THE CHURCH.

Men always try to get rid of sin by throwing the guilt of it upon somebody else. The sin of slavery, if admitted at all, is laid upon the past generation—upon Great Britain—upon the abolitionists even, who

are charged with hindering emancipation. The Free Presbyterian—from which we quote below—fixes the guilt in the right place. Slaveholders are, indeed, guilty, the nation is guilty, the legislators are guilty; but the church, considering her professions—her functions—her opportunities, is the most guilty. It is a strange fact, that which is stated in the first paragraph of our quotation.

“It is needless to remark that the very reverse of this spirit of abhorrence for slavery prevails in the nominally free States. It is the opponents of slavery generally that are the objects of reproach. This is no more strange than true. In the land boasted of as the freest on earth, those guilty of practising ‘the vilest system of oppression that ever saw the sun,’ are the most caressed and popular class in the nation, while those who oppose the bloody system are the most reviled and hated. Anti-slavery survives this ordeal because it is of God. The reform is based on truth that cannot die, and ‘the eternal years of God are hers.’ But let the tide once be reversed, and slavery—containing as it does within itself the seeds of death—will die under the consuming breath of a nation’s scorn. It lives now because cherished by a prevailing sentiment in its favour in the so called free States.

“It is in view of this indisputable fact that the guilt of the American Church is seen in all its magnitude. *The Church creates and controls public sentiment in this country.* With one hundred thousand ministers, preaching weekly to more than ten millions of people, her power over public opinion must be almost omnipotent. Her combined attack, with the weapons of truth, on slavery or any other system of crime, would be perfectly irresistible. Hence it is that the American Church has been denominated ‘the bulwark of American slavery.’ ‘She holds the key of the prison-house of the slave,’ and not only refuses to unlock it, but is busy forging additional bars and bolts to hold him more securely in his chains. The plea, so often urged in defence of the Church, that she has no power to abolish slavery, is false. If true, it would be to her disgrace, that, with such vast resources of numbers, wealth, learning and talents, she was thus powerless. But it is not true. In regard to political power, with half a million of voters in her communion, she holds the balance between the parties in the country, and, if true to her duty in the exercise of this power, she could make it tell mightily on the cause of freedom.* But when this is combined with her moral power over the public heart and conscience, it is no exaggeration to say that no system of crime in this land could stand for one year against it.

“In view of this power in the hands of the Church, the anti-slavery men turned to her for help in the early stage of the cause. A few glorious spirits responded, and the Church to her honour has furnished some of the most devoted labourers, and some of the martyrs in the cause. But the vast majority of her ministers and members ‘knew not the day of their merciful visitation.’ They rejected the call of God to this glorious work, and joined hands with the oppressor; and, in accordance with an invariable rule of divine procedure, have been left to ‘blindness of mind, and hardness of heart,’ on this subject. As the consequence, we find the Church and the clergy now in the van of the defenders of slavery, and the fugitive slave bill, with all its unspeakable atrocities.”

* Not under the existing Constitution. The Constitution has broken every anti-slavery party heretofore got up, and will break them in time to come, unless they set themselves against it, and act for its amendment, in the mean time refusing to swear to its support.

“MY BELOVED IS MINE, AND I AM HIS.”

In the arms of my faith he is mine. I was once of the world, cold and careless about my soul. God awakened me and made me feel I was lost. I tried to make myself good—to amend my life, but I found it in vain. I sat down more lost than before. I was then told to believe on the Lord Jesus. So I tried to make myself believe; I read books on faith and tried to bend my soul to believe, that so I might get to heaven, but still in vain. I found it written, “Faith is the gift of God”—“No man can call Jesus Lord but by the Holy Ghost.” So I sat down more lost than ever. Whilst I was thus helpless Jesus drew near, his garments dipped in blood. He had waited long at my door, though I knew it not. His head was filled with dews, and his locks with the drops of the night. He had five deep wounds, and he said—“I died in the stead of sinners, and any sinner may have me for a Saviour: you are a helpless sinner, will you have me?” How can I resist him? he is all I need. “I held him, and would not let him go.” “My Beloved is mine.”

In the arms of my love he is mine. Once I did not know what people meant by loving Jesus. I always wished to ask how they could love one whom they had never seen, but was answered—“Whom not having seen, we love.” But now that I have hidden in him, now that I am cleaving to him—now I feel that I cannot but love him, and I long to see him that I may love him more. Many a time I fall into sin, and that takes away my feeling of safety in Christ. Darkness comes—all is clouded—Christ is away; still, even then “I am sick of love.” Christ is not light and peace to me, but I follow hard after him; amid the darkness he is precious to me, and even though I be in darkness he is my Beloved still. “This is my Beloved, and this is my friend.”

He is mine in the sacrament. Many a time have I said to him in prayer, Thou art mine. Many a time when the doors were shut, and Jesus came in showing his wounds, saying, Peace be to thee, my soul came to him and said, “My Lord and my God.” “My Beloved, thou art mine. Many a time have I *trusted* with him in lonely places where there was no eye of man. Many a time have I called to the rocks and trees to witness that I took him to be my Saviour. He said, “I will betroth thee to me for ever,” and I said to him, “My Beloved is mine.” Many a time have I gone with some Christian friend, and we poured out our trembling hearts together, consulting one with another as to whether we had liberty to close with Christ or no, and both together we came to this conclusion, that if we were helpless sinners we had a right to close with the Saviour of sinners. We closed to him and called him ours. Bear witness, men and angels, bear witness, all the universe, “My Beloved is mine.”—*M^c Cheyne.*

DOUBTFUL DISPUTES.

We should not, thirdly, rack their wits with curious or doubtful disputes, Rom. xiv. 1; for so we shall distract and tire them, and give occasion to make them cast off the care of all. That age of the Church

which was most fertile in nice questions, was most barren in religion; for it makes people think religion to be only a matter of wit, in tying and untying of knots. The brains of men given that way are hotter usually than their hearts. Yet notwithstanding, when we are cast into times and places wherein doubts are raised about main points, here people ought to labour to be established. God suffers questions oftentimes to arise for trial of our love and exercise of our parts. Nothing is so certain as that which is certain after doubts. Shaking settles and roots. In a contentious age it is a nice thing to be a Christian, and to know what to pitch one's soul upon. It is an office of love here to take away the stones, and to smooth the way to heaven. Therefore we must take heed that under pretence of avoidance of disputes, we do not suffer an adverse party to get ground upon the truth; for thus may we easily betray both the truth of God and souls of men.—*Sibbes' Bruised Reed.*

“BE CAREFUL FOR NOTHING.”—PHIL. IV. 6.

The Lord careth for us. He knows our wants, and has promised to supply them; our foes, and will deliver us from them; our fears, and will make us ashamed of them. All creatures and things are in His hand, and at His disposal; all circumstances are absolutely under His control; He directs the angel, feeds the sparrow, curbs the devil, and manages the tempest. He is thy FATHER. His love to thee is infinite. Thou art His DELIGHT. His dear son. His pleasant child. Will He neglect thee? Impossible. Cast then thy cares upon Him. Tell out all thy desires, fears, and troubles to Him; let Him know every thing FROM THEE, keep nothing back: and then in the confidence of faith expect Him to fulfil His word, and act a parent's part. Bless Him for all He has given, for all He has promised; plead with Him for all you may need; but never for one moment, or under any circumstances, distrust Him. He cannot love thee more. He is a present help. He will make all His goodness pass before thee. He will rejoice over thee to do thee good with His whole heart, and with His whole soul.—*Rev. James Smith.*

THE FUGITIVE SLAVE LAW.

We have already occupied a good deal of our pages with this law. However, we make no apology for giving a place to the following. It is from a published speech of Horace Mann, and presents in a nut-shell the infamous traits of the law. He demands its repeal:

Because it is a law which wars against the fundamental principles of human liberty.

Because it is a law which conflicts with the Constitution of the country, and with all the judicial interpretations of that constitution, wherever they have been applied to the white race.

Because it is a law which introduces a fatal principle into the code of evidence, and into judicial practice—a principle before which no man's liberties and no man's rights of any kind can stand.

Because it is a law which is abhorrent to the moral and religious

sentiments of a vast majority of the community that is called upon to enforce it.

Because the life and character of so many of its apologists and supporters are themselves potent arguments against it.

Because it is a law which, if executed in the free States, divests them of the character of free States, and makes them voluntary participators in the guilt of slaveholding.

Because it is a law which disgraces our country in the eyes of the whole civilized world, and gives plausible occasion to the votaries of despotism to decry republican institutions.

Because it is a law which forbids us to do unto others as we would have them do to us, and which makes it a crime to feed the hungry, to clothe the naked, and to visit and succour the sick and the imprisoned.

Because it is a law which renders the precepts of the gospel and the teaching of Jesus Christ seditious; and, were the Saviour and his band of disciples now upon earth, there is but one of them who would escape its penalties by pretending "to conquer his prejudices." And, finally,

Because the advocates and defenders of this law have been compelled to place its defence upon the express ground that the commandments of men are of higher authority than the ordinances of God.

In Hooker's sublime description of Law when understood in its generic sense, he says:

"Of Law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the Mother of their peace and joy."

Now, sir, with these glorious attributes of "Law," I say the fugitive slave law of the last session possesses not one quality in common, nor in similitude. To say that the seat of such a law is in "the bosom of God" is intensest blasphemy. To say that it is "the harmony of the world," is to declare that the world is a sphere of ubiquitous and omnipotent wrong, unchecked by any thought of justice, and devoid of any emotion of love. To say that "all things in heaven do homage" to such a law, is to affirm of the realms of light what is true only of the realms of darkness. The "least" do not "feel its care," but tremble and wail beneath its cruelty; while the "greatest" and the strongest *are* "exempt from its power;" for they made it not for themselves, but for others. To no class of "creatures," rational or irrational, human or divine, can it prove to be the "mother of peace and joy;" but wherever it extends, and as long as it exists, it will continue to be an overflowing *Marah* of bitterness and strife.

Excellent as this generally is, it is a mere *brutum fulmen*, unless it be aimed at the Constitution itself. And as to this law making free states "voluntary participators in the guilt of slaveholding," it is not so: they have been involved in it for three-fourths of a century.

LAYS OF THE MARTYRS.

The following is taken from an English periodical. It is both *poetry* and *truth*.

SONG OF THE HUSSITES.

He is dead! but his spirit lives on,
 In the quenchless devotion we feel;
 And think not, ye despots, we'll turn at your frown,
 Or quail at your fagot and steel.
 Ye thought to extinguish his name,
 When you doomed him to death and despair,
 When ye laughed as he writhed in the conquering flame,
 And ye drowned with your curses his prayer.
 But he's gone as a glorious conqueror home,
 And his name shall be hallowed through ages to come.

O shame to you, worst of your race!
 Though you glitter in purple and gold—
 Though you hide, by a smiling and sanctified face,
 The hearts that are wicked and cold;
 Though you serve at the altar of God,
 Though loudly your thunders are hurl'd,
 And long in your pride have you scornfully trod
 On the neck of a prostrated world,
 Yet millions are learning their rights to discuss,
 And heroes shall rise from the ashes of Huss.

How pale and how feeble he lay
 In thy desolate vaults, Gottleben!
 Shut out from the heart-cheering light of the day,
 And driven from the converse of men;
 In darkness, and hunger, and pain,
 Which the haughtiest spirit can break,
 He was linked to the wall by the riveted chain,
 And he looked for the torturing stake;
 Yet he soared like an eagle away from his care,
 And triumphed where others would sink in despair.

Who are these in their splendour and state
 Have come to the gloomy abode,
 With accents of honey, and feelings of hate,
 They would tempt him away from his God?
 As soon might yon glorious sun
 At their word from its circuit be driven,
 For his conscience approved the career he had run,
 His heart was already in heaven.
 And De Chlum and De Duba supported his faith,
 And bade him be constant in murder and death.

The Saviour stood by him in pain,
 Nor left him in sorrow forlorn;
 And mitred blasphemers and monarchs in vain
 Heaped on him their hatred and scorn.
 He was meek as the innocent child,
 He was firm as the storm-stricken rock,
 And so humbly he prayed, and so gently he smiled,
 And so sweet were the words that he spoke,
 That the murderous keepers who guarded their prey,
 Could weep for the man they were ~~marshalled~~ to slay.

How the murderous hierarchs swarmed!
 Their hatred how fierce and how keen!
 For their ill-gotten honours and empire alarmed,
 Should the gospel be known among men;
 Then the prelate of G'nese would rehearse
 Their devotions, to sanctify crime;
 'There Lodi was uttering his impotent curse,
 And they chanted the holiest hymn,
 And they loaded the saint with derision and shame,
 'Then bound to the stake and consumed in the flame.

He is gone to the land of the bless'd,
 But the men who enkindled his pile,
 Those priestly usurpers by monarchs caressed,
 If they turn not from malice or guile,
 They shall have men's perpetual hate,
 God will turn a deaf ear to their prayer;
 False friends of the church, proud foes of the state,
 They shall die in blaspheming despair,
 And the curses they breathe 'round his funeral pyre
 Shall return on their hearts like a torrent of fire.

We have steel in our hearts and our hands,
 We are thousands that fear not to die;
 We will faithfully keep to his latest commands,
 And will follow his path to the sky!
 Let them hunt us like hares on the heath,
 Let them fasten our limbs to the stake;
 Our Saviour for us did endure to the death,
 And we can endure for his sake.
 Let them do what they will with our children and us,
 They shall know that we dare to be martyrs with Huss.

PITTSBURGH PRESBYTERY.

This Court met in Allegheny on the 8th of April, and closed its sessions the evening of the next day. There were twenty members present. Of the ministers, Messrs. Love, Wallace, Wylie, and M'Clurkin, were absent.

The committee to report a course of studies for Westminster College, presented a list of books, which was approved. Inasmuch as there is a prospect of improving still more the classical course by the introduction of books that are in the progress of publication, the Presbytery deferred final action, and continued the committee.

The committee to report on the practicability of compiling books from Christian authors, to be substituted for those that are objectionable in the common classical course, reported in part, and were continued.

The Presbytery appointed as a standing rule to appoint yearly, when practicable, a minister or ministers to attend to catechising and family visitation, in the vacancies and missionary stations.

A petition for the moderation of a call is granted to Wilkinsburg congregation, and Rev. T. Sproull is appointed to attend to it, at whatever time he is requested by the people.

Mr. David M'Kee having delivered all his trials, and being examined, was licensed to preach the everlasting gospel. Owing to his engage-

ment as a professor in Westminster College, he is exempted for the present from constant preaching.

Smicksburg, Indiana county; Wallaceburg, Crawford county; Sewicklyville, Allegheny county, Pa., and Brownsville, Washington county, Ohio, are erected by Presbytery into missionary stations.

The Presbytery resolved, that pastors who have a portion of their time unappropriated, and desire to spend the whole or a part of such time, stately, beyond their own bounds, are to do so under the direction of Presbytery.

Rev. Messrs. Sproull and Roney, and elder J. Carson, are appointed a standing committee of supplies.*

Rev. T. Sproull is appointed to dispense the sacrament of the Lord's Supper at Sandy, Jefferson county, in the month of June, aided by Rev. R. J. Dods.

Rev. J. Blackwood is appointed to dispense the sacrament of the Lord's Supper at Sandy Lake, Venango county, in September or October, aided by Mr. Joseph Hunter.

Presbytery adjourned to meet in Allegheny on the second Tuesday of October next, at 10 o'clock, A. M. THOMAS SPROULL, Clerk.

AFFAIRS ABROAD.

Tahiti.—Since the assault of the French upon this island, the integrity of the converts has been tested pretty severely. They have been tempted by the introduction of strong drink, but as appears by the following from one of the missionaries, they have generally remained steadfast, and the cause makes some progress.

“Notwithstanding the amount of moral depravity which the re-introduction of *intoxicating drinks* has brought to light, there are bright points in the picture, which have been made more conspicuous by the dark shading. The church members as a whole have shown a most pleasing measure of steadfastness; the past month has been a most trying one, as the means of indulgence have been abundant; so that Mr. Barff and I were delighted to find, on our monthly visit to Hitiaa and Tiarei, that but four members in these two districts had been insnared; and we had the pleasure at the same time of admitting thirteen new members.”

New Zealand.—The gospel meets with not a little opposition in the New Zealand islands. It has to encounter not only the ignorance and grossness of the native population, and the insnaring idolatries of Popery, but the insidious hostility of a Puseyistic Episcopal establishment. However, it bears some fruit. The following is the most encouraging account we have seen:

“The blessed gospel is here (in the northern extremity of the island,) at work, changing the habits of men, and, with their improvement, improving every thing around, so that the wilderness and solitary place is glad, and the desert rejoices, and blossoms as the rose. The change without, the fertility and productiveness of the lands that once lay waste, is the result of a more wondrous change which has been wrought in the character of the once fierce cannibals of New Zealand. Thirty years ago, the Catechist, Mr. Pukey, tells us he was in bodily fear for a month at a time, and was not sure of

* The appointments will be published as soon as practicable after the meeting of Synod.

his life for half an hour. Now he is as safe among them as in an English parish. The Saviour is loved by many, and God, who is a Spirit, has rendered to him a truthful and spiritual service. The district of which the missionaries have charge is a large one, about eighty miles long by thirty-five miles wide. Throughout this are scattered abroad a number of native villages, which are occasionally visited by the missionaries, of whom there are two at the central station. Besides this, each village has its native teacher."

The Hope of Greece.—Since the successful struggle of this people against the power of the Turkish empire, in the war of independence, their general morals and educational state have not kept pace with their civil freedom and rights. In 1848, the long-tried and laborious missionary, Dr. Jonas King, was for a time completely laid aside, and even threatened with imprisonment and with death for faithfully attending to his work. A great change, however, has taken place. Young men are now inquiring the way of life, and at a weekly prayer meeting two native Greeks regularly engage in prayer. A foreign publication says:—

"At Athens, the work of revising the whole Bible in modern Greek, has, after many years, been completed, and it is in course of printing in England. In Greece the cause of liberal education is rapidly rising to a favourable condition, which is one omen for good. Besides their university having 32 professors in the various departments of philosophy, divinity, law, and medicine, and 4 gymnasiums in different towns, they have common schools spread over the country in every commune, or parish, attended by nearly 40,000 pupils. In these schools the course of education given is very complete, though more finished in the higher classes of schools. It includes reading, writing, arithmetic, drawing, and grammar; and in the higher schools there is taught, in addition, geography, history, a little natural philosophy and natural history, and vocal music, if the teacher is qualified. This augurs well for the cultivation of mind among the young Greeks, and will lead to their gradual emancipation from the trammels of an intolerant religion, the foolish superstitions of which are as contrary to reason as to truth."

Turkey.—The changes taking place in the Turkish empire are very remarkable. Its exclusiveness and stand-still policy are fast disappearing. A late writer says:

"When Sultan Mahmoud, and, lately, H. S. M. Sultan Abdul-Medjid, undertook to introduce in the Ottoman Empire reforms inspired by the spirit of the western people, there were in Europe many persons who refused to believe in the good result of this attempt. But if one examines the social position of Turkey, he will see that many of these new laws have, for a long time, taken a deep root, and are now in full effect there.

"Without astonishment, we remark the important modifications which have taken place in the jurisdiction of the tribunals. These beneficent laws, of which we have already stated the happy results, are not circumscribed to the capital, but they begin to apply them in the provinces. We have recently seen established in Cairo, Alexandria, and Smyrna, mixed tribunals—the same as that of Constantinople—and we hope to see, very soon, all the important cities of the empire favoured with such a useful institution, giving to commerce solid guarantees and encouragements. Between the ameliorations which every year enriched Turkey, there was one, above all, which we demanded with all our sympathies. This want, at last, has been granted, and soon the ministers of public works and commerce will be able to open, for public accommodation, a large road from Trebizonde to Erzeroum. The creation of this large way of commerce will offer to trade immense advantages, which make us hope that the government will follow out a project, the necessity of which is deeply felt, and that it will devote, every year, a suffi-

cient sum of money in order to keep in repair the roads already existing, and to establish new ones.

“The government has not forgotten, for a single moment, that instruction is the basis of civilization; it follows with the greatest interest the intellectual movement diffused with rapidity in the interior of different provinces of the empire. Never had public instruction received before a greater impulse than during the closing year. Constantinople counts actually 403 schools, of different degrees; 396 primary schools, attended by 22,800 pupils, of both sexes. In order to complete a work which dates back for a few years, and which has already given extraordinary results, H. M., the Sultan, has sent to Europe Kemal Efendi, in order to study in France, England, Belgium, and Germany, the organization of public instruction, and the best methods there pursued, in order to adopt them in Turkey.”

This is very remarkable. These events are most important signs of the times.

Italy.—The French armies still occupy Rome: the Austrians are marching large bodies of troops into the rural districts on the north-east of the papal territories. The priesthood entertain high hopes of the conversion of England; and, probably, they have the knowledge of more encouraging facts than the world at large is acquainted with. A correspondent of the American and Foreign Christian Union, writing from Rome, states a cause of Papal exaltation:

“Several young Englishmen have lately gone over to Romanism, though not under his influence. They came here well prepared to take the step; and many more are in a fair way to follow them. All these things kindle the zeal of the priests to the highest point; and it is said that there was never so much activity among them as this winter in proselytizing. In fact, they are having a Romish revival here; and they have no doubt whatever as to the rapid decline of Protestantism.”

With the following we agree, so far as relates to the decline of Popery in Italy. As to the ignorance of the priests—that is, the leading ones—we are not prepared to credit it:

“When I say that the glorying of the priests is not surprising, it must be remembered that they are, as a body, in profound ignorance of the evidences of spiritual progress in the Protestant world. They refuse to see what every Evangelical Protestant who visits Italy easily discovers—that the faith of the Italians in Romanism is declining more rapidly than Puseyism is advancing in England.”

In Tuscany some advances are still making in the right direction. A law was proposed in the Chamber of Deputies regulating the entrance into convents and nunneries. The administration opposed its introduction; but the Chamber, by an overwhelming majority, proceeded to its consideration.

The North British Review thus sums up the results of the revolutionary movements, not only in Rome, but throughout the whole peninsula:

“We hazard no prophecy on the prospects of Italy, but taking the superficial and obvious facts of the case, the greater part of the Peninsula is now in the same condition as it was before the movement of 1847 began. The same problems are unsolved, the same wants are unsatisfied, the same spirit is striving against its chains. But every element is more developed. Italy has gained knowledge, has had reforms, constitutions, the war of independence, democracy. The strong hand of power has crushed them all; but the same feelings and passions are working under the surface. The fire is still living

in the ashes. The Italians have had time to learn something of their errors, of the principles of their weakness and strength, and of the influences that have proved so fatal to their progress. In Tuscany, in the Two Sicilies, even in Rome, the right of the subject is constitutional government, according to the solemn guarantee of regal statutes, and they have the strong element of *right* in their effort to maintain the constitutions against the restored regime of the old absolutism. The regal policy which is now treating oaths as of no binding obligation, and the statute-book as so much waste paper, is strengthening the democratic element while it destroys the constitutional. It seems as if the princes themselves were opening the door for Young Italy. With the exceptional case of an Italian kingdom in the north advancing in a better path, discussing great questions in open parliament, entering boldly into political speculations, passing Siccardi laws, abolishing immunities of the priestly ages at a stroke, and standing up to defend her right to do so in the face of Christendom—with such an example before their eyes, the other Italian kingdoms, having the same rights according to statute, but none in reality, cannot quietly sink down into contentedness. If that exceptional case continues, the example must have an influence on the subjects of the other States. If it ceases, Piedmont also will be merged in the general discontent. It does seem as if, in either case, the forces were mustering for another struggle, more determined and more decisive than the last.

France. 1. *Political Affairs.*—These are still in a condition that justifies all that has ever been said of the mazes of politics and the fickleness of politicians. The Legitimists and the Orleanists are farther apart than ever. The President is even intriguing with the former to secure his re-election. The Socialists are gaining many of the occasional elections. All is uncertain, except that no attempt will be made, for a time, in behalf of either of the exiled royal families. The animosities among its enemies appear to be the strongest support of the republic. 2. *Religious Condition and Movements.*—Of these, the correspondent of the Presbyterian says:

“Matters appear to me to be proceeding as usual, without any very marked progress, and yet without the rapid decline which might have been apprehended after the revolution of February. One thing, meanwhile, painfully impresses me—the increasing difficulty experienced in obtaining money. Even the *Evangelical Church of Lyons*, the most flourishing of all the independent churches of France, and the *Toulouse Society for the publication of Religious Books*, which does not yield in utility to any of our Societies, experience great difficulty in obtaining the indispensable resources.”

The government undoubtedly favours Popery, and throws greater obstacles in the way of the Protestant societies and their agents than the government of Louis Philippe dared to do. The same writer says:

“The great politico-religious interest of the moment is still our struggle with Roman Catholicism. The Roman clergy are becoming more and more insolent in their enterprises; and neither the government nor the magistracy has the requisite energy to resist them. In principle, they recognise our rights; they even give us the advantage in Paris, and in the vicinity of Paris; but, at a distance from the centre of Government, the liberties of our churches, whether independent or established, are gradually sacrificed, sometimes by adverse decisions, sometimes by delays, which end in ruining our enterprises.

. . . Schools under the care of the Evangelical Church of Lyons, have been closed for weeks, if not for months, and leave to re-open them has not been obtained, notwithstanding reiterated steps taken for that purpose. Mr. Puaux, an excellent evangelical pastor, having been appointed pastor at Rochefort (Lower Charente) by the Consistory of the place, has not yet been able

to obtain his confirmation by Government—and why not? Because he displeased the Roman Catholic clergy by the keen and able controversy which he sustained with them on more than one occasion. Another evangelical pastor was basely calumniated, and wanted but little of being compelled to leave his post—why? Because he publishes a journal entitled *The Apostolic and un-Roman Catholic*, the character of which you will guess from its title.”

To this, a deputation of an English society add:

“At this time France presents the anomaly of a priestly domination without religion, and a desire for a change without effecting it. Since the revolution of 1848, the priesthood has assumed a fearful position. The Government from the President to the lowest Sous-Prefet, is at its feet. The nephew of the Emperor bows down at the footstool of the newly created Cardinals, entreats the benefit of their prayers, eulogizes the clergy of France, and desires that his homage may be conveyed to the feet of the Sovereign Pontiff. The bishops have only to ask the Government for any sum they please out of the public treasury, and it is granted. By the aid of the secular power they succeeded for a time in stopping the sale of the Holy Scriptures. In several places they dispersed the meetings of Protestants, and in many instances have procured (under the new education law) the dismissal of Protestant schoolmasters, under the plea of their being Socialists, but in fact because they taught the Scriptures to the scholars. The education of the youth of France is passing into the hands of the Jesuits, with whom the bishops have identified themselves as making common cause with them. . . . The most respectable journals, such as the “*Débats*,” the “*Constitutionnel*,” the “*Assemblée Nationale*,” are all on the side of the Pope, defending the bishops against the civil authorities, and urging the conquests of Rome into other countries. Even men who have no regard for religion, and would be ready in decrying the Pope and his Cardinals, are still dazzled with the glory of the French arms upholding the Pope, and France becoming the protector of the Holy See. And yet all this is opposed to the spirit of the people. Sympathy with the Church of Rome no longer exists. Contempt for the religion of images and candles is on the increase. Religion, such as it is, has taken refuge in confraternities, houses of charity, sisters of mercy, and such like. The people regard it as an institution which stands independent of revolutions, and as such they support it; but belief in the dogmas of the Church of Rome, and conformity to its rules, are rare. On the contrary, there is a burning desire in many parts of France for some better religion, and where the Scriptures have found their way, the evangelist is welcome.”

From the same source we have the following account of the condition of the Protestant and Evangelical Churches in the neighbourhood of Lyons:

“Five chapels are now required in different quarters of the city to accommodate the numerous converts who have come out of Popery and joined the Evangelical worship. The chapels are:—1. Rue de l’Arbre Sec, No. 36, capable of holding 800 persons, and generally filled with hearers on the Lord’s day. To this chapel are attached three schools. 2. Killeurbane Chapel. 3. At the Brotteaux, Rue St. Elizabeth, No. 4, Chapel. 4. La Guillotiere, Rue Duphor, No. 14, Chapel. 5. La Croix Rousse, Rue Paisserin, 11, Chapel. These are supplied by Mons. Fisch, and two colleagues, pastors, aided by evangelists and colporteurs. There are also stations with chapels at *Tarrare*; at *Villefranche*, where there are seventy hearers and thirty communicants; at *Anse* and *Arbresle* there are meetings held, and fifty-five Roman Catholic families under visitation: and at eight other towns or villages there are families that require to be visited. If there were a sufficient number of pastors or evangelists, meetings might be held stately at all

these places. The number of hearers at *Lyons* every Sunday in the several chapels above named amounts to upwards of 1,000; and the number joined to the several congregations is estimated at 2,500."

Germany.—We hear little, in detail, respecting the German States. Austria and Prussia cannot come to a definite agreement. The former has withdrawn her demand to bring into the Diet her Hungarian and Slavonic provinces. The latter has declared in favour of the old Diet of Frankfort in preference to any of the plans proposed by Austria,—so that the ultimate issue of all the negotiations at Dresden will, in all probability, be the temporary restoration of the form of Germanic Confederation existing before the year 1848. As to religion, we find nothing new.

England.—All eyes are now turned upon England. The resumption of the reins of government by Lord John Russell has not been favourable to any decided action against the Papal aggressions. In re-introducing his bill, he threw out two of the three clauses, leaving the bill no more than a parliamentary declaration of the illegality of the assumption of ecclesiastical titles derived from any place in the kingdom, and subjecting the offender in this respect to a fine of £100. The Conservative party, headed by Lord Stanley, urge more decided measures. The issue is uncertain. The followers of the late Sir Robert Peel unite with the political Liberals in opposing all parliamentary action. In the mean time, the excitement is still kept up in all parts of the kingdom,—and, whatever be the result in the present parliament, the Popish Aggression question will enter largely into future political movements in England. The excitement has been fanned by the discovery of two attempts by papal authorities to get large sums of money into their hands. One of these is thus related by the correspondent of the *National Era*:

"I alluded in my last letter to the petition of the Hon. Craven Berkeley to the House of Commons, in reference to his step-daughter, Miss Augusta Talbot. The world of England has been taken by surprise, by her petitioning the Lord Chancellor *herself* for liberty, and that she may come up at once and enter society. She denies that she is a 'postulant,' though her Catholic Bishop in a letter, only a few days ago, to the *Times*, distinctly stated that she *was* a postulant. As the editor of that journal remarks, 'either the Bishop or Miss Augusta Talbot is guilty of a gross lie.' The case has excited great agitation in all circles. Miss Talbot is of high rank, a rich heiress, personally very beautiful, and circumstances prove, without a doubt, that she has been abominably dealt with. Though her parents were Protestants, yet she was put under the guardianship of a Catholic friend, and he, with her Catholic relations, put her in a Convent school, where she was kept away from all her Protestant friends. Her father-in-law, *her sister*, her own uncle, were all shut away from her. After years of Convent tuition, she was brought into society a while ago, and created a great sensation. Her Catholic guardians attempted to force her into a marriage with a Catholic gentleman, but she had the courage to refuse. Seeing no hope of her relenting, they then determined that she should take the veil, and her immense property should fall to the Church of Rome, but, through the determined intervention of her father-in-law, and the decision of the Chancery Court, she will immediately leave the Convent and enter society, which she wishes to do. The utter confusion, disgrace, and chagrin of the prime actors in the affair cannot be imagined. They are Dr. Doyle, the Bishop of Clinton, and the Earl and Countess of Shrewsbury."

The young lady has been restored, by a decision of court, to her friends; and the bishop is, of course, disappointed.

The active Protestants have formed a league. The London Advertiser thus speaks of it:

“The Federacy shall be one of the most formidable of which we have any example in the ecclesiastical annals of the country. The formation will be inaugurated by a great gathering in the largest place which can be got in London. When its constitution and plans are brought before the public it will strike into the heart of Popery. It will assume the aggressive. It will bring its means and appliances to bear even on the city of Rome itself. One of its principal objects will be to induce the British government to demand of the Pope the allowances to British Protestants at Rome which are so abundantly granted to Roman Catholics in this country.”

Another result of these aggressions is, that all but three or four of the bishops have united in a missive to the churches in opposition to Puseyistic innovations in worship, church government, &c. These innovations are admitted to be legal, but are pronounced inexpedient and unseasonable. Puseyistic doctrines they dare not denounce. It is said that two thousand clergy of the English Establishment are prepared to pass over to Rome so soon as the arrangements for the new hierarchy are completed.

Scotland.—We have been surprised and pained with some statements in the March number of Blackwood respecting the spread of irreligion and infidelity in the manufacturing towns of Scotland. Dr. Paterson, of the Free Church, has made a very careful examination of portions of the city most nearly connected with his own field of labour. He says:

“I begin with the Old Wynd, which is the western boundary of the parish, and of which only the one side, therefore, is in the Tron parish. That one side contains 102 families and 504 individuals. Among that population there are possessed in all only 11 church sittings, or little more than 2 to the 100. Of the 102 families, only 14 profess to be in the habit of going to any place of worship. In the New Wynd, there are 350 families and 1974 individuals, possessing in all 66 church sittings, or little more than 3 to the 100. Of the 350 families, only 67 profess to be in the habit of attending any place of worship. Lastly the Back Wynd contains 137 families and 752 individuals, who possess in all only 6 church sittings, or less than 1 to the 100! Of these 137 families, only 13 profess to attend any placè of worship. Here, then, in these three Wynds, constituting but a section of the parish, we have a population of 3232 individuals, with only 83 church sittings, or little more than an average of $2\frac{1}{2}$ to the 100. Of the 589 families of which that population consists, the enormous number of 495 families, by their own confession, are living in habitual and total estrangement from the house of God. In these appalling circumstances, it will not surprise the presbytery to learn, that in the whole of the three Wynds there were found no more than 117 Bibles—in other words, that scarcely one family in five were possessed of a copy of the Word of God!”

Crime has, of course, increased in a rapid ratio.

War in Caffraria.—For many years there have been those who were ready to say, the British Government, or its officials, encourages an outbreak among her dependencies in foreign countries, that in the event of peace being obtained by the defeat of the rebels, large accessions of territory and wealth may be made to the crown. Whether this is true or not, such has been the usual result. At present a pain-

ful state of things exists in Southern Africa. Caffraria has long been nominally under British rule, and in many cases important mission stations have been formed and greatly blessed. But the proud spirit of the natives has chafed and groaned under their burdens; and, rising in arms, large numbers have rushed upon the towns of the colonists and stations of missionaries, pillaging and burning the houses to the ground, and putting every male person to death. To this they have been specially instigated, on the one hand, by their rain-makers, or pretended prophets, who have given assurance that "the English bullets would melt into water, the soldiers be transformed into cattle, and that the trees of the bush would become living Caffre warriors to join the people in their victorious efforts to drive the English from the Caffrarian soil!" On the other hand, how ripe the Caffrarian spirit had been made by other causes to be influenced by such statements, may be learned from the following communication of the Rev. J. J. Freeman, who recently visited the missionary stations of Caffraria as a Commissioner of the London Missionary Society. He says:—

"I cannot, without further information, pretend to say what may have been the proximate causes of the present war; but when I read government proclamations and notices for the sale of '*rich land in Caffraria*,' under the very eye of the natives, who are told that their right in it has 'ceased and determined for ever;' when I read that Sir Harry Smith (the British Governor) had made Makomo bow to the ground, while he, as the conqueror, literally *put his foot* on the humbled chieftain's neck; when I read of the deposition of Sandillo, the principal chief of the tribe—a thing which Caffres feel and resent as keenly as Englishmen would were the Pope to issue a bull *deposing* her Majesty, Queen Victoria; when I see that Sir Harry now proclaims all these Caffres *rebels*, and threatens '*to destroy and exterminate all the barbarous and treacherous savages*—then I am not surprised at a fierce outbreak, a desperate and awful struggle, the perpetration of much cruelty, and the devastation of the country. The Caffres probably deem it their last effort, and they will fight and die to a man before they will succumb."

AFFAIRS AT HOME.

Political and Public Events.—The opposition to the compromises of the late Congress is more general and earnest than we anticipated a short time ago. Senators, understood to be opposed particularly to the Fugitive Slave Law, have been chosen in the great States of Ohio, New York and Massachusetts. A few fugitives are delivered up, but, certainly, not enough to pay the South for the excitement created by the law against their despotic institutions and political arrogance. It is now certain that the restless adventurers, who formerly figured in an expedition against Cuba, have not given up their designs. So soon as the prosecutions against the parties concerned in the former attempt were abandoned, a new scheme is brought to light. There is no doubt that these piratical plans are countenanced and aided by men of influence in the South, who will not rest until they have "annexed" some more territory to be devoted to their cherished institution.

Temperance Laws.—The laws of many of the States are becoming very stringent against the traffic in liquors. Massachusetts, Wisconsin, Iowa, Ohio, Vermont, New York, have all acted lately, some for the first time, others in the way of remodelling previous enactments. Pennsylvania is far behind. The traffic was never so completely free from restraint as it is now in this State. We will watch with care the result of the enactments in other States.

NOTICES OF BOOKS.

“THE HIGHER LAW,” in its Application to the Fugitive Slave Bill. Review of Dr. John C. Lord’s Sermon on the Duties Men Owe to God and to Governments. 12mo. Pp. 39. By John Newell, Licentiate of the Reformed Presbyterian Church. Syracuse.

This is a well written pamphlet, and exhibits in bold relief the false teachings of the D. D. whose discourse it reviews. Mr. N. advocates the doctrine of a higher law than any human enactments, and illustrates the true character of civil government as a divine institution. In regard to the slavery among the Jews, we would not be disposed to admit quite so much as the writer has done—the fact is, the entire institution, as it existed among the Jews, was a thing totally different in its design and in nearly all its details, from that which now wears the name. In regard to the standard of civil rule, Mr. N. truly says,

“Just as we believe in the divine right of ecclesiastical rule, so we believe in the divine right of civil government, when the one and the other, the one an ecclesiastical power, the other a civil, are in conformity with the pattern that is handed down to us. In agreement with ‘*the higher law*,’ the requirements of the Bible—does either become a *divine* institution; it is then, and *then only*, when conformed to this standard, that civil government can be called in an unqualified sense the ordinance of God; in any form at variance with this, or when constituted *independently* of the ‘*higher law*,’ is it an abuse of the divine ordinance, it has the *human* stamp upon it, but not the divine; it is an organization without *the divine warrant*, and, having this truth in his view, Dr. L. should have explained the words of his text, ‘Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.’”

We quote another passage:

“This is the question to be answered: Whether it is better to break a bad bargain, or to adhere to it? If it be to our hurt, and to ours only, it is generally better to keep to it; but if it be hurtful to others, dishonouring to God, a burden on our conscience, and contrary to the higher law, reason teaches that it is better to break it. In so doing we do more credit to our integrity, and morality, and Christianity, than by disguising the secret sin, and preserving our misnamed honour. Let this be applied to the Constitution. Our honour in regard to it is to be best preserved by honouring God, ‘*Fear God, honour the king*.’ ‘Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s;’ this last command of the text comes first in point of importance. HONOUR GOD; this above all, and in the face of all opposition.”

Copies may be had of Mr. Bradford, 139 South 11th Street, Phila., and of the Editor.

EVANGELISM, CATHOLICISM, ROMANISM, AND PROTESTANTISM, being the Substance of a Course of Lectures on the Purity, Decline, Apostacy, and Reformation of the Christian Church: with an Appendix, containing an Ecclesiastical, Statistical, and a Chronological Table. 12mo. Pp. 214. By J. Borland Finlay, A. M., Ph. D., Pastor of the Reformed Presbyterian Church, Williamsburgh, N. Y. New York.

The author of this work, who is connected with the New Light body, has succeeded in presenting, in small bounds, a very great amount of historical and doctrinal matter. He divides the history of the Church into *four* great departments—we may almost say periods—

“I. EVANGELISM—containing a view of the doctrine—worship—discipline—and government of the primitive Church.

“II. CATHOLICISM—containing a view of the rise and progress of Prelacy—introduction of rites and ceremonies—establishment of the Christian Church by Constantine—introduction of liturgies—and the abolition of Scriptural Knowledge.

“ III. ROMANISM—its origin—development—progress—claims—spirit—and doctrine.

“ IV. PROTESTANTISM—Its nature—the religion of the Old Testament writers—of the Apostles—of the Christian Fathers during the first six centuries—of a chain of illustrious witnesses extending from the sixth to the sixteenth century—of the ancient British, Scotch, Irish, Albigensian, and Waldensian Churches of Europe—and of the Paulician and Syrian Churches of the East—unfolding a true Apostolic succession until the days of the Reformation. To which are added the Statistics of Protestantism, Graecism, Armenianism, Copticism, Abyssinianism, Syrianism, and Romanism—and a Chronological Table of Ecclesiastical Events.”

Under each of these titles, facts and deductions are grouped, elucidating the respective ages, and systems, in such a way as to present, both doctrinally and historically, a view of their leading features. The grouping is, however, somewhat crowded, and impairs the distinctness of the outlines and subdivisions. The style is plain—altogether unadorned. The work is well got up, and will be read, we feel assured, with a good deal of interest. We are not aware, indeed, of any work which comes so near the idea of a manual of history in its bearings upon the Papal claims and controversy. The appendix contains some brief but instructive notices of the Greek, Armenian, Coptic, and Abyssinian churches, and also statistics of the various classes of professing Christians throughout the world. In this appendix we find the following note:

“ In the year 1833, a number of ministers, with ruling elders, withdrew from the General Synod of the Reformed Presbyterian Church, and organized themselves into a separate synod. Their reason for doing so arose from conscientious objections to the Constitution of the United States. The General Synod permits its members to become citizens, and to use their franchise rights in a conscientious manner,—but the Synod will not permit its members to recognise the *Constitution of the United States otherwise than as sinful, infidel, and unchristian*. The Rev. James R. Willson, D. D., has been a long time the ornament of the latter body. He is a man of singular gifts—remarkably eloquent, and a profound scholar. His days will soon draw to a close, and he will leave few who will be able to occupy the position he has so long and so honourably held.”

The writer was not in this country in 1833, or he would not have said, that “ a number *left*.” The fact is, those to whom Mr. F. refers as having been left, were either persons under suspension from privileges, or persons confederated with them, for the purpose of breaking down the Testimony of the Church against the Constitution. “ The Synod ” referred to in the above note was the true Synod—composed of persons in regular standing, and comprising a considerable majority of the delegates.

Mr. F. has written an instructive work.


AN ESSAY ON CIVIL GOVERNMENT. By Josiah Dodds, Pastor of Beechwood and Garrison Reformed Presbyterian Congregation. 12mo., pp. 19. Cincinnati: 1851.

This essay is directed mainly to the establishment of the proposition that—“ Every system of civil government that may exist in the providence of God is not God’s ordinance.” This principle is well argued—
I. From analogy. II. From the Scripture account of the Roman Empire. And—III. From what the Bible teaches respecting God’s ordinance of civil government. We give a specimen of the author’s doc-

trines and mode of argument. Speaking of the ordinance of magistracy:

"It is established in righteousness. The proposed object, and practical effect of God's moral ordinance of civil rule, is, to suppress vice, and promote virtue,—to oppose the kingdom of Satan, and to advance the cause of Christ in the world. This is expressly stated of those civil rulers who are commissioned to exercise authority in his name. Rom xiii. 3, 4: 'For rulers 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 to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.' To such, and to such alone, we 'must needs be subject, not only for wrath, but also for conscience' sake.' It is this kind of rulers to which the apostle refers, in the first and second verses of this chapter wherein he says, 'Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.' But some one will say, as many do, 'that the terms here used are general, including *all* powers without exception.' If there is no restriction to be put on the terms used, then the apostle, speaking by the Spirit of God, commands 'every soul to be subject to' the Grand Lama, the False Prophet, the Pope, and to the devil, even: because these are '*powers that be,*' and they are mighty powers too. 'These all fall within the decree of God—are all '*according to his determinate counsel and foreknowledge.*' None of them come by chance, nor 'without God's permission,' as some plead with regard to civil government. Is it 'damnation' to resist them? But it is said again, that these verses refer only to civil government. This is freely granted. But how is it known that they are to be so limited? The reply is, this is known from the verses which follow. There these general terms are expressly applied and confined to civil rulers. This is also admitted. But if the third and fourth verses limit those general terms to civil government, they limit them also to a particular kind of government. For if you take the thing described, you must also, by all fair criticism and exposition, take the qualities predicated of that thing. These cannot be separated. Hence it is evident that the meaning of the apostle is, that all moral, legitimate powers, established in righteousness are, 'of God'—are God's ordinance; such rulers as 'are not a terror to good works, but to the evil,' &c."

It is encouraging to find so many—not only among ourselves, but in other denominations—employed in discussions respecting civil government. Light is much needed in the community on the entire subject. Civil organizations and laws must be brought to the test of Scripture. There will never be any extensive and lasting reform until professing Christians come to see and fearlessly teach that no government can claim the allegiance—can be lawfully acknowledged by the disciples of Christ—which does not itself profess submission to Christ, and that does not endeavour to fulfil the ends of God's moral institution of magistracy.

 OTHER NOTICES IN OUR NEXT.

THE COVENANTER.

JUNE AND JULY, 1851.

MINUTES OF REFORMED PRESBYTERIAN SYNOD OF N.
AMERICA.—SESSION XXVI.

ALLEGHENY, May 27, 1851, 7½ o'clock, P. M.

The Synod of the Reformed Presbyterian Church met, pursuant to adjournment, and, after a sermon by the Moderator from Matt. xvi. 19, ("And I will give unto thee the keys of the kingdom of heaven," &c.) was constituted with prayer.

Adjourned with prayer, to meet to-morrow, at 9 o'clock, A. M.

Same place, May 28, 9 A. M.

Synod met, and was constituted with prayer.

The members were ascertained, and are as follows:—

New York Presbytery.

MINISTERS.	RULING ELDERS.	CONGREGATIONS.
James Chrystie,	John Nightingale,	First Congregation, N. Y.
S. M. Willson,	George Spence,	Kortright,
J. M. Willson,	William Crawford,	First Congregation, Phila.
A. Stevenson,	J. Torrens,	Second Congregation, N. Y.
S. O. Wylie,	William Brown,	Second Congregation, Phila.
J. M. Beattie,		
Joshua Kennedy,*	James Kennedy,	Conococheague,
R. Z. Willson,	J. A. Morse,	Craftsbury,
John Little,†	Andrew Bowden,	Third Congregation, N. Y.
Samuel Carlisle,†		
J. B. Williams,†		

W. O. Lindsay, Third Congregation, Phila.†

Pittsburgh Presbytery.

James Blackwood,	John Love,	Slippery Rock, &c.
M. Roney,		
John Crozier,	William Finney,	Monongahela.
Thomas Sproull,†	James Carson,	Pittsburgh and Allegheny.
John Wallace,	William Robison,	Muskingum, &c.
James Love,	William Kernehan,	Londonderry.
Thomas Hannay,	Samuel Henry,	Wilkinsburg.
William Slater,*	John George,*	Miller's Run.
John Galbraith,	John Dods,	Union, Pine Creek, &c.
O. Wylie,	Joseph Dods,	Brookland, &c.
R. B. Cannon,	Joseph Purvis,	Greensburg, Clarksburg, &c.

MINISTERS	RULING ELDERS.	CONGREGATIONS.
Samuel Sterrit, A. M. Milligan, R. J. Dodds, H. P. M'Clurkin,†	John M'Candless, James Shaw, Richard M'Gee,	Beaver, Jackson, &c. New Alexandria. Salt Creek.

Rochester Presbytery.

W. L. Roberts, D. D. David Scott, Robert Johnson, Samuel Bowden, John Newell,†	Hugh Mulholland, D. M'Millan,	Rochester. York.
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Lakes' Presbytery.

J. R. Willson, D. D. J. B. Johnston, A. M'Farland, R. Hutcheson, James Neill, J. C. Boyd,* Josiah Dodds; John French,†	Moses Glasgow, Hugh Harvey, A. Burns, W. Woodburn,	Miami. Utica. Brush Creek. Southfield:
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D. T. Willson, Xenia.‡

Illinois Presbytery.

James Milligan, William Sloane, James Faris, James Wallace, J. J. M'Clurkin, James M'Donald,†	J. M'Clurkin, Thomas Moore, W. G. Foster,	Elkhorn. Bloomington. Princeton.
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John Stott, certified by Western Presbytery, Ireland.

Absent—James Douglass, C. B. M'Kee, J. W. Shaw, John Middleton, and J. Henderson.

John Little, Samuel Carlisle, and J. B. Williams were reported by New York Presbytery; H. P. M'Clurkin, by Pittsburgh Presbytery; John Newell, by Rochester Presbytery; John French, by Lakes' Presbytery; and James M'Donald, by Illinois Presbytery, as ordained since the last meeting of Synod; and their names were entered on the roll.

The Lakes' Presbytery reported that Xenia congregation, and the New York Presbytery that the third congregation of Philadelphia have been organized since the last meeting of Synod.

Rev. David Scott was chosen Moderator; Rev. Thomas Sproull, Clerk; and Rev. J. M. Willson, Assistant Clerk.

The minutes of the last session of Synod were read and approved. Rev. J. C. Boyd appeared.

A certificate of Rev. John Stott, by the Western Presbytery of the Reformed Presbyterian Church in Ireland, was laid on the table. It was moved and seconded, that, on Mr. Stott informing Synod that he had read, and that he approved of, the Testimony of the Church in

* Appeared after the Court was constituted.

† Ordained since last meeting.

‡ Congregations organized since last meeting.

this country, he be received as a member of this Court. Mr. Stott having given this information, the motion was unanimously passed.

It was agreed that, during the sessions of Synod, the hours of meeting daily shall be 9 o'clock, A. M., and 3 o'clock, P. M., and of adjourning, 12 o'clock, M., and 6 o'clock, P. M.

Adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent—O. Wylie and S. Bowden, who soon appeared. Rev. Wm. Slater appeared and took his seat. John George presented a certificate from the session of Miller's Run congregation, and took his seat.

It was moved and seconded, that the only elder now in Cincinnati congregation, being present, be admitted to a seat in Synod. Lost. A committee was appointed to state the principle on which the above motion was decided. J. M. Willson, A. M. Milligan, and Glasgow, are that committee.

The Moderator announced the following Standing Committees:

1. Unfinished business; Sproull, J. M. Willson and Brown. 2. Discipline; Chrystie, Faris, and Crawford. 3. Presbyterian Reports; S. O. Wylie, Hutcheson, and M'Millan. 4. Signs of the Times; J. M. Willson, Blackwood, and Torrens. 5. Foreign Correspondence; Roney, James Wallace, and Carson. 6. Theological Seminary; Galbraith, M'Farland, and Henry. 7. Finance; S. Bowden, Sterrit, and Morse. 8. Presbyterian Records; *N. York Presbytery*, J. B. Johnston, Sloane, and Mulholland; *Pittsburgh Presbytery*, R. Johnson, Hutcheson, and Nightingale; *Rochester Presbytery*, Crozier, M'Farland, and Harvey; *Lakes' Presbytery*, Roberts, O. Wylie, and M'Gee; *Illinois Presbytery*, Kennedy, H. P. M'Clurkin, and Glasgow.

Resolved, That a committee be appointed to inquire if any, and if so, what amendments are necessary in our Book of Discipline, and report at the present meeting of Synod. Chrystie, J. M. Willson, and A. Bowden are that committee.

Papers were called for, and the following were received:

No. 1. Report of the Treasurer of the Theological Seminary. Read and referred to the committee on the Theological Seminary.

Resolved, That the forenoon of to-morrow be observed in fasting and devotional exercises. Sloane, Roberts, and J. Milligan are appointed to conduct these exercises.

No. 2. Report of New York Presbytery. No. 3. Statistics of New York Presbytery.

No. 2 read and referred to the Committee on Presbyterian Reports. The following are extracts:—

Report of New York Presbytery.

The New York Presbytery respectfully report—

That we have now in our bounds seventeen congregations; fourteen settled and three vacant: Argyle, Topsham, and 3d Philadelphia. The last has been organized since last meeting of Synod, and has received, at our late meeting, a grant of the moderation of a call. Besides these vacancies, we have some preaching stations; and their number, we think, could be increased, had we sufficient ministerial help. We have fifteen ministerial members—four having been added to our list since last meeting of Synod, namely: John Little, (ordained and installed pastor of the 3d congregation, N. York, June 5th, 1849,) Samuel Carlisle, (the same in Newburgh, Nov. 15, 1849.) John B. Williams,

(the same in Whitelake, Nov. 14, 1850,) and Joseph Henderson, formerly a minister of the Reformed Presbyterian Church in Scotland, who having come to this country not in regular standing, was duly restored; and upon an explicit declaration of his adherence to the Testimony of the Church in this country, was admitted to a seat in Presbytery, and is now one of our constituent members. Except Mr. H., all our ministerial members sustain the pastoral relation. We have but one student of theology, Wm. Thompson, who is now in his third year, and has so far prosecuted his studies, by direction of Presbytery, under the supervision of Rev. J. Chrystie. J. R. Thomson, formerly reported by us, has been certified to the Presbytery of the Lakes.

Since our last meeting, we have established a Home Mission Fund, but have been able to accomplish comparatively little in proper missionary work, for want of ministerial aid. The probationers who have been in our bounds, have generally been soon settled; and our only unsettled minister is at the disposal of Presbytery but a small portion of his time. We are satisfied that it is our duty to persevere in the work of Domestic Missions, and that we have encouragement to do so. There are not a few open doors; and that we may have the means of engaging more systematically in these labours, we ask Synod to send us at least two probationers.

The days of fasting and thanksgiving appointed by Synod, have been observed by our congregations. Presbytery also made similar appointments for the past year, which have also been observed.

A diversity of opinion exists in this Presbytery as to the right of ministers, without pastoral charge, to sit and act in our church courts; and we do respectfully ask Synod to take this subject into consideration, and give its judgment upon it.

We have done nothing in the way of presbyterial visitation.

JAMES M. WILLSON, *Clerk.*

No. 3. Read and referred to a special committee on presbyterial statistics. R. Johnson, John Wallace, and Purvis are that committee.

No. 4. Complaint of the session of Cherry Street Congregation against New York Presbytery. Read and referred to a special committee. J. Milligan, Roberts, and M'Millan are that committee.

Adjourned with prayer.

Same place, May 29, 3 P. M.

Synod met, and was constituted with prayer. Absent, Little, who soon appeared. James Kennedy presented a certificate from the session of Conococheague congregation, and took his seat.

Papers received.—No. 5, Statistics of Rochester Presbytery; No. 6, Report of Illinois Presbytery; No. 7, Report of the Committee on the publication of the Testimony; No. 8, Report of Rochester Presbytery; No. 9, Complaint of Alexander M'Ilroy; No. 10, Report of Pittsburgh Presbytery; No. 11, Complaint of Joseph Keys and John Finlay; No. 12, Protest and Appeal of Joseph Keys and James Finlay, with accompanying documents; No. 13, Protest and Appeal of J. Finlay, with accompanying documents; No. 14, Protest and Appeal of Joseph Harwell and Adam Keys; No. 15, Memorial of Joseph Keys and others; No. 16, Petition of Samuel Little and others; No. 17, Protest and Appeal of John Z. Willson, with accompanying documents; No. 18, Report of Synod's Treasurer.

No. 5. Read and referred to the Committee on Presbyterial Statistics. No. 6. Read and referred to the Committee on Presbyterial Reports; except so much of it as relates to the subject of Domestic

Missions, which is referred to a special committee. J. M. Willson, Chrystie, and Crawford are that committee. The following are extracts:—

Report of Illinois Presbytery.

To the Moderator and other members of the Synod of the Reformed Presbyterian Church, to meet in Allegheny City, 4th Tuesday of May, the Presbytery of Illinois respectfully reports:

REV. FATHERS AND BRETHERN:—In the merciful providence of our exalted Mediator and covenant Head, the constituent members of our Presbytery are all alive, and enjoying health and the usual blessings of Divine munificence. The people under our charge generally seem to be prospering in all the common avenues of wealth and comfort. The ordinances of Divine grace are administered and observed, we trust, with some measure of interest and advantage. The youth of our congregations are instructed in the principles of evangelical religion, and, with some exceptions, manifest a commendable zeal in giving themselves to the Lord at the proper age.

A call has been moderated in the congregation of Princeton, Indiana, upon Rev. John Stott, of Ireland. His arrival in this country has been earnestly expected for some months past.

Mr. William Atcheson, licentiate, travelled pretty extensively in our bounds in 1849–50; but having been attacked with the prevailing epidemic, he departed this life on the 25th of November last, in the city of Evansville, Ind. His death is much lamented in all the places where he laboured in our bounds. Mr. A. was well fitted for missionary labours. Having a good education, of simple and plain manners, and ardent piety, strongly attached to all the principles of our church, ready to forego his own comfort, and endure toil, and labour, and privation, and having an eloquent and impressive delivery, his preaching was well calculated to awaken the careless and persuade the unbelieving. He was a workman that needed not to be ashamed. But he has early entered into his rest. How mysterious and instructive are the ways of God!

Mr. James M. M'Donald having been licensed to preach the gospel by the Presbytery of the Lakes, came into our bounds last summer, and having preached with much acceptance in some of our vacancies, received and accepted a call from the congregation of Virginia Grove and Cedar, Iowa. At our last meeting at Walnut Ridge, on the 17th inst., he was regularly ordained and set apart to the work of the ministry.

Mr. N. R. Johnston, licentiate, has spent a short time in our bounds, and by his very acceptable labours, refreshed some of our desolate heritages.

Mr. A. C. Todd having completed his theological education in the Seminary, was licensed to preach the everlasting gospel at our last meeting, and had appointments assigned him.

Trusting that you will be guided in all your deliberations by the spirit of truth and love, we hope that any attempt that may be made, from whatever quarter, to disturb the peace of the church, by raising questions that have been long and frequently settled by the superior ecclesiastical judicatory, and in the minds of those who love the truth and peace, will be unanimously discountenanced and suppressed. Respectfully submitted.

JAMES WALLACE, *Clerk.*

No. 7. Read and referred to the Committee on Finance. No. 8. Read and referred to the Committee on Presbyterial Reports. The following are extracts:

Report of the Rochester Presbytery.

The Presbytery of Rochester present the following report:

We have six ordained ministers—five of whom are settled in pastoral

charges; the sixth, Rev. R. Johnson, has, since he came within our bounds, laboured in the vacancies under our care. The Rev. John Newell, one of our settled ministers, and who has laboured for the past seven months in fulfilling Presbyterian appointments, was ordained to the ministry of reconciliation, and installed pastor of the Syracuse congregation on the 7th inst. We have two congregations, Buffalo and Waukesha, unprovided with pastors, and several large societies in our bounds.

Presbytery continues to hold semi-annual meetings as formerly, in the months of May and October, and at such other times as the wants of our congregations and societies demand. Rev. D. Scott is Moderator, and S. Bowden Clerk, for the current year.

In all our congregations, the ordinances of religion are well attended; they continue to grow in numbers, and enjoy a considerable portion of external peace. Days of thanksgiving and fasting appointed by Synod, as well as those appointed by Presbytery, have been attended to by all our congregations.

During the past winter, four societies in Canada West applied to be taken under the care of Presbytery, and supplied with gospel ordinances. In consequence of the accession of the missionary, who had laboured among them, to the Free Church, they were left destitute, and thereby exposed to serious danger of being scattered; and Presbytery knowing that such application was in accordance with the views of the Board of Missions of the Scottish Synod, (though not formally sanctioned by them,) received said societies under our care as petitioned for. Two of these are in the cities of Toronto and Hamilton, the others are in the townships of Oneida and Galt.

Presbytery have two students of theology under their care. One of these, William Milroy, is of the fourth year, and Joseph M'Cracken of the second year. The latter is now prosecuting his studies in Europe.

Presbytery earnestly hope that they will receive a liberal share of the preaching help at the disposal of Synod, as several of our vacancies require constant ministrations.

No. 9. Returned, because not addressed to Synod. No. 10. Read and referred to the Committee on Presbyterian Reports. The following are extracts:

Report of Pittsburgh Presbytery.

Since our last report, Rev. Robert Wallace, our oldest constituent member, has been removed from the church below. His decease took place July 19th, 1849. By direction of Presbytery, a memoir of this esteemed father was prepared and published in the Reformed Presbyterian, as a token of our high regard for him as a faithful minister and an exemplary Christian. Levi B. Purvis, one of our theological students, and Thomas M'Connel, licentiate, have also been removed from us. The former died Nov. 21st, 1849; the latter, May 3d, 1850. Both were highly esteemed; and, had they been spared, would, we doubt not, have been useful labourers in the Lord's harvest.

The number of our ministerial members has been increased by the removal into our bounds of Rev. M. Roney, certified and dismissed by the New York Presbytery; and by the ordination of Hugh P. M'Clurkin in Salt Creek congregation, lately under the pastoral care of Rev. R. Wallace, deceased. This took place October 15th, 1850. Mr. Roney was chosen by our Presbytery to be President of Westminster College, and he has been, since November, 1849, attending to the duties of his appointment with encouraging success.

At our meeting next after the last sessions of Synod, the declinature of Rev. Wm. Neil, referred by you to us, was disposed of by the following resolution: "Whereas it is ascertained that Mr. Neil has united with the Associate Church, and is exercising his ministry in that denomination, therefore

Resolved, that this Court express its condemnation of the conduct of Mr. Neil, in declining the authority of this church, and order his name to be stricken from our roll."

Mr. John B. Williams was licensed at our meeting in October, 1849, and was shortly after, at his own request, certified and dismissed to the N. York Presbytery. Mr. Joseph Hunter was licensed at our meeting in April, 1850, and has since that time preached in our vacancies and missionary stations, very acceptably to the people, and, we trust, to their profit. Mr. David M'Kee was licensed at our last meeting, April, 1851, but owing to his engagements as a professor in our College, he has not yet entered on the work of preaching. Rev. Thomas Hannay, Rev. R. J. Dods, and Mr. Joseph Hunter, have been cultivating the interesting missionary field within our bounds, with promising results. We have increased the number of our stations, and there are other places that require the attention of Presbytery in the same way. The sum of two hundred and ninety dollars has been expended in supplying these places with preaching; and we have available funds to enable us to continue, and even to increase our labours in this part of the church's great mission.

At our late spring meeting, as is our rule, we inquired of pastors and elders from vacant congregations, respecting the observance of days of fasting and thanksgiving, and also the performance of pastoral duty. It is gratifying to have to report to you that the answers were satisfactory.

THOMAS SPROULL, *Clerk*.

No. 11, read and referred to the Committee on Discipline. No. 12, read and laid on the table for the present. No. 13, read and laid on the table for the present. No. 14, read and referred to the Committee on Discipline. No. 15, read and referred to the Committee on Discipline. No. 16, returned for the seeming impropriety of its contents. No. 17, read and referred to the Committee on Finance.

Resolved, That the Committee on Finance be directed to report to Synod the state of the Education fund, the Library fund, and the Domestic Mission fund, and that they have power to send for persons and papers.

The Committee to state the principle asserted by the vote of Synod, in the case of the elder from Cincinnati congregation, reported. The report was accepted, and while a motion to amend was pending, Synod adjourned with prayer.

Same place, May 30th, 9 A. M.

Synod met, and was constituted with prayer. Absent, M'Millan, who soon appeared. Papers received.—No. 19. Report of Treasurer of Foreign Missions. No. 20. Protest and appeal of D. Boyd, with accompanying documents. No. 21. Protest and appeal of D. Boyd, with accompanying documents. No. 22. Complaint of members of Miami congregation. No. 23. Protest and appeal of D. Boyd, with accompanying documents. No. 24. Memorial, remonstrance and complaint of Elders and Deacons of Miami congregation. No. 25. Protest and appeal of James and Elizabeth Kiers.

No. 19, read and referred to the committee on Finance. No. 20, read and laid on the table for the present. No. 21, read and laid on the table for the present. No. 22, read and referred to the committee on Discipline. No. 23, read and referred to the committee on Discipline. No. 24, read and referred to the committee on Discipline. No. 25, read and referred to the committee on Discipline.

The consideration of the motion pending when Synod adjourned

last evening, was resumed. The report was amended and adopted, and is as follows:

The principle on which Synod decided was, that it requires a plurality of settled rulers in a congregation, to entitle to representation in superior Courts.

At his own request, Rev. J. Chrystie was released from serving on the committee on Domestic Missions, and Rev. R. Johnson was substituted in his place.

Resolved, That a committee be appointed to prepare a suitable notice of the death of Rev. R. Wallace, to be inserted in the minutes. Slater, James Love, and M^cGee, are that committee.

Resolved, That a committee be appointed to prepare a proper expression of the views of Synod on the late Fugitive Slave Bill. James Wallace, O. Wylie, and George, are that committee.

On motion, James Wallace and Hutcheson are added to the committee on Domestic Missions.

The committee on the Signs of the Times reported. The report was accepted, and ordered to be read by paragraphs, for adoption. After the adoption of a few paragraphs of the causes of Fasting, Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, Chrystie, Nightingale, and Roney, who soon appeared.

Papers received—No. 26, Reference from Pittsburgh Presbytery; No. 27, Protest and appeal of J. R. Willson, with accompanying documents; No. 28, Report of Lakes' Presbytery; No. 29, Report of J. R. Willson, Prof.; No. 30, Protest and appeal of J. R. Willson.

No. 26, read and referred to the Committee on Discipline, with power to send for persons and papers. No. 27, read and returned on account of informality. No. 28, read and referred to the Committee on Presbyterial Reports, except so much as contains a recommendation with regard to the Scottish Synod, which is referred to the Committee on Foreign Correspondence. The following are extracts:

To the Synod of the Reformed Presbyterian Church, to meet in Allegheny May 27, 1851.

The Presbytery of the Lakes would respectfully report—We have had four meetings since our last report. We have now eight constituent members, all of whom are settled in Pastoral charges, except Dr. Willson. Mr. John French was licensed to preach the everlasting gospel on the 5th of September, 1849, and he was ordained to the office of the holy ministry and installed in the Pastoral charge of Cedar Lake Congregation, on the 23d of September, 1850. N. R. Johnston and James M^cDonald were licensed, April 29th, 1850; and Wm. F. George was licensed, April 24th, 1851. Mr. M^cDonald was, immediately after his licensure, at his own request, certified and dismissed to the Illinois Presbytery. Two of these licentiates, N. R. Johnston and Wm. F. George, are now engaged in watering the destitute portions of the heritage of the Lord within our bounds. We have under our care nine students of theology preparing for the work of the ministry.

We have two vacant congregations and four missionary stations. We desire Synod to appropriate to us as large a supply of missionary aid as they can. Our meetings of Presbytery have been characterized by a good degree of harmony and unanimity. We enjoy peace and prosperity in all our congregations, except in one or two instances. Gospel ordinances have been regularly administered, and well attended upon within our bounds.

The days of fasting and thanksgiving have been generally attended to. The Presbytery being unwilling to commit itself unnecessarily in financial matters, has dissolved the relation between itself and Geneva Hall, and the whole affairs of said institution have been resigned to said Board.

All of which is respectfully submitted.

A. M. FARLAND, *Clerk of Presbytery.*

No. 29, read in part, and referred to the Committee on the Theological Seminary, except what relates to the funds of the Seminary, which is referred to the Committee on Finance.

The vote disposing of paper No. 1, was reconsidered, and that paper was referred to the Committee on Finance. No. 30, read, and leave was given to withdraw it, on the ground that none but a party can appeal.

The consideration of the report of the Committee on the Signs of the Times was resumed; and while a motion to adopt the causes of fasting was pending, Synod adjourned with prayer.

Same place, May 31st, 9 A. M.

Synod met, and was constituted with prayer.

The Committee on the Records of New York Presbytery reported. The report was accepted and adopted, and is as follows:

The Committee on the Minutes of New York Presbytery report, that they have examined the Minutes referred to them, and find nothing incorrect, except the omission of the signature of the Moderator in some three instances; and in one instance the signatures of Moderator and Clerk are both wanting.

Respectfully submitted.

J. B. JOHNSTON, *Chairman.*

The consideration of the report on the Signs of the Times was resumed, and the motion to adopt the causes of fasting, as amended, passed. The causes of thanksgiving were also considered by paragraphs, and adopted. The whole was adopted, and is as follows:

The Committee on the Signs of the Times report as follows:

A careful observance of the providences of God is both dutiful and useful. The obligation to do so rests with special weight upon those who are intrusted with the oversight of the church and her various interests. To them is the inquiry addressed, "Watchman, what of the night?"

By the dispensations of his providence, God speaks to the church and to the world: "The Lord's voice crieth unto the city." The wise hear this voice, understand its intimations, and are solicitous to make the right improvement of its suggestions.

In the character of God's present dealings with his people, there is ample reason to sing both of judgment and mercy. The following are mentioned as

CAUSES OF FASTING:

As it respects ourselves, we are called to mourn—1. Our natural guilt and depravity. The crown of original dignity and purity has fallen from our heads. Wo unto us, that we have sinned. The soul, at the beginning radiant with the image of God, is black with guilt. The heart, formed to be the temple of the Holy Spirit, has become the seat and centre of pollution. The understanding is full of darkness; the mind is instinct with enmity to God; the affections irregular and impure; the desires earthly, sensual, and devilish. "We are all as an unclean thing, and all our righteousnesses as filthy rags."

2. **Pride.** This has been a festering sore in our hearts, and yet we have rather aggravated the malady, than sought to have the necessary remedies applied. Alas! this moral cancer has been devouring the vitals of personal godliness; and so insensible to its dangers have we been, that an uneasy sensation has hardly been felt. In how many ways has this baleful principle discovered itself! There has been unreasonable self-sufficiency, glorying in ourselves, and not in the Lord; undue complacency has been felt, when the heart should have been stung with bitter contrition; what impatience of contradiction! what desire after earthly applause, the praise of men more than the praise of God! We have considered but little the folly and danger of pride, and the great excellence of humility. In all this we are the more guilty, in that while we have prayed to be kept from the "foot of cruel pride," we have not ourselves guarded with sufficient care against placing others beneath the pressure of its iron hoof. "Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them."—2 Chron. xxxii. 26.

3. **Want of fraternal affection and confidence.** In this we have been very unlike the primitive saints, of whom even their enemies testified that they loved one another. The new commandment which our Saviour gave to his disciples, has been in a great measure practically forgotten. If on any auspicious occasion, "brotherly love" has seemed to prevail, we have sadly failed in exemplifying the inspired direction, "Let it continue." There has not been that free and kindly intercourse that becometh Christ's children. A spirit of undue severity in judging one another has been indulged; the mutual confidence which our common profession invites and requires, has been too reluctantly given; nor have we been sufficiently careful to cherish each other's reputation, and to guard against an exposure of common faults and infirmities. Too frequently has it happened, that even in the courts of Christ's house, where concord and fraternal feeling should prevail, "the strife of tongues" has been heard. Alas! how deficient have we all been in the graces of meekness, long-suffering, forbearance, and charity! A retrospect of the occurrences which have transpired from time to time, unavoidably suggests the inquiry of the apostle, "For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. iii. 3.

4. **Unbelief.** That strong faith which works by love, purifies the heart, and overcomes the world, is but rarely found. There is but little childlike and implicit confiding in God who giveth us richly all things to enjoy. The ability and willingness of Christ to save our souls, have not received that "full assurance of faith," to which the testimony of God entitles them. Unreasonable solicitude and anxiety respecting the comforts of the present life have been felt. Our hearts have been unduly discouraged at the small success attending the ministrations of the gospel and other divine institutions; painful apprehensions for the safety of the church steal over the mind to the dishonour of Christ's promises, goodness, and power. "By whom shall Jacob arise, for he is small?" Amos vii. 2. Our prayers to God, whether on our own, or on the behalf of his people, have been sadly straitened by the unbelief of our hearts. In all these respects we have sinned against the mercy and truth of the Most High; and to us, not less than to Pe-

ter, does the Saviour address the inquiry of rebuke, "Wherefore didst thou doubt, O thou of little faith?"

5. *Insincerity in our past confessions of sin, and resolutions of amendment.* Notwithstanding the repeated acknowledgments of these sins, and professed humiliation and penitence before God on account of them, they have been again committed. Our wicked and deceitful hearts have beguiled us. Subsequent return to sin has evinced but too plainly the absence of deep sincerity in our confessions and engagements.

Iniquities, we must confess, prevail against us. In addition to all these, we are sinfully careless about the causes of fasting until the day of fasting arrives; whereas we ought to read, and read over and over, and meditate on them, until the reasons become incorporated with the sentiments of our heart, and pray that we may not only be duly impressed with pungent feelings of penitential compunction, but also that we may be by divine grace enabled to bring forth appropriate fruits of repentance.

In the present condition of our beloved Zion, we see much that is ground of humiliation and sorrow before God. As a church we are called to deplore,

1. *Want of spirituality in religious duties.* The indications of decay in spiritual-mindedness are numerous and deeply affecting. While there is much show in matters of religion, there are but few cases in which its saving and spiritual power is adequately felt. Many have a form of godliness, who manifest but little concern respecting its life and power. A deep-seated formality is mournfully evidenced in the observance of the institutions and means of grace. Most inadequate reasons are deemed sufficient to excuse, if not justify absence from fellowship meetings and from the house of God on the Sabbath, and on other occasions when the doors of the temple are open. But little preparation is made for approaching God in his ordinances; duties are performed with a cold and lifeless frame; worldly and unedifying conversation is indulged on the most solemn occasions; hardly a desire is felt to see the Lord in his beauty, and to have communion with Christ in his temple. The church has drunk too deeply into the spirit of a carnal world. Because iniquity abounds, the love of many waxes cold. O Lord, revive thy work!

2. *Lack of devotedness to Christ's service.* The zeal, the self-denial and devotion of primitive Christians, and of our martyred fathers, are very rare. At the present day, that religion is most esteemed among many, which most consults our selfishness and love of ease, and makes the fewest demands on our time and property. Not a few who profess to bear the yoke of Christ, are ready to regard it as oppressive and not easy, his burden as heavy and not light. "What a weariness is it?" "Honour the Lord with thy substance and the first-fruits of all thine increase," is an injunction in many cases practically overlooked and disregarded. And while it may be admitted that the liberality of Reformed Presbyterians compares favourably with that of other Christian denominations, there is still room for the complaint that it is most disproportionate to the obligations imposed by the goodness of the Father of mercies. The martyr-spirit which cheerfully surrenders all, not excepting life itself, for the sake of Jesus, bright examples of which are furnished in the witnesses of former days, has

in a great measure disappeared. Who now is ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus? Alas! we have not yielded ourselves unto God as those who are alive from the dead, nor has the energy of a Saviour's love constrained us to live unto him who died for us and rose again.

3. The limited success of our missionary efforts. There is just ground for the acknowledgment that the true missionary spirit is very feeble among us. Our sense of the duty to employ every lawful and practicable means for extending the visible kingdom of the Messiah, is most feeble and inadequate. The singular goodness of God in making known to us the gospel of his Son, has been met on our part with a selfish ingratitude. As a church professing high attainments in doctrine and in practice, we have too long been comparatively inactive, idling away precious opportunities, content to remain encamped on our conquests. The efforts made with a view to the establishment of a foreign mission, by a singular but instructive series of providences, terminated in disappointment. In this seemingly unpropitious issue, we would mark the hand of God chastising for long-continued apathy in this important work, and reminding us that in our attempts we may have been influenced too much by ostentation and selfishness, and too little by love to the honour of Christ and unfeigned desire to be instrumental in saving the souls of men. Nor can the admission be withheld, that our plans in connexion with home missions have as yet been attended with only very partial success. In all this we would recognise the bitter fruits of our sin. With all this we have to lament that carnality and worldly-mindedness unfits to such an extent the minds of our youth and so early engrosses their attention, that few grow up with a readiness to devote themselves to the service of Christ in the work of the ministry. "God be merciful unto us, and bless us, and cause his face to shine upon us. Selah. That thy way may be known upon the earth, thy saving health among all nations." Ps. lxxvii. 1, 2.

4. Inadequate appreciation of peculiar and distinctive principles. The Messiah's dominion over the nations—social covenanting—the descending obligation of moral covenants—the duty of nations to own and submit to Christ and his law—practical dissent from corrupt and immoral associations, civil and ecclesiastical—are not held in that high account which the word of God and our solemn vows obviously require. In too many instances there is a culpable remissness upon the part of parents in training their children to the knowledge and practice of these views. Young persons on reaching maturity, in cases afflicting for their number, disown the church that has nourished them, and "turn aside by the flocks of the companions." The application of discipline for offences against existing regulations, is oftentimes deemed a sufficient reason for abandoning her interests. In all these respects we can mark unsteadfastness and indecision arising from inadequate appreciation of the "faith," which the witnesses have been striving, under many discouragements and privations, to "hold fast."

A more general view of the character and condition of society, furnishes additional grounds, urging to unfeigned penitence and humiliation.

1. The cause of infidelity is acquiring strength and influence. Its baleful principles are regarded with increasing favour, and the number

of its avowed disciples is constantly augmenting. The infidelity of the present day is rendered all the more dangerous by the garb of religion which it has audaciously assumed. A cold and blighting rationalism, in many places, has triumphed over evangelical truth; multitudes of professed believers openly deny the plenary inspiration of the Bible. The father of lies has transformed himself into an angel of light. The same spirit is manifested by a denial of the supremacy of the Scriptures; by reckless opposition to the law of the Sabbath; by impious attempts to secure the murderer against the penalty of death; by assaults upon the rights of property, and by licentious efforts to destroy the sanctity of the marriage relation. "The god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 4.

2. The aggressive spirit of popery. The mystery of iniquity is prosecuting its designs with untiring energy and zeal. Courted by politicians, and encouraged by a morbid sympathy, Antichrist has startled the world by his bold and arrogant pretensions. His votaries are multiplying in number; Jesuit priests and missionaries swarm in almost every land; seminaries of learning and other institutions are established, and in many ways countenanced and supported by misnamed Protestants; even the military power and resources of nations are laid under contribution for the purpose of consolidating the interests of this blasphemous system.

3. The prevalence of immorality. The barriers of morality are broken down, and the public safety in consequence exposed to imminent peril. The Lord's day is desecrated with impunity; intemperance is on the increase; the manufacture, sale, and intemperate use of intoxicating drinks, continue to spread desolation over the land; licentiousness prevails to an alarming degree; the sacredness of the marriage relation is impaired by incestuous connexions and by legislative encouragements to divorce; murder, not excepting its darkest forms of assassination and suicide, is daily becoming more frequent. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea iv. 1, 2.

4. Growing opposition to the interests of civil liberty. The dreadful conflict between despotism and freedom, which but lately convulsed the European nations, has issued in the present subjugation of the rising spirit of liberty. In our own country, to the shame of justice and humanity, the utmost has been done to rivet more firmly than ever, the chains of a cruel and remorseless bondage. The recently enacted "fugitive slave law," and the strong feeling of sympathy on its behalf, is humiliating but crowning evidence of the truth that on the side of the oppressor there is power. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Ps. xii. 5.

5. The continued rejection of the Lord and his Anointed by the nations. The existence and providence of God are not acknowledged; the supremacy of Messiah the Prince, is disowned; his law repudiated; his enemies exalted to high places; his church treated with cold indifference and neglect; gross error and heresy tolerated; and immorality, under various forms, legally countenanced and supported.

6. Insensibility under divine judgments. The judgment-hand of the

Almighty has been lifted up; the pestilence that walketh in darkness and the destruction that wasteth openly at noon-day, have been abroad. By fire, and various other forms of judicial visitation, fearful havoc both in life and property has been made. The nations, however, will not accept the punishment of their iniquity. They have not repented of their deeds. "Lord, when thy hand is lifted up, they will not see; but they shall see and be ashamed for their envy at the people." Isa. xxvi. 11.

For these and other reasons, Synod appoints the first Thursday in February, 1852, as a day of fasting and humiliation, to be observed by those under their care.

CAUSES OF THANKSGIVING.

In the midst of wrath God remembers mercy. While there is much in the aspects of Divine Providence, urging us to rend our hearts and turn unto the Lord with fasting and weeping, we behold at the same time many intimations of his long-suffering and goodness. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

1. In the language of inspiration we may say, "Thanks be unto God for his unspeakable gift." The Lord has laid help upon one who was mighty; he hath sent redemption to his people. That blessed Saviour through whose blood we have forgiveness of sins, is proclaimed among and offered to us sinners. The voice of the turtle is heard in our land. "Glory to God in the highest, and on earth peace, good will toward men."

2. The administration of divine ordinances continues to be enjoyed. Our misimprovement of the means of grace is great and criminal, yet the candlestick is not removed out of its place. The gospel is preached; sacraments are dispensed; every man calls his neighbour under the vine and under the fig-tree. The church's Head has not left us without some encouraging evidence of the presence of his power and blessing in his own institutions. If we cannot say that a "great number believed and turned to the Lord," it is yet our privilege to cherish a well-grounded hope that believers are "edified, and, walking in the fear of the Lord and comfort of the Holy Ghost, are multiplied."

3. We hail with gratitude the extension of the gospel through the various portions of the world. The Bible has been translated into almost every known language, insomuch that men are able to read in their own tongue the wonderful works of God. The facilities for its circulation, already great, are constantly increasing. Missionaries of the cross are penetrating the dark places of the earth, and proclaiming the "unsearchable riches of Christ" to those who have no vision. In those places where Satan's seat is, the prey has been taken from the mighty, and the lawful captive delivered: At no former period has such varied and efficient instrumentality been employed for the promulgation of the gospel, as at the present day. A door of faith has been opened to the Gentiles. Peace is preached to them who are afar off. "O God! thou hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of them that published it." Ps. lxxvii. 10, 11.

4. A munificent Providence has supplied us with an abundance of

temporal blessings. Labour has been rewarded in all its departments. The earth has yielded her increase. Health is generally enjoyed. The land in which we live is free from the scourge of war. "Praise thy God, O Zion. He maketh peace in thy borders, and filleth thee with the finest of the wheat." Ps. cxlvii. 12, 14.

5. The goodness of God to our brethren in the British isles calls for thankfulness. The dark cloud of judgment that overshadowed the land in which they live, has been partially dissipated. Though sorely tried, they have been sustained and approved of God as beloved and faithful. Our hearts are glad, too, because of the kind and fraternal feelings which exist among brethren so widely separated from one another. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Luke i. 68. Come, then, and let us declare in Zion the works of the Lord our God. "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."

For these and other reasons, Synod appoints the *fourth* Thursday of November, 1851, as a day of Thanksgiving, to be observed by those under its care.

Respectfully submitted.

SAMUEL O. WYLIE, *Chairman.*

Nos. 12 and 13 were, on motion, taken up and referred to the Committee on Discipline. R. Z. Willson is added to the Committee on the Fugitive Slave Bill.

Resolved, That all persons having money for the funds of the Theological Seminary, pay it to the Committee on Finance.

Synod appoints its next meeting to be in Sullivan Street Church, New York.

No. 20 was, on motion, taken up; and No. 24, belonging to the same business, was withdrawn from the Committee on Discipline.

The rule fixing 3, P. M., and 9, A. M., as the hours of daily meeting, is suspended for this afternoon and Monday morning.

Adjourned with prayer, to meet on Monday morning at 10 o'clock.

Same place, June 2d, 10 A. M.

Synod met, and was constituted with prayer.

Absent, J. Crozier, W. Finney, J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, G. Spence, and O. Wylie, the last two by indisposition.

The minutes were read and approved.

A member of Synod laid on the table fifteen dollars, sent by Wm. Wylie, in accordance with the direction of Synod at its last meeting. Referred to the Committee on Finance, with power to call for persons and papers, in order to determine as to its final disposition. Crozier appeared.

The Committee on the complaint of Cherry Street Session reported. The report was accepted and laid on the table for the present.

Synod proceeded to the consideration of Nos. 20 and 24, taken up at the last sederunt. A certificate of the appointment of R. Boyd, Sr., J. Keers, and D. Boyd, by the petitioners, as their commissioners, was presented. J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, and W. Finney, appeared.

While one of the commissioners was addressing the Court, the hour of adjournment arrived, and Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, Spence and O. Wylie, by indisposition.

Resolved, That the Clerks of Presbyteries be directed to report to the Committee on Presbyterial Reports, to be inserted in these reports, the congregations organized within their respective bounds since the last meeting of Synod; and that said committee mark such extracts from the reports as may be useful for publication.

The business pending when Synod adjourned was resumed, and the commissioner finished his remarks. Members of the Lakes' Presbytery were heard in reply. The commissioner rejoined, when the hour of adjournment having arrived, Synod adjourned with prayer.

Same place, June 3d, 9 A. M.

Synod met, and was constituted with prayer. Absent by indisposition, Spence and O. Wylie. The minutes were read and approved.

Resolved, That the rule fixing 9 A. M., and 3 P. M., as the hours of daily meeting be rescinded, and that hereafter Synod will meet at 8 A. M., and 2 P. M.

The Committee on Domestic Missions reported. The report was accepted, and laid on the table for the present.

The Committee on Discipline reported. The report was accepted, and laid on the table for the present.

The Statistics of Pittsburgh Presbytery were presented, read, and referred to the Committee on Presbyterial Statistics.

The Committee to prepare a minute in reference to the death of Rev. R. Wallace, reported. The report was accepted, and a motion to adopt was laid on the table for the present. O. Wylie appeared.

The Committee on the Theological Seminary reported. The report was accepted, and laid on the table for the present.

The business before Synod, at its adjournment last evening, was resumed.

A preamble and resolution were offered by Rev. J. Milligan, and while under consideration, Synod adjourned with prayer.

Same place, 2 P. M.

Synod met, and was constituted with prayer. Absent, Spence, still indisposed.

The subject under consideration, when Synod adjourned, was resumed, and the preamble and resolution were adopted. They are as follows:

Without approving of the manner, in every respect, in which the petitioners have proceeded, or endorsing their criminations against the Pastor or Presbytery, yet inasmuch as Synod has satisfactory evidence that they cannot live, in their present organization, to their spiritual comfort—

Resolved, That the decision of Presbytery be reversed, and the prayer of the petitioners be granted.

On this vote the ayes and noes were called for, and are as follows:

Ayes—Blackwood, S. Bowden, A. Bowden, Brown, Chrystie, Crozier, Carson, John Dods, Joseph Dods, Faris, Finney, Galbraith, George, Hannay, Henry, R. Johnson, Joshua Kennedy, James Kennedy, Kernahan, James Love, John Love, Little, J. Milligan, M'Candless, M'Donald, M'Millan, Moore, Mulholland, Newell, Nightingale, Purvis, Ro-

ney, Roberts, Robison, Slater, Sproull, Sterrit, John Wallace, O. Wylie, S. O. Wylie—40.

Nays—Beattie, Carlisle, Cannon, Crawford, Foster, Lindsay, A. M. Milligan, J. M'Clurkin, J. J. M'Clurkin, H. P. M'Clurkin, M'Gee, Morse, Scott, Sloane, Shaw, Stevenson, Stott, Torrens, James Wallace, S. M. Willson, J. M. Willson, R. Z. Willson, Williams—23.

The report of the Committee on Discipline was taken up, and the recommendation on each paper referred to them considered in order. Rev. James Love obtained leave of absence during the remaining sessions of Synod.

While the report was under consideration, Synod adjourned with prayer.

Same place, June 4th, 8 A. M.

Synod met, and was constituted with prayer. Absent, Hutcheson, R. Johnson, Joshua Kennedy, Newell, Purvis, Roney, Slater, Spence, the last by indisposition.

The Committee on Unfinished Business reported. The report was accepted; and laid on the table for the present.

The Committee on the Records of Rochester Presbytery reported. The report was accepted and adopted. It is as follows:

The Committee to whom were referred the Minutes of Rochester Presbytery, would respectfully report, that having carefully examined said minutes, we find in them nothing contrary to the law and order of the church.

J. CROZIER, *Chairman.*

R. Johnson, Newell, and Hutcheson, appeared.

The consideration of the report of the Committee on Discipline was resumed. Slater, Purvis, Kennedy, and Roney, appeared.

While the report was under consideration Synod adjourned with prayer.

Same place, 2 P. M.

Synod met, and was constituted with prayer. Absent, Spence, still indisposed.

The Committee on the Fugitive Slave Law reported. The report was accepted, and laid on the table for the present.

The Committee on Finance reported. The report was accepted; the first part adopted, and the remainder was laid on the table for the present.

The Committee on the Records of the Lakes' Presbytery reported. The report was accepted and adopted. It is as follows:

The Committee on the Records of the Lakes' Presbytery report, that they find nothing in them contrary to the law and order of the church.

W. L. ROBERTS, *Chairman.*

The consideration of the report of the Committee on Discipline was resumed, and continued till the hour of adjournment. Synod adjourned with prayer.

Same place, June 5th, 8 A. M.

Synod met, and was constituted with prayer.

Resolved, That Synod adjourn finally this afternoon at 6 o'clock.

The statistical report of the Presbytery of Illinois was presented, read and referred to the committee on Presbyterial statistics.

The committee on the records of Illinois Presbytery reported that the records had not been put into their hands, not being present. The report was accepted, and the committee dismissed.

The consideration of the report of the Committee on Discipline was resumed. The report was adopted as amended, and is as follows :

The Committee on Discipline respectfully report on the papers referred :

Paper No. 11, is a complaint of Joseph Keys and John Finley against the Illinois Presbytery, for confirming the deed of Old Bethel Session, acquitting a member of that congregation from a charge of holding property in slaves, or deriving pecuniary advantage from such property. The documents accompanying the complaint as evidence of the guilt of the party accused, are, in the judgment of your Committee, a complete failure; and the complainants have indulged themselves in very unwarrantable language—reckless and reproachful of the Presbytery whose decision they impugn. Your Committee recommend the following action :

Resolved, That the complaint of Joseph Keys and John Finley against the Illinois Presbytery be dismissed, with a counsel to the complainants to be more guarded in their language in future.

Paper No. 14, is a protest and appeal of Adam Keys and Joseph C. Harwell from a decision of the Illinois Presbytery, refusing to read or entertain a libel presented by them against Rev. J. Wallace. It appears by a certified extract from the minutes of that Presbytery, that “the ground of the decision was, that the persons signing the libel had no right to present this libel.” Your Committee are at a loss to understand the equity of such decision; for it does not appear that the parties were under censure of any form or degree. Yet it is admitted that they had, for some time, been irregular by non-attendance on public ordinances, and so absenting themselves as not to be under the cognizance of the congregation to which in name they belonged, and, therefore, of questionable standing. Nevertheless, the libel has, besides, such unhappy features of captiousness, and possible or even probable misconstruction of the language and conduct of the accused, that we cannot, under all the circumstances, recommend that the action of the Presbytery be reversed; and, therefore, propose the following disposal of the matter.

Resolved, That while this Court cannot entirely approve of the principle on which the Illinois Presbytery rejected the libel of A. Keys and J. C. Harwell against Rev. J. Wallace, they nevertheless sustain their decision, and dismiss the protest and appeal, and return the papers to the appellants.

Paper No. 15, is a memorial and petition for a new organization of a congregation, enumerating in support of the petition various complaints against the action of the congregation, of the session, and of the Presbytery with which the petitioners are now connected. The only one of these complaints requiring special notice, comes before Synod more directly in another paper: the rest are attended to in other parts of this report. The general character of these papers, exceedingly complicated and involved with one another, presents the application of the parties in a very discouraging light; and your committee cannot find any thing in their condition, or that of the adjoining congregations, requiring, or even justifying, a new and separate organization at present. It is, moreover, a fact, that in all the documents before your committee, there are but two or three names signed—a cir-

cumstance fatal to their application in its present form. At the same time, provision may be made to release them from a connexion in which it seems they are neither edified nor comforted. The adoption of the following resolutions is recommended.

1. That the deed of Illinois Presbytery, refusing the organization of a new congregation, be, and hereby is, confirmed.

2. That the session of the congregation to which the petitioners and complainants belong, (viz.: Old Bethel congregation,) be, and hereby is, ordered to grant them, when desired, certificates of dismission to any other congregation of our church in their vicinity; and that in all cases where charges of disorder or delinquency exist, a transfer of the same be made for adjudication by the session to which such applicants desire dismission.

No. 12, is a paper similar in character, though more direct in form, as a petition for a separate organization, signed by Joseph Keys and James Finley—being a protest and appeal from a decision of Illinois Presbytery in refusing such petition. The names and number of the petitioners are wanting, and the same disposition seems requisite, and is recommended, with No. 15.

No. 13, is a protest and appeal from a decision of Illinois Presbytery, principally for confirming and refusing to interfere with the action of Old Bethel congregation in raising Mr. Wallace's salary, and allowing him to appropriate a part of his time and services at St. Louis. This appears to be a matter so properly pertaining to the session and people, that your committee see no cause to interfere till they themselves complain, and recommend that the protest and appeal be dismissed.

No. 17, is a protest and appeal by John Z. Willson against a decision of Pittsburgh Presbytery, affirming a decision in his case by Monongahela session.

Resolved, That the appeal be sustained, and the decision of the Pittsburgh Presbytery, on the appeal of John Z. Willson from the Monongahela session, be, and hereby is, reversed.

Nos. 23 and 25 are appeals of David Boyd, James Keers, and Elizabeth, his wife, and of Joseph Forsyth, from a decision of Presbytery of the Lakes, affirming a deed of Miami session sustaining libels, or parts of libels, against the appellants. It appears that these parties are included among the members of that congregation who have refrained from the communion of the Lord's Supper there, *for cause*, which they have been laying before the Superior Courts, where they are waiting the final adjudication of their case. Inasmuch as these libels form part of a complicated business in reference to the Miami congregation already decided upon, therefore,

Resolved, That the libels be dismissed.

No. 26, is a complaint by David Gregg against a decision of Allegheny session, laid before Pittsburgh Presbytery; and by that Presbytery referred to this Court for adjudication. The facts are briefly as follows. Several years ago Mr. John M. Hutcheson had dealings in business with the firm of Gregg & McCandless, of which Mr. Gregg was a partner. Some time after, it was understood by that firm that all accounts were finally adjusted, Mr. John M. Hutcheson presents a claim on that firm, who have since dissolved partnership, which they deemed unjust, as having been previously settled; and by reason of neglect, also, the claim had become invalid by civil law. To compel

payment, Mr. John M. Hutcheson brings the moral force of session to bear on Mr. Gregg, and obtains the action of that court in the premises, who submit the matter to arbitrators, and obtain from these arbitrators a decision sustaining Mr. Hutcheson's claim against Gregg & M'Candless, and requiring Mr. Gregg, as partner, to discharge the whole claim against the firm. Against this decision Mr. Gregg complains, and we think justly, professing his readiness to submit to the decision of the Session; although judging that he has just cause to be dissatisfied with the decision of the arbitrators adopted by session, inasmuch as he is persuaded the debt had been liquidated by direct payment, or in running account, many years before. He is willing to pay his own half, showing that his partner is amply able to pay his, and is as accessible in the church to which he belongs as Mr. Gregg in this. Your committee, therefore, recommend the following:

Resolved, That Mr. Gregg, on payment of his own half of Mr. John M. Hutcheson's claim, awarded by arbitrators and sustained by session, as due from Gregg & M'Candless, be fully discharged by said session; and any decision to the contrary of that court be reversed and for ever set aside. All which is respectfully submitted,

JAMES CHRYSTIE, *Chairman*.

On the vote to adopt the resolution as reported by the committee on paper No. 17, which was, that "the decision of the Pittsburgh Presbytery on the appeal of J. Z. Willson from the Monongahela session be, and hereby is, affirmed," the ayes and noes were called for, and are as follows:

Ayes.—S. Bowden, A. Bowden, Brown, Burns, Chrystie, Carlisle, Faris, Joshua Kennedy, James Kennedy, Little, Mulholland, Newell, Nightingale, S. O. Wylie, Williams,—15.

Noes.—Boyd, Crawford, Josiah Dodds, French, Foster, Glasgow, Harvey, J. B. Johnston, Lindsay, M'Farland, J. J. M'Clarkin, J. M'Clurkin, M'Donald, J. Milligan, Morse, Moore, Neill, Roberts, Sloane, Stott, Stevenson, Torrens, S. M. Willson, J. M. Willson, J. R. Willson, R. Z. Willson, D. T. Willson, James Wallace, Woodburn,—29.

Resolved, That a Commission of Synod be appointed to carry out the action of Synod with reference to Miami congregation.

Resolved, That this commission be authorized to receive any other members who may wish to be connected with the new organization; and that the said commission be authorized to adjudicate finally, any case of discipline in which such applicants for admission may be involved at the time of making the application for admission.

Rev. John Wallace, Rev. James Love, and Elder Wm. Kernahan, are appointed the above commission, to meet at Miami on the third Tuesday of August next.

The report of the Committee on the Theological Seminary was taken up, and considered by paragraphs. The report was amended and adopted, and is as follows:

The Committee on the Theological Seminary respectfully report,

The only paper referred to your committee relative to the Seminary, is the report of the Professor, originally intended to be laid before the Board of Inspection. From this paper, it appears that there has been a commendable degree of diligence in the discharge of their

respective duties, by the professor and the students in attendance during the last session.

Yet from the fact that only a bare majority of our theological students (viz: nine of seventeen) have attended the hall; that, owing to some derangement in the operations of the Board of Inspection, the wonted information relative to the state of the Seminary has been withheld from Synod; and from sources of information common to us with the whole church, it is plainly manifest that the Seminary has not been in a healthful condition for some time past. Events arising from conflicting interests and feelings have there transpired, highly prejudicial to the welfare of our beloved Zion—events, the occurrence of which is to be deeply deplored, and might seem to require judicial investigation; but on which, owing to the circumstances, perhaps consistently with faithfulness, an act of oblivion might be passed.

These considerations constrain your committee to recommend the adoption of the following resolutions:

1. That the Theological Seminary be for the present suspended, and all its offices vacated.
2. That the students be directed to prosecute their studies under the care of their respective Presbyteries.
3. That Synod recommend collections to be made throughout the church, to liquidate the debt due the professors, and annual contributions for the support of Dr. Willson as Emeritus Professor.
4. That a committee be appointed to take possession of the library, and hold it in trust for Synod till its next meeting.

All which is respectfully submitted,

JOHN GALBRAITH, *Chairman.*

Resolved, That a committee of three elders be appointed to devise and recommend a plan of making collections to liquidate the debt due the professors, and also to raise the sum of \$400, as an annual salary to Dr. Willson, as Emeritus Professor.

J. Wiggins, J. Nightingale, and A. Knox, are that committee.

J. Dodds, Hutcheson and Kernahan are the committee under the 4th resolution.

Rev. Messrs. Roney and Stevenson severally informed Synod that the bonds held by them respectively in trust, the interest of which was to be appropriated for the support of students in the Seminary, now, (in consequence of the disorganization of the Seminary,) according to the will of the respective donors, go into the hands of Synod, the interest to be applied to the support of domestic missions.

Resolved, That Synod accept these bonds, and return them to M. Roney and A. Stevenson respectively, to hold them for Synod for the above use.

Leave of absence was granted to Rev. J. Milligan, during the remaining sessions of Synod.

The part of the report of the Committee on Finance not passed on, was taken up, considered by paragraphs, amended and adopted. It is as follows:

Report of Committee on Finance.

The Committee on Finance report:—

1. The following sums have been received for defraying the travelling expenses of members of Synod.

From the congregation of Sterling,	- - - - -	\$12 00
“ Dr. Willson,	- - - - -	10 00
“ 3d congregation, Philadelphia,	- - - - -	11 25
“ 1st congregation New York,	- - - - -	20 00
“ congregation of Kortright,	- - - - -	10 00
“ “ Rochester,	- - - - -	10 00
“ “ Conococheague,	- - - - -	10 00
“ “ Ryegate and Barnet,	- - - - -	18 00
“ “ Old Bethel,	- - - - -	10 00
“ “ Newburgh,	- - - - -	16 00
“ “ Elkhorn,	- - - - -	13 20
“ “ Beaver and Jackson,	- - - - -	8 20
“ “ Miami,	- - - - -	12 02
“ “ Craftsbury,	- - - - -	10 25
“ “ Virginia Grove and Cedar,	- - - - -	12 00
“ “ White Lake,	- - - - -	11 25
“ “ Bethel,	- - - - -	10 00
“ “ Pittsburgh and Allegheny,	- - - - -	14 71
“ 1st congregation of Philadelphia,	- - - - -	29 65
“ 2d “ New York,	- - - - -	39 00
“ 2d “ Philadelphia,	- - - - -	15 50
“ congregation of Southfield,	- - - - -	10 00
“ “ Camp Run, &c.	- - - - -	6 31
“ “ Utica,	- - - - -	12 00
“ “ Jonathan’s Creek,	- - - - -	4 50
“ “ Garrison,	- - - - -	3 00
“ “ Greensburg and Clarksburg,	- - - - -	8 50
“ “ New Alexandria,	- - - - -	7 00
“ “ Princeton,	- - - - -	10 00
“ “ Miller’s Run,	- - - - -	5 11
“ “ Salt Creek,	- - - - -	12 45
“ “ Walnut Ridge,	- - - - -	10 00
“ “ Brookland, North Washington, &c.,	- - - - -	10 00
“ “ York,	- - - - -	10 65
“ “ Wilkinsburg,	- - - - -	6 00
“ “ Bloomington,	- - - - -	12 20
“ “ Monongahela,	- - - - -	8 05
“ “ Union, Pine Creek, &c.	- - - - -	7 50
“ “ Syracuse,	- - - - -	10 00
“ 3d congregation of New York,	- - - - -	11 00

\$467 30

The whole expense incurred by members in travelling to Synod, is \$607 50—giving to each person entitled to draw out of the fund, nearly 77 per cent. on such expense. This money has been distributed according to the rules of Synod.

2. Your committee have examined the reports of Synod’s Treasurer, of the Treasurer of Foreign Missions, and of the committee on the publication of the Testimony; and finding them correct, recommend their publication with the minutes.

3. Your committee have examined and compared the reports of the Treasurer and Professor of the Theological Seminary, and from them have made up the following account of moneys received since last meeting of the Synod.

Received up to April, 1850, as per published report of the Board of Inspection.

1850. Covenanter, vol. 5, No. 10, p. 327,	\$266 62
July 8, Received of Mrs. Murray, Monroe Co. N. Y. J. Guthrie,	0 95
Aug. 23, Conococheague congregation, by David Hughes,	10 00
Oct. 1, Bethel Congregation, by J. Patten,	5 30
Oct. 21, Bovina congregation, by Rev. J. Douglas,	7 00
Dec. 17, N. Allen, \$1; James Reed, \$1; David Reed, \$1,	3 00
Dec. 26, Craftsbury congregation, per Rev. R. Z. Willson,	5 00
1851.	
Jan. 1, Salem, Indiana, per Rev. J. J. McClurkin,	7 00
Jan. 8, 2d congregation, N. Y. Rev. A. Stevenson,	68 00
Feb. 1, York Centre, per A. Carnduff,	15 25
Feb. 10, 1st congregation, Philadelphia, per Rev. J. M. Willson,	43 00
Feb. 10, Mrs. E. Laughlin, Vermont,	2 00
Feb. 19, Topsham congregation, per Rev. R. Z. Willson,	5 00
Feb. 24, Brush Creek congregation, per Mr. M. Cavan,	5 00
Feb. 24, White Lake congregation, per Rev. J. B. Williams,	10 00
Feb. 25, Beechwood congregation, per Rev. I. Dodds,	4 00
Isaac Faris, per Rev. I. Dodds,	1 00
Mar. 24, Newburgh congregation, per E. Wier,	15 50
Mar. 24, Xenia congregation,	12 50
Mar. 31, Miami congregation, S. Mitchell,	9 00
Apr. 16, Princeton congregation, per R. Stormont,	6 00
Apr. 16, Cedar Lake congregation, per W. Aiken,	6 50
May 5, Philadelphia, 1st congregation, per Rev. J. M. Willson,	6 50
May 23, Craftsbury congregation, per Rev. R. Z. Willson,	6 00
May 24, Some members of Coldenham cong. per J. Houston,	10 00
May 24, S. Cochran, Alabama,	5 00
May 25, George D. Armine,	2 00
May 28, Old Bethel congregation, per Rev. J. Wallace,	13 50
May 28, York congregation, per Daniel McMillan,	8 50
May 28, Southfield congregation, per Rev. J. Neill,	5 00
May 28, St. Louis congregation, per Rev. J. M. McDonald,	10 50
May 28, 1st congregation, Philadelphia,	40 73
May 28, Mrs. E. Laughlin, Vermont,	1 00
May 28, Salt Creek congregation, per Rev. H. P. McClurkin,	14 50
May 28, Clarksburg congregation,	5 00
May 28, 3d congregation, Philadelphia,	5 00
May 31, Camp Run, Slippery Rock, &c.	4 10
May 31, Bloomington, per Rev. J. Faris,	12 17
May 31, Jackson,	3 00

\$657 22

May, W. Wright's legacy to The. Seminary, received by Dr. Willson, 100 00

\$757 22

Balance due Dr. Willson, June 1, 1849, see Min. 1849, p. 179, \$547 74

Deficit, as above report, 42 78

Due Rev. T. Sproull, (see minutes, same page,) 377 18

Total amount due Professors, June 3, 1851, \$967 70

4. The Committee were instructed to report on the state of the Education, the Library and the Domestic Mission Funds.

Rev. M. Roney has in trust a bond for \$1000, dated July 1, 1845. Five

years' interest, amounting to \$300, has been received by him and paid to beneficiary students. Mr. Roney exhibited the vouchers, and his accounts were found correctly kept. Another year's interest will be due July 1, 1851.

Mr. John Gray has \$100 for same purpose. Last year's interest was paid to Board of Inspection of Theological Seminary, and is now in the hands of Rev. J. B. Johnston. This year's interest is paid to Committee, and is at the disposal of Synod. *Resolved*, That both these sums be returned to John Gray, to accumulate in his hands.

Rev. A. Stevenson presented his account with the Education Fund, which the committee have examined and found correct. A balance remains in his hands of \$32.

Rev. A. Stevenson presented his accounts of the Domestic Mission Fund, and of the Library Fund, which we have examined and found to be correct, and recommend that they be published in the minutes.

5. In the matter of the will of Joseph Wylie, referred to your committee, Fifteen dollars have been handed to this Synod according to instructions given at its last meeting. In the opinion of the committee, according to the letter of the will, the bequest of Joseph Wylie was made to the Reformed Presbyterian Church generally, and therefore it lies in the power of Synod to appropriate the money as they deem most suitable. We advise under all the circumstances that the money be paid to the Jonathan's Creek Congregation. All which is respectfully submitted.

S. BOWDEN, *Chairman*.

Resolved, That the sum of \$40 and 9 cents, reported by Daniel Euwer as in his hands for the Library of the Theological Seminary, be put into the hands of the Rev. A. Stevenson, to be invested by him with the funds already in his hands for that purpose.

Resolved, That all the funds for the payment of the past and current debt of the seminary be transmitted to the chairman of the committee appointed above.—James Wiggins, 212 Greenwich St. New York.

The Committee on Presbyterian Reports reported. The report was accepted and laid on the table for the present.

The Committee on Foreign Correspondence reported a draft of a letter to the Synods in Scotland and Ireland, which was accepted and adopted. A copy, with the necessary adaptation in address, &c. was ordered to be sent to each of them. The following is the report.

DEAR FATHERS AND BRETHREN:—In the good providence of our God we have been permitted to meet again in Synodical capacity, and we readily and cheerfully embrace the opportunity thus afforded again to communicate with you.

We regret that no communication from you has reached us since our last letter was sent; but we fondly hope and believe, that our disappointment has not arisen from any diminution of that Christian regard which is at once among the ornaments and comforts of our holy religion. Severed as we are, by our common position in the visible church, and among the nations, from a large share of those social relations which are so eagerly pursued, embraced and enjoyed around us. we deem it a great advantage and encouragement to the witnesses of Christ to cultivate frequent converse. As iron sharpeneth iron, so doth the countenance of a man his friend, and when we cannot behold each other's countenance, the hearing of and from each other produces in measure a similar effect. We therefore, dear brethren, do not impute your silence to any lack of interest on your part, and desire to prove to you that our confidence in your long avowed regard is undisturbed,

and that we will still take pleasure in hearing from brethren in the faith and patience of Christ. Our assurance that you also are thus disposed is confirmed by the persuasion of your interest in the brethren from your own land, who have of late increased our numbers, and we trust strengthened our hands in the good work of our God. It is a very pleasing evidence of the unity of our faith and order, that the brethren from you so readily and harmoniously co-operate with us in our labours in a common cause. We desire it may long so continue, and that there may be no interruption of our union, communion and fraternal intercourse.

We deeply sympathize with you and other true-hearted and zealous Protestants, in the feeling manifested against the aggressive spirit and conduct of Popery in the lands of our martyred covenant ancestors. That ever deceitful, far reaching and never tiring system of iniquity has ventured again to put forth boldly its arrogant and oppressive claims among you. At this we are not surprised, being taught by the prophecies that have gone before to expect another and final development of that power which Antichrist, in the mysterious, but all-wise providence of the Mediator, has been permitted so long and so extensively to exercise among and over the nations. The prayer of all right-hearted men will be, that when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. In the meantime, the light of prophecy and the aspects of divine providence seem to indicate that the aggressive spirit by which Britain has been assailed will in a great measure attain its end; and that, sooner or later, the witnesses for Messiah's Headship will, in the British Isles, be called on to endure a sore fight of affliction. They are yet to be slain for their steadfast adherence to the word of Christ's patience. But our souls rejoice in the consideration that they shall overcome by the word of their testimony and the blood of the Lamb.

The present meeting of the Synod, now holding its sessions, affords an opportunity of laying before you a statement of our ecclesiastical condition, which we trust will not be without interest. There are under our supervision five Presbyteries, from each of which a report of proceedings has been received. While these documents, and others that have been laid before us, present some things that are for a lamentation, they nevertheless furnish encouraging evidence, that the exhibition of the Testimony, the labours of ministers and the enjoyment of divine ordinances, are not without those blessed fruits which they are calculated to produce, and, when appreciated and improved, do produce, under the Spirit's influence, upon the people of God and society around. Presbyteries report a good attendance upon the public means of grace dispensed within their respective bounds; some increase of members in the several congregations; several new congregations organized, and an increasing desire in various parts of this widely extended country to receive the ministrations of the word from preachers of the Reformed Presbyterian Church. There is a growing disposition to make increased exertions in sustaining and extending our Home Missionary operations. Since the unhappy failure of our attempt to establish a Foreign Mission, the people seem generally inclined to contribute rather to the cultivation of the domestic field. This is ample, inviting, needy and encouraging. A plan has been adopted at our present sessions for prosecuting with additional vigour, and more extensively,

this highly important work, which we trust the Lord of the harvest will prosper by his blessing, and make it the means of doing much good, until many places now waste and barren shall become fruitful as the garden of God.

Since the date of our last letter, seven promising young men have been ordained to the work of the holy ministry, and settled in pastoral charges. Mr. Stott, recently arrived among us, has the prospect of being at once employed in an inviting portion of the Lord's vineyard. We have five licentiates, and fourteen students of Theology. Our number of ministers is fifty-one, forty-six of whom have been enabled to attend the present meeting of the Supreme Judicatory, who, with the representation of ruling Elders, make the number assembled in council seventy-eight, forming the largest Synod of the Reformed Presbyterian Church ever held in this country.

These statistics and statements give an encouraging view of our increase in numbers, and progress, we trust, in usefulness. We would humbly consider it as a token of good from the hand of our covenant God, and of his approbation of our feeble and unworthy services. In general, we have to be thankful for union in our work, so far as the great ends of maintaining and promoting the Testimony are concerned; and where we meet with unavoidable diversity of judgment in reference to the best means of accomplishing these ends, we trust and believe there is still a prevailing unity and integrity of purpose in endeavouring to advance the kingdom of our Lord. The present sessions of Synod have been characterized by a freedom from strife, harmony in action, brotherly affection and courtesy, which contrast favourably with some past meetings. We are not without evidence that the prevailing disposition has been, by the grace of God, to endeavour to keep the unity of the Spirit in the bond of peace. Our prayer is, that the Church's glorious and exalted Head would more and more make our Zion a quiet habitation.

The state of society around us has not materially changed since our last communication to you. Evils then existing seem to be gradually on the increase, while the various benevolent enterprises of the day have been sustained and prospered. Much is doing to ameliorate man's physical condition, and laudable efforts to afford means of intellectual cultivation are multiplied; but there is a great lack of provision adequate to secure the moral and proper religious training, especially of youth. There are increased and increasing facilities for acquiring knowledge useful in managing the things of the present life, but by no means a corresponding provision for attaining to man's high destiny—the glory of God in all he undertakes, and the enjoyment of Him who is the only desirable portion of the immortal soul. All seem to be diligent in minding their own things—things which pertain to temporal prosperity and welfare. Alas! few mind, as they should, the things of Christ—things which make for their own and others' everlasting peace.

The land in which we live continues to be marked with agitation and progressive change, extending to many of its social relations. A population, diversified and numerous, crowding to our shores from the old world, and dispersing itself throughout the interior,—national interests, often conflicting from our vastly extended territory, and political contests, exciting, numerous and absorbing—all set in motion by

a structure of civil society, framed and administered without regard to the "Higher Law," and which allows great latitude of principle and conduct, generate a war of opinions and an eagerness of purpose too wide-spread, active and constant, not to reach even the Church of God. To maintain, under such circumstances, truth, order and peace, requires more than ordinary grace; and we are often taught our entire dependence on the power and faithfulness of our glorified Head and Saviour. Hitherto the Lord hath helped us, and we take comfort from the assurance that he is ever faithful, and will have a seed to serve him while sun and moon endure. The supremacy of our blessed Redeemer in the Church and over the nations, and separation from institutions civil and ecclesiastical, with a testimony against them, are subjects to which, in our profession and conduct, we have good reason to believe there is but one mind among us. In striving together for these, and for the happy fruits of divine grace in our hearts and lives, we shall always be glad to be united with you; and in a continued correspondence, reciprocal and frequent, to encourage and to be encouraged. Our prayers, we trust, rarely want remembrance of our brethren in the land of our forefathers, and we know we share a holy communion with you in that service at the throne of our God and Redeemer. And now, dear brethren, in conclusion, may the God of all grace bestow wisdom to direct, stimulate to diligence, and bless our common labours to promote his glory, till all lands be brought to bow to Immanuel, and the nations be blessed in him.

With great affection and esteem, your brethren in covenant bonds.

By order of Synod,

M. RONEY, *Ch'n. of Com. on For. Cor.*

A communication from Rev. Wm. Wilson, of Cincinnati, was laid on the table, and on motion read.

Resolved, That a committee be appointed to confer with Mr. Wilson, on the subject of his communication. Sproull, Hutcheson and Henry are that committee.

The report on Domestic Missions was taken up and considered by paragraphs. Rev. Joshua Kennedy and James Kennedy obtained leave of absence during the remaining sessions of Synod.

Adjourned with prayer.

Same place, 2 P. M.

Synod met, and was constituted with prayer. The consideration of the report of the committee on Domestic Missions was resumed, and the report was adopted. It is as follows:—

The committee on the subject of Domestic Missions report,—

That the establishment of a scheme of domestic missionary operations; to be under the control of Synod, is, in our judgment, imperatively called for. We therefore submit the following resolutions:—

1. That a Domestic Mission Fund be established.
2. That this fund shall be employed, First, in the furnishing of supplies of gospel ordinances in such localities as shall be designated as missionary stations. Second, in making the requisite explorations for designating these stations. Third, as a fund from which the salaries of pastors of weak congregations may be supplemented.
3. The whole business of designating missionary stations; of making arrangements for their supply, and of determining the instances in

which salaries shall be supplemented, and to what amount, remains with Presbyteries.

4. That the distribution of supplies to the Presbyteries shall be attended to by a Board consisting of one minister from each Presbytery, who shall, twice a year, direct, by correspondence, probationers and unsettled ministers whose time is entirely employed in the ministry, as to the Presbytery in whose bounds they are to labour; such probationers and ministers to report themselves in due season to the Chairman of the Board. These arrangements to be made before the months of April and October in each year.

5. The arrangements made by Synod, which will itself make them for the summer succeeding its meetings, and by this Board, and the appointments of Presbyteries in accordance with them, to be carried out in all instances to their completion, unless prevented by unavoidable circumstances.

6. That a committee shall be appointed by Synod, consisting of five members residing in the same locality, one of whom shall be named by Synod as Treasurer, who shall receive and distribute among the Presbyteries the moneys raised for this fund.

7. The Presbyteries shall inform this committee of the amount required for their missionary operations, and for supplementing salaries within their bounds, twice a year, which, if the funds be in hand, the Committee shall, upon the order of the Moderator and Clerk of Presbytery, direct the Treasurer to pay; otherwise, the distribution shall be made proportionably. No moneys to be paid except on the order of the chairman of the committee. The committee to report to Synod, at each meeting, a complete statement of their proceedings, receipts, expenditures, &c.

8. That missionaries shall report to their Presbyteries, in detail, all their operations; Presbyteries to send in their report of the same to the Board established by resolution 4. The latter to present to Synod, at each meeting, a full statement of these operations.

9. That missionaries shall receive *six dollars* for each week they are employed, and travelling expenses. Each missionary to report to his Presbytery all moneys which he may have received from missionary stations on account of his services, and other contributions which have come into his hands for the work of missions.

10. That Presbyteries shall take the necessary steps for the raising of funds for this scheme; each Presbytery appointing a Treasurer of its own, through whom all contributions shall pass to Synod's Treasurer.

11. The committee established by resolution 6, to prepare and publish a circular, explaining and urging this scheme upon the attention of the church.

All which is respectfully submitted,

JAMES M. WILLSON, *Chair. of Com.*

The committee required by the 6th section are Rev. S. O. Wylie, Rev. J. M. Willson, and Elders Wm. Brown, John Evans and W. O. Lindsay. Wm. Brown was appointed Treasurer.

Rev. Messrs. Scott, of Rochester Presbytery; Sproull of Pittsburgh Presbytery; Hutcheson, of Lakes' Presbytery; Chrystie, of New York Presbytery, and Sloane, of Illinois Presbytery, are the Board required by the 4th section.

The committee appointed to confer with Mr. Wilson reported. The report was accepted, and laid on the table for the present.

The report of the committee on Presbyterian Reports was taken up and considered by paragraphs. The whole, as amended, was adopted. It is as follows:

The Committee on Presbyterian Reports begs leave to report as follows:

The several documents referred to them, have been examined by your committee. In these documents, they discover much that is encouraging to the hearts of Zion's children. In most instances peace and prosperity are enjoyed, and in some cases there are happy indications of vigorous effort in prosecuting the work of Christ. While there is much to deplore in the general character and condition of society, there are refreshing intimations of the presence and influence of God's Spirit with his people. The Lord has not left us without witness of his goodness. Blessed be his great and gracious name; for his mercy endureth for ever.

It is ground of congratulation and thankfulness, that since the last meeting of Synod several new congregations have been organized, and seven ordinations and settlements in pastoral charges effected. A large number of theological students are reported as being under the direction of the different Presbyteries, who, it is hoped, with proper literary and theological training, will become greatly useful and profitable to the church of God.

Notwithstanding the increase in the number of our ministers and licentiates, your committee are pained to record that death has been doing its work. Since our last meeting, two of our licentiates—William A. Acheson, of the Illinois Presbytery, and Thomas M'Connell, of the Pittsburgh Presbytery—have finished their course. They laboured with diligence, and with a high degree of acceptance in the respective fields assigned to them; but the great Master has seen meet, for wise and holy purposes, to dismiss them from service, that they might enter into rest. The reapers were stricken down in the midst of their sheaves. They who sow in tears, shall reap in joy. Levi B. Purvis, a student of theology, under the direction of the Pittsburgh Presbytery, has also been removed. He had completed the prescribed course of theological study, and while anticipating the labours of the militant church, his Master was pleased to grant him release, and call to higher and more delightful employments.

There are now subject to the direction of Synod the following ministers without charge. M. Roney, T. Hannay, R. J. Dods, J. Henderson, R. Johnson, J. Stott, and licentiates, J. Hunter, D. M'Kee, N. R. Johnston, Wm. F. George, A. C. Todd. The committee recommend that M. Roney, T. Hannay, R. J. Dods, and D. M'Kee be assigned to the Pittsburgh Presbytery; J. Hunter, the Rochester Presbytery; N. R. Johnston, the Presbytery of New York; W. F. George, Lakes' Presbytery; J. Stott, and A. C. Todd, Illinois Presbytery.

The recommendations in the report of the Illinois Presbytery, respecting the establishment of a board of publication and church extension fund, do not, in the judgment of your committee, require the attention of Synod at the present time.

The reference from the New York Presbytery, respecting the standing and authority of ordained ministers of the word in church courts, is the only other matter of importance that claims the attention of your committee. It is believed by some members of that Presbytery that such ordained ministers as have no pastoral charge are disqualified to

vote, and to possess the same parity of authority with such as are settled. It is evident that our subordinate standards are very clear on the subject, and require no distinction between the power of those ministers who have, and those who have not, a pastoral charge in a settled congregation. The Form of Church Government by the Westminster Assembly of Divines, thus defines the power of ministers of the word: "*A presbytery consisteth of ministers of the word, and such other public officers as are agreeable to, and warranted by, the word of God to be church governors, to join with the ministry in the government of the church.*" Chap. of Classical Assemblies, sec. 1. Here it is plain that the power of government is equally common to all the ministers of the word without distinction. Our testimony is still more explicit. "The government of the church is Presbyterian. Ministers, or teaching elders, are the highest officers, and among them there is a *perfect parity of power.*" Ref. Prin. 23, Ch. sec. 3; and at the close of the chapter, we have this singular determinate testimony. "We therefore condemn the following errors, and testify against all who maintain them—that a Christian minister may lawfully relinquish his right to exercise the power of government and discipline in the church."

It is no part of our business to prove that these teachings are in accordance with the Divine word. An acknowledgment that these documents are "founded upon the Scriptures," is too clearly involved in our profession to admit a doubt on that subject, when the profession has been intelligently, deliberately, and solemnly made; and agreeably to these principles, has been the uniform practice of the Reformed Presbyterian Church in this country from its earliest organization, and, till very recently, unquestioned. This fact is sustained by the very decisive vote of last Synod on this question in the case of Rev. R. J. Dods. If there are apparent, or even real inconveniencies, arising from the exercise of the power of the presbyter or minister of the word, when ordained *sine titulo*, or when provisionally divested of the immediate pastoral charge, which it is nowhere believed vitiates his ordination, or deprives him of his power as minister of the word or administrator of the sacraments, your committee conceive that these cannot be remedied by an attempt at a change which at once assails the Divine institution, the subordinate standards of the church founded thereon, and disturbs a practice which has never yet militated against the purity and peace of our Zion.

Your committee therefore recommend the following resolution:

Resolved, That this Synod see no cause to adopt any new practice respecting the right and power of ordained ministers of the word in church courts as equal in every instance, or to deviate from our long continued usage in that respect.

Respectfully submitted,

SAMUEL O. WYLIE, *Chairman.*

The report of the committee to prepare a minute in reference to the death of Rev. R. Wallace, was taken up, and the following substitute was offered and adopted:

Since the last meeting of Synod, this venerable and highly respected minister of Christ has been removed from the church militant. The event admonishes all, especially the aged, to be ready, wisely considering their latter end. Our departed brother laboured long, faithfully

and successfully in his Master's service, and died in a good old age—his 76th year.

The report of the committee on the Fugitive Slave Bill was taken up and adopted. It is as follows:

The committee appointed to express the views of this Synod in reference to the Fugitive Slave Law, respectfully report the following preamble and resolutions:

As human enactments are to be tested by the Divine law; and as it is the duty of the church to testify against all that is in opposition to the law of God; and as her Head came "to proclaim liberty to the captive," so she should open her mouth for the dumb. Therefore,

1. *Resolved*, That this Synod reiterate its uncompromising opposition to the institution of slavery as a system of complicated and unmitigated wrong, and utterly repudiate all the arguments and excuses of slaveholders and their abettors for its continuance; and recommend to all our people more vigorous and persevering efforts for its removal.

2. That the fugitive slave law is essentially tyrannical; not only in securing the enslavement of those who are in fact free, but in forbidding freemen to exercise the sympathies of Christian compassion, and commanding them to assist in returning men to cruel bondage. It brings deserved infamy upon our land, dishonours God, and is expressly contrary to the plainest precepts of his law—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." "Bewray not him that wandereth." "Relieve the oppressed." And it is the duty of all not only to refuse compliance with its provisions, but to show others its hideous enormity.

3. That the main element of the fugitive slave law naturally flows from the provisions of the Constitution of the United States upholding slavery. Art. 4, Sec. 2. "No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due." Art. 4, Sec. 1. "Full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state." We see in this another exemplification of the immorality of the United States' Government, and it shows clearly the evil of swearing oaths of allegiance, and thus sustaining slavery.

4. That those ministers of the gospel who teach the binding obligation of this law to be obeyed for conscience' sake, and the conduct of those Christians who sustain the law, hypocritically professing to love God while they hate the negro, bring reproach upon religion, encourage infidelity, and rivet still more tightly the chains of the oppressed.

5. That it is the duty of the ministers of Christ to teach clearly that magistrates in Christian lands should yield to the authority of God's law; and that any law that is in opposition to the precepts of the Bible does not bind the conscience, and ought to be resisted by every means consistent with religion; for we must obey God rather than men.

6. That we recognise with gratitude the hand of God in making this infamous law the means of showing many the enormous evil of slavery, and of convincing them of their practical and constitutional connexion with slavery; and that we rejoice in the efforts that are making to free some of the churches from the incubus of slavery. And we trust that

the "Free Churches" will, ere long, see the sin of upholding a government that rejects the law of God; and that they and we, upon the broad ground of Christian principle, may labour to bring this nation into submission to God's higher law.

All which is respectfully submitted.

JAMES WALLACE, *Chairman.*

The report of the committee on the complaint of Cherry Street Session against the New York Presbytery, was taken up. The reasons of complaint were not sustained, and the decision of the Presbytery was affirmed.

The report of the committee to confer with Rev. Wm. Wilson, was taken up. While the Synod was proceeding to make a disposition of this report, Mr. Wilson asked and obtained leave to withdraw his papers.

The committee on Presbyterial Statistics reported. The report was accepted and adopted. It is as follows:

The committee on Presbyterial Statistical Reports beg leave to state that they have received reports from the Presbyteries of New York, Pittsburgh, Rochester, and Illinois. They have examined them with care, and endeavoured to ascertain as far as possible their accuracy. They hereby express their satisfaction in finding so many of our congregations in an apparently prosperous condition.

They would recommend the publication of these Statistics, with the Minutes of Synod.

Respectfully submitted.

ROBERT JOHNSON.

Resolved, That the Minutes be published in the Reformed Presbyterian and Covenanter.

The report of the committee on unfinished business was taken up, and postponed till next meeting of Synod.

Rev. J. Stott was appointed the Moderator's alternate, to preach the sermon at the opening of next meeting of Synod.

Adjourned with prayer, and singing the 133d Psalm—to meet in Sullivan Street Church, New York, on the *fourth Tuesday* of May, 1853, at 7½ P. M.

DAVID SCOTT, *Moderator.*

THOMAS SPROULL, *Clerk.*

APPENDIX A.

REPORT OF COMMITTEE ON THE PUBLICATION OF THE TESTIMONY.

The Committee on the publication of the Testimony, respectfully report—That 2000 copies have been printed, and of these 1800 have been bound, leaving 200 still in sheets. We adopted three styles of binding, sheep, half-calf and Turkey morocco, on which we fixed the prices respectively of 50 cts, 60 cts. and \$1.25. The entire expense, including boxes, packing, freight, &c., has been, to this date, \$623 37.

We found upon inquiry, that to stereotype the historical part would not effect a saving of more than about \$35 on each subsequent edition, and that as an offset to this, would be the risk of the loss or deterioration of the plates. We concluded not to stereotype.

In making distribution of the books, we selected certain places which we regarded as suitable for depots, viz., St. Louis, where we sent 150—Cincinnati, 150—Zanesville, 80—Pittsburgh, 406—New York, 396, and Rochester,

102. Besides these we also sent to Baltimore and Conococheague. In all, with what have been disposed of in Philadelphia, there have been distributed 1706 copies, leaving in the hands of the committee 94 viz, 19 in sheep, 74 in half calf, and 1 in Turkey morocco binding.

The account for printing, &c. is as follows:

CR.		
By Printing,		\$274 57
“ Binding,		339 50
“ Boxes, &c.,		9 30
		\$623 37
DR.		
To Cash, as per Treasurer's Report,		\$523 96
“ Greensburg and Clarksburg, by Mr. Cannon,		10 00
“ James Stitt,		10 70
“ Ryegate and Barnet, by Mr. Beattie,		12 00
“ Southfield, by Mr. Neill,		5 00
“ S. Sterret,		0 50
“ A. M. Milligan,		8 00
“ David Gregg,		7 50
“ Rochester Congregation, by Mr. Scott,		8 00
		\$585 66
		\$37 71
Balance due Literary Fund,		
Respectfully submitted,	JAMES M. WILLSON, <i>Chairman.</i>	

APPENDIX B.

REPORT OF SYNOD'S TREASURER,

W. Bradford, Treasurer, in account with the Synod of Reformed Presbyterian Church.

1849.		DR.
May 9	To balance in Treasury per last report,	\$294 91
June 4	“ Cash from Rev. T. Sproull for book on Church Govt.	12 50
Oct. 1	“ Interest up to time of giving notice to Saving Fund,	7 77
Nov. 22	“ Cash from Mr. Jas. Wiggins, for 2d cong'n. New York, per Rev. J. M. Willson,	45 00
“	“ Cash from Wm. Brown, for 2d cong'n, Phila.	5 00
“	“ John Cochran, Alabama, for Testimony,	1 00
Dec. 11	“ George Orr, for Cherry st. cong. for do.	4 20
“ 18	“ James Wiggins, for 2d cong. New York, per Messrs. McClure,	45 00
“ 28	“ Rev. Samuel O. Wylie, for 2d cong. Phila.	13 30
1850.		
Jan. 12	“ Robert Keys, for Cherry st. cong.	6 40
“	“ Wm. Brown, 3d cong. New York,	20 00
“	“ “ Jas. Stitt, Zanesville,	13 00
“	“ “ 2d cong. Phila.	9 10
“ 19	“ John Evans, Cherry st. cong.	8 90
Mar. 8	“ George Orr, for Cherry st. cong.	4 05
“	“ W. Bradford, do	11 10
“ 27	“ Rev. J. M. Willson, 2d cong. N. Y. Mr. Wiggins,	10 00
April 12	“ George Orr, Cherry st. cong. Phila.	1 25
“ 13	“ Wm. Brown, 2d cong. Phila.	20 75
“	“ Rev. J. Douglass, Bovina cong. J. M. Willson,	8 00
“	“ Rev. S. Carlisle, Newburg cong. do.	13 12

April 13, 1850.	Rev. J. M. Beattie, Topsham cong.	do.	5 54
" 23	Rev. S. O. Wylie, 1st cong. N. Y.		15 00
" "	" York cong.		10 75
" "	" Conococheague cong.		12 70
" "	" Pittsburg and Allegheny,		10 00
" "	" "		50
" 30	W. Young, Cherry st. cong.		6 60
May 6	Thomas Smith, Indiana,		13 00
" 27	Rev. S. O. Wylie, Coldenham cong.		5 00
" "	" 1st New York,		12 25
July 16	Rev. J. M. Willson, Craftsbury cong.		6 00
" "	" Beechwoods	Rev. Dodds	10 00
" "	" St. Louis cong.	Wallace	8 90
" "	" Bethel, old Bethel and Elkhorn,		40 49
" 23	Jas. Stevenson, Cherry st. cong.		5 65
Aug. 28	Rev. Shaw, Coldenham cong.	Rev. J. M. Willson,	6 00
" "	Rev. R. Z. Willson, Topsham cong.		5 46
Sept. 9	Wm. Brown, 2d Phila. cong.		8 05
" 16	W. Bradford, Cherry st. cong.		2 40
Oct. 1	Rev. J. C. Boyd, Sandusky cong.		8 10
" "	R. Hutcheson, Bushcreek cong.		12 00
" 7	George Orr, Cherry st. cong.		50
" 18	Rev. S. O. Wylie, Beaver cong.	Rev. S. Sterrit,	5 00
" "	do. Pittsburgh and Allegheny,	Mr. Gregg,	6 00
" "	do. 2d cong. Phila.		1 10
" 25	T. C. Loudon, Kortright, per J. M. Willson,		2 00
Nov. 7	Rev. S. O. Wylie, 2d cong. Phila.		1 25
Dec. 10	do. Rochester con.	Rev. D. Scott,	30 00
" "	do. Baltimore	Rev. C. B. M'Kee,	10 00
1851.			
March 19	Rev. J. M. Willson, Craftsbury,	R. Z. Willson,	6 10
" "	do Sterling,	"	2 00
April 17	W. Bradford, Cherry st.		3 00
May 21	W. Brown, 2d cong. Phila.		10 15
" "	Rev. J. M. Willson, White Lake cong.		3 30
1849.	Cr.		\$839 14
July 5,	By cash for minute book for Synod,		\$ 2 00
Nov. 28,	" to I. Ashmead, printing 'Testimony, order P. C.		360 32
Dec. 5,	" Lindsay & Blakiston, 8 pkg boxes,	do.	4 50
1850.			
Jan. 5,	By cash to Jas. Ritchie for 9 pkg bxs. per order of P. C.		4 05
Jan. 18,	" Isaac Ashmead, for printing, &c. order of P. C.		100 00
April 13,	" Lindsay and Blakiston, per order of Pub. Com.		53 75
April 24,	" Isaac Ashmead, for printing, per order of P. C.		84 32
May 13,	" Isaac Ashmead, bal. due him, per order of P. C.		15 68
Aug. 1,	" Discount on uncurrent notes,		00 12
Sept. 9,	" Thomas Wheeler, for boxes,		00 75
Oct. 3,	" Discount on uncurrent notes,		00 31
Dec. 10,	" Do. do. do.		00 20
1851.			
May 22,	" Discount on uncurrent notes,		00 10
			\$626 10
May 22,	By balance in Treasury,		213 04
			\$839 14

Fund for Superannuated Ministers.

1849.		
May 9,	To balance in Treasury, per last report,	\$133 4
1850.		
Jan. 1,	To interest up to this date,	5 33
1851.		
Jan. 1,	To interest up to this date,	5 55
		144 32
	Amount in Treasury,	\$144 32
1849. June 1,	To cash received from Rev. Jas. M. Beattie, being the donation of a lady for Theological Seminary, Errors excepted, W. BRADFORD, PHILADELPHIA, May 22, 1851.	\$200 00
	<i>Synod's Treasurer.</i>	

APPENDIX C.

REPORT OF TREASURER OF FOREIGN MISSION FUND.

New York, May 19, 1851.

Treasurer's Report of the Fund for Foreign Missions of the Reformed Presbyterian Synod, from May 15th, 1849, to May 19th, 1851.

1849.	<i>Receipts.</i>	
May 15,	By cash on hand,	\$242 83
May 22,	" Craftsbury,	0 76
June 10,	" Mrs. Rev. J. Douglas,	2 00
Dec. 18,	" Six months' interest,	5 18
1850.		
July 1,	By six months' interest,	5 36
Dec. 28,	" " " " " " " "	5 36
1851.		
May 31,	" Salt Creek Congregation,	3 00
		264 49
1849.	<i>Disbursements.</i>	
June 11,	To J. R. Dodds,	\$60 00
June 11,	To Postage,	0 05
Sept. 7,	To Draft of April 20, per J. W. Morton,	12 00
		72 05
	Balance in Treasury,	\$192 44
	All which is respectfully submitted.	

HUGH GLASSFORD, *Treasurer.*

APPENDIX D.

REPORT OF COMMITTEE ON LIBRARY FUND.

	Dr.	
June 1847,	Cash,	\$500 00
1847.		
	Cr.	
Oct. 18,	Poole's Synopsis,	\$27 50
	Carrying home,	0 25
Oct. 23,	Robert Laidlaw, as per receipt,	150 00
Oct. 25,	Robert Laidlaw, as per receipt for books,	33 27
Dec. 6,	Rev. J. M. Willson, Books in Philad'a.	51 25
Dec. 6,	Freight on Books to Cincinnati,	15 00
	Packing boxes,	00 75
Dec. 22,	Evidences of Christianity,	00 75

1848.		
Jan. 3,	Prose and Poetry,	1 75
Jan. 3,	Spurzheim on Education,	0 37½
Jan. 12,	Postage,	0 20
Jan. 16,	Aikman's History,	12 00
May 16,	Freight on Books from Philadelphia,	4 00
May 17,	Robert Laidlaw for Books,	9 85
Sep. 19,	R. Carter, 8 copies of Turretine,	80 00
	Postage,	0 12
Sep. 19,	Capital Punishment,	0 75
Oct. 9,	Houston on Parental Duties,	0 50
Amount,		388 31½
Balance in Treasury,		\$111 66½
Respectfully submitted.		
May, 1851.		ANDREW STEVENSON.

APPENDIX E.

REPORT ON HOME MISSION FUND.

May, 1851.	Cash received since last Synod,	\$50 00
	In Treasury,	\$50 00
June, 1851.		ANDREW STEVENSON.

APPENDIX F.—STATISTICS.

NEW YORK PRESBYTERY.

Congregations.	Pastors.	Elders.	Deacons.	Families.	Communicants.	Incr. Certificates.	Examinations.	Decrease.	Mixed.	Baptisms.
Craftsbury, . . .	R. Z. Willson,	5	3	45	75	2	7			17
Topsham, . . .		4		28	55	2	2			5
Argyle, . . .										
Bovina, . . .	James Douglas,	3		15	36	11	3			10
Kortright, . . .	S. M. Willson,	3	3	31	81	3	8	4		10
White Lake, . . .	J. B. Williams,	3		13	43		10			
Coldenham, . . .	Jas. W. Shaw,									
Newburgh, . . .	Samuel Carlisle,	4	2	60	145	9	22	14		19
1st New York, . . .	Jas. Chrystie,	8		93	226	17	20		29	24
2d New York, . . .	A. Stevenson,	4	4	129	290	26	54	25		
3d New York, . . .	John Little,	7			240					
Cherry St., Philadelphia,	J. M. Willson,	6	5	95	235	21	11		63*	32
2d Philadelphia, . . .	S. O. Wylie,	5		65	209	44	33		26	15
3d Philadelphia, . . .		3	4	17	39					
Conococheague, . . .	J. Kennedy,	4	3	38	80					
Baltimore, . . .	C. B. M·Kee,									
Ryegate and Barnet, . . .	J. M. Beattie,	5	5	63	157	2	24	6		27
<i>Unsettled Minister</i> —J. Henderson.										

* 39 of these certified to form the 3d congregation of Philadelphia.

ILLINOIS PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders.	Deacons.	Families.	Communi- cants.
Elkhorn, - - -	William Sloane,	5	3	57	120
Eden, - - -	J. Milligan,	5	3	74	150
Hill Prairie, - - -	James Wallace,	5	3	64	140
St. Louis, - - -	Vacant,	3	1	13	30
Princeton, - - -	Vacant,	3	3	15	41
Walnut Ridge, - - -	J. J. McClurkin,	2	2	18	32
Virginia Grove and Cedar,	J. M. McDonald,	3	2	25	75
Bloomington, - - -	J. Faris,	3	4	28	63

PITTSBURGH PRESBYTERY.

Congregations.	Pastors.	Elders.	Deacons.	Families.	Communi- cants.	Increase.	Decrease.	Baptisms.
Slippery Rock, Camp Run, &c.,	J. Blackwood,	8						
Monongahela,	J. Crozier,	8	58	123	16	04	10	
Pittsburgh and Allegheny,	T. Sproull,	6		365	96	63	44	
Muskingum, Tomaka,	J. Wallace,	5	33	80		04		
Londonderry,	J. Love,							
Miller's Run,	W. Slater,	5		102	18			
Union, Pine Creek, &c.,	J. Galbraith,	7	54	119	26	31	19	
Brookland & N. Washington,	O. Wylie,	8	80	186	20	36	27	
Greensburg, Clarksburgh, &c.,	R. B. Cannon,	7	34	90	18	13	13	
Beaver, Jackson, &c.,	S. Sterrit,	4	27	77	17	52*		
New Alexandria,	A. M. Milligan,	5	2	33	92	24	13	11
Salt Creek,	H. P. McClurkin,							
Wilkinsburgh,	(Vacant),							
Sandy, Warsaw, &c.,	Do.,							
Steubenville and Green,	Do.,							

Unsettled Ministers—M. Roney, T. Hannay, R. J. Dodds.

* 30 Certified by order of Presbytery.

ROCHESTER PRESBYTERY.

Pastors.	Congregations.	Elders.	Deacons.	Families.	Communi- cants.	Increase.	Decrease.	Baptisms.
Lisbon,	J. Middleton,							
Sterling,	W. L. Roberts, D. D.,	29	66	2	3	2	8	
Rochester,	D. Scott,	50	116	7	15	2	4	24
York,	S. Bowden,	61	130	4	11	6	4	16
Syracuse,	J. Newell,	3	3	14	25	2	4	3
Waukesha, Wis.	(Vacant),	2	30					
Buffalo,	Do.,	3	2					

Unsettled Minister—Robert Johnston.

PRESBYTERIAL APPOINTMENTS.

The Committee of Supplies of Pittsburgh Presbytery make the following appointments:

Mr. HANNAY.—*Deer Creek*, July, 1st Sabbath; *Wilkinsburgh*, 2d and 4th Sabbaths; *Sewickly*, 3d Sabbath; *Wallaceville*, August, 1st, 2d and 5th Sabbaths; *Oil Creek*, 3d and 4th Sabbaths; *Deer Creek*, September, 1st Sabbath; *Wilkinsburgh*, 2d Sabbath; *Sewickly*, 3d Sabbath; *Yellow Creek*, 4th Sabbath, and October, 1st Sabbath.

MR. DODDS.—*Warsaw*, July, 1st Sabbath; *Smicksburgh*, 2d Sabbath; *Montgomery*, 3d Sabbath; *Penn's Run*, 4th Sabbath; *Deer Creek*, Aug., 1st Sabbath, and Oct., 1st Sabbath; *Brownsville*, 2d and 3d Sabbaths; *Sewickly*, 4th Sabbath; *Springfield*, Sept., 1st Sabbath; *West Greenville*, 2d and 3d Sabbaths; *Wilkinsburgh*, 4th Sabbath.

MR. M'KEE.—*Wilkinsburgh*, June, 4th Sabbath; *Deer Creek*, July, 3d Sabbath; *Springfield*, July, 4th Sabbath; *West Greenville*, Aug., 1st and 2d Sabbaths; *Sandy Lake*, 3d and 4th Sabbaths; *Sewickly*, Sept. 1st Sabbath.

MR. CANNON to dispense the sacrament at *Wilkinsburgh*, on the 4th Sabbath of August.

GEOLOGY AND THE BIBLE.

The following is from Dr. Spring's work, entitled, "First Things." It is gratifying to find so influential a writer setting himself against the infidel theories of a science (?) so presumptuous and daring as this new-born geology.

"Geologists, not a few, are enlightened and Christian men. It may serve our purpose to allude to the construction which *such* writers put upon the Mosaic narrative, in order to make it consistent with geological science. One of these theories is the hypothesis of a material creation prior to that recorded in the scriptures, and of which the scriptures say nothing. It inculcates the existence of "a pre-adamite earth," which for unnumbered ages was first held in fusion by fire, and afterwards in solution by water; and that during these periods rocks were crystallized, and masses of animal and vegetable matter made their appropriate deposits, in strata conformed to subsequent geological discoveries; and that when the requisite materials were thus laid up in storehouses, *from these* God formed the world we inhabit, as narrated in the book of Genesis. Of this whole theory, we say, and say with confidence, it is the mere *romance* of natural science. It is conjecture simply, unbecoming the name of science. It is mere imagination and theory, in which science not only vaults and soars beyond the limits of known fact, but of remote probability. The most extravagant tales of chivalry do not go beyond it, nor is it transcended by the most fanciful Pagan Cosmogonies. I would as soon believe the account of the generation of the world among the Chaldeans as given by Berosus, or the Phœnician account as given by Sanchoniathon, or the Egyptian as given by Diodorus Siculus, or the Grecian as given by Hesiod, as believe this mere unsupported hypothesis of modern science.

The next of these theories is more sober and plausible. It is, that when the Scriptures assert that the world was created in *six days*, the meaning is *six indefinite periods*; and in support of this construction, it is said that the word *day* is not unfrequently used in the indefinite sense in the Scriptures. Among the modern and more scientific advocates of this hypothesis are Professor Silliman of Yale College and Professor Jameson of Edinburgh. The philological and theological objections to this hypothesis are so many and conclusive, that, so far as my knowledge extends, it is for the most part abandoned. Dr. Buckland, in the *Bridgewater Treatise*, while he does not deem it necessary to adopt it, ventures to adopt it so far as to believe that the creation was "succeeded by cycles of ages, during which all the physical operations disclosed by geology were going on." To us his ingenious theory appears to be contrary to the plain teachings of Moses. He supposes, for a single example, that the lights of heaven existed long

before Moses affirms they were created, and only *came into view* on the day spoken of in the Mosaic narrative; God did not *then create* them. Yet Moses affirms, God then "*made two great lights,*" and "*set them in the firmament.*" And the psalmist reiterates the fact when he says, "To him that *made great lights, the sun to rule by day, and the moon and stars to rule by night;*" and he does so in a song that celebrates the work of creation as narrated by Moses.

A still more plausible theory, and that which is now generally adopted by those geologists who disclaim the first, is to give a latitude of interpretation to the first two verses in the book of Genesis, which has not generally been allowed. That paragraph is, "In the *beginning*, God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The construction put upon this paragraph is, that the time occupied in thus calling into existence the chaotic mass of which the material universe was formed, is not specified, but left entirely open; that it is not included in the six days of the subsequent creation; and that these unarranged materials thus called into being, must have remained untold ages in that forming condition and process; by which time was furnished for the peculiar and stratified organization of the earth as it exhibits itself to the examination of the geologist. The difficulty in adopting this construction is the fact, that according to the Mosaic narrative, the different *animals* of which the fossil remains are composed, and the vegetable substances which compose the carbonic, and which enter so largely into the interior structure of the earth, *did not exist* in the chaotic period, and were not created until the third, and fifth, and the sixth days of the creation. When, therefore, geologists tell us that the earth must have been in the progress of a gradual and slow formation for millions of years before the days spoken of by Moses, and that there are phenomena in its interior organization that cannot be accounted for but by these millennial processes; we feel authorized and constrained to say to them, "Ye do err, not knowing the Scriptures, nor the power of God." They aim at too much. The knowledge of God's word is too wonderful for them; it is high, they cannot attain unto it. The infinite One can perform what the finite cannot comprehend. When will man, proud reasoning man, learn to confide in the word of Him who cannot err, and will not deceive? If to the humble and Christian inquirer there are facts in the organic texture of our globe which *seem* to be inconsistent with the Mosaic history, we may be satisfied that it is but a seeming incoherency. If human science is inconsistent with the sacred record, so much the worse for human science. "Heaven and earth shall pass away, but God's word shall not pass away."

We are not a little alarmed at the tendency of the age to reduce the great facts narrated in the Bible to the standard of natural science. Books of natural science are the text books of our schools; they supersede the Bible; it is from these, and not from the Bible, that the rising generation are taught how and when God made the world. Yet, what is more fluctuating than such instructions? With all its noble advances, natural science is confessedly progressive, and therefore comparatively crude. Geology is in its infancy. How much does it know of the rapidity with which second causes accomplish their work? how much of the mechanical action of water and fire, and of their chemical ef-

fects? how much of galvanism and electricity, directed by Omnipotence? how much of the general deluge? What does it know of the internal structure and organization of the earth? Not a thousandth, not a millionth part of our globe has yet been submitted to its inspection. The diameter of the earth is nearly *eight thousand miles*. If we are rightly informed, the deepest mine is a mine in Bohemia, of the depth of three thousand feet; and this, which is little more than half a mile, is scarcely penetrating the earth's crust. A late distinguished European geologist, remarks, "We have attempted to penetrate as far as possible beneath the surface, into the interior of the earth. But if we compare the depth to which we have actually penetrated, with the real diameter of the earth, it will be seen, that we have scarcely broken the surface, and that the scratch of a needle on the varnish of one of our terrestrial globes is proportionally much deeper than the deepest perforations with which we have ever penetrated into the interior of the earth." And may we not ask, if a science which is thus in its infancy, shall be allowed to rob us of our confidence in the verity of the Scriptural account of the creation? It has been well remarked, that "the collision is not between the Bible and *nature*, but between the Bible and natural philosophers."

When science is better informed, it will have fewer scruples in endorsing the Mosaic narrative. As the most learned are often said to be more deeply sensible of what is not known, than what is known, so one of the high attainments of science is, that it is a standing comment, not only upon what it knows, but what it does not know. It is not many years ago that a distinguished astronomer affirmed that the last discovery had been made in the planetary system; and the reason he assigned for the assertion was that the relative motions of the system could be accounted for by the existence of those already discovered, and that the addition of another planet would disturb this harmony. Yet, since that period, other planets have been discovered; and what is remarkable, the last discovery was made by observing the aberration of a planet which human science had thus predicted could never occur. Human science is a changing, restless thing. It is well that it is so; the world is the gainer by all her advances. It is one of her excellencies that she gives rise to more inquiries than she sets at rest. "In not a few of her efforts to explain inexplicable phenomena, she does, in that very explanation, add to the mass inexplicable facts." What was science even twenty years ago is not science now, but is exploded by other and later discoveries.

We demand then, is human science a safe expositor of the word of God, and may it hold a place above the settled principles of Biblical exegesis? It is not denied that the physical state of our globe has undergone great *changes* since its creation. What those changes are, is the province of science to search out and disclose, as well as to inquire into their causes, and thus ascertain, as we before intimated, the laws by which the Creator governs the material creation. But when it would instruct us on the great subject of creation, it is out of its province. God himself is the great teacher here. We are firm believers in the doctrine of CREATION; and we hold that doctrine to be "God's making all things out of nothing, by the word of his power, in the space of six days, and all very good." So God himself instructs us, not only in the revelation of Moses as the selected narrator, but with memo-

able solemnity, when he said to the nation of Israel 2500 years after the creation itself, "Six *days* shalt thou labour and do all thy work; but, the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; for in *six days* the Lord made heaven and earth, the sea and all that in them is." We may not give up the Sabbath from our regard to human science. It will be time enough for science to plead the inconsistency of its discoveries with the literal truth of the Mosaic narrative, when God shall commit to it the work of creation. Creation is *his* work. Human science might as well teach us that God did not in a single day create the oak of the forest, because facts show that it never comes to its maturity except by the growth of years; or that he did not in a single day create the first man, because facts show that the human frame reaches its maturity only by the slow and gradual growth of thirty years; as that the successive formations of aqueous and igneous rock which exist within the earth, required greater time for their formation than the six days spoken of by Moses. It was indeed a wondrous exhibition of his power which thus called all things into being. It was the great miracle. "Power belongeth unto God." From the deep abyss he *bid* this wonderful creation rise, and poised it by its own weight without any other support than his own almighty and invisible hand; "He spake, and it was done; he commanded, and it stood fast."

MELVILLE ON ROMANS XIII. 1-5.

The Wodrow Society have closed their series of valuable publications with a volume containing a Commentary on the Epistle to the Romans, by Andrew Melville. It is in the original Latin, and has never been before published. We give a literal translation of his comment upon the above passage. It will be found very unlike those of the advocates of the validity of immoral power—and very like the views of Covenanters. We have marked a few words in italics.

ED. COV.

"This precept concerning obedience to magistrates, in which, in consequence of the mutual relation of subjects towards magistrates, and magistrates towards subjects, every civil duty is contained, is a universal precept, (verse 1,) no man of any class being excepted. Subjection (*υποταγη*) is enjoined to the supereminent (*υπερεχουσαις*) authorities: in which word is tacitly presumed an argument for subjection; that is, in the antithesis between the prepositions *υπερ* and *υπο*: if rulers are placed in the higher grade, subjection is due to them from inferiors. A second argument is, that a legitimate magistracy is from God, whose authority Paul calls *εξουσιαν*—lawful, not without law, or an unrestrained license. As Melancthon said, 'The authority is to be distinguished from the person; for Paul loved civil organization and authority, but Nero and Caligula he execrated as monsters of nature, *instruments of the devil*, and pests of the human race.' A third argument is derived from the fact that it is an order divinely constituted, under God, for the glory of God. For so I interpret, *υπο του θεου τεταγμεναι*, as meaning, not so much 'by God,' which had already been said, as 'powers ordained' under God:* which he calls, with the article, *τας ουσας εξουσιας*,

* Melville here adduces a number of instances from classical writers confirming his interpretation.

as if he would say *τὰς οὐρανῶς ἐξουσίας*—*powers that are really such, and deserve the name.* Hence an impious and unjust tyranny, which is neither from God, as such, nor at all according to the divine ordination, he excludes as illegitimate from this legitimate obedience, unless at any time it may seem good to God to impose even upon his own people a tyrannical government as a paternal rod for their chastisement,—for then, indeed, they should obey it, provided it enjoin nothing impious towards God, or unjust towards others—for in such cases its authority is to be disregarded.*

“In verse 2 he concludes, from the second and third arguments, that they who resist God and the ordinance of God, resist the divine power, and consequently bring upon themselves judgment—that is, condemnation and ruin: which itself constitutes a fourth argument—the uselessness and hurtfulness of disobedience. In verse 3 he renders a reason why those authorities which are not to be resisted are from God and ordained of God: adding a fifth argument for obedience—‘Magistrates are not a terror to good works, but to the evil;’ therefore they are of God, and are his ordinance, and are to be obeyed; for the magistrates of whom we speak are not unreasonable tyrants, but kind and just princes, by whom punishments have been appointed for the wicked, and rewards for the good. This he proves (verse 4) from the fact that the magistrate is the minister of God for the good of *the church* and of good men, nor less of vengeance upon the wicked by inflicting punishment upon them. Hence he concludes (verse 5) that subjection is necessary for a twofold reason—to escape this vengeance, and for the preservation of a good conscience, and more for conscience’ sake, than through fear of suffering.” † “Therefore it is good princes and legitimate magistrates, of whom the apostle here treats and so graphically describes, to whom all legitimate obedience is due.”

PUBLIC MEN AND MORAL CHARACTER.

The annexed extract is from a speech by Horace Mann, at Lancaster, Mass., May 19th. We rejoice that such a *man* has taken his stand against the wicked principle that moral character is not to be made a test of fitness for public station. We would have been better pleased had the speaker maintained his propositions by Bible authority in addition to his other arguments.

“Fellow-citizens,—I will trespass on your attention but for a moment longer. I wish to advance one idea for the consideration of all sober, moral and religious men; and when this idea is duly considered, I trust to its working a revolution in public sentiment. In selecting men to be our political leaders, we have sometimes committed the gravest moral error. We have assumed the falsity of a distinction between a man’s public and his private life. We have supposed that the same individual might be a bad man and a good citizen; might be a patriot and an inebriate, a faithful officer and a debauchee, at the same time; might serve his country during ‘office hours,’ and the powers of

* It is plain that Melville had in his eye such a case as that of the Jews under the Babylonish government, and that the obedience to which he refers is a mere submission to a painful infliction. In a word, a submission to God’s hand laid upon them in providence.

† We omit a few sentences here.

darkness during the rest of the twenty-four. But I say, as of old, no man can serve God and Mammon.

“ We have been too prone to judge of men by their professions and by their connexions. We seem to have forgotten that the tree is to be known by its fruit, and a man by his life. If we are to take the Pharisee’s rule, and determine a man’s piety by his creed, and by the number and length of his prayers, then piety will be the cheapest thing in the market, and as worthless as it is cheap. In choosing teachers to be the guides and exemplars of our children, we demand high moral worth; and we would as soon thrust our youth into the centre of pestilence, as amid the contagion of vicious and profligate men. In selecting our religious guides, we feel almost justified in being captiously and morbidly critical; we hardly admit that we can be strict to a fault; and the man who fails to carry personal purity and exemplariness into the pastoral life, is driven from it with indignation and contempt.” “ Now let this doctrine be applied: for I hold it to be no unwarrantable invasion of private character, to apply these principles to public men. When public men openly and notoriously practise vice, they make the vice public, and bring it within public jurisdiction—if it is public for example, it is public for criticism; and, under such circumstances, the moral and religious guides of the community are as solemnly bound ‘truly to find and due presentment make’ of these offences, as the grand jury is in the case of crimes against the laws of the land. I say, therefore, let us apply this doctrine. How long have all good citizens in Massachusetts laboured in the glorious cause of Temperance? They have devoted time, expended talent, lavished money, incurred obloquy; but as their reward, they have plucked the guilty from perdition; rescued the young, just losing their balance over the precipice of ruin; saved the widow and the fatherless from unutterable wo, and driven demons of discord from domestic Edens. Now why, after all our toils and sacrifices to uphold and carry forward the cause of temperance, and to make its name as honourable as it is blessed; why should we demolish all our work by elevating a man to a high political station, or by upholding him when in it, who in the face of the nation and of the world will become so drunken that he cannot articulate his mother tongue? Is this an example you desire to set before the ingenious and aspiring youth of the land; ay, before your own children?

“ Can he be a republican after the severe simplicity and grandeur of the old Roman type; can he be an exemplary citizen, who must have his thirty, or forty, or even fifty thousand dollars a year to squander upon what I must not call, ‘to ears polite,’ his vices and passions, but more genteelly, ‘his tastes and feelings;’ while millions of honest labourers thank God, if by incessant toil they can earn their daily bread for their families, and the bread of knowledge for their children? Can they be good citizens; or, at least, are they not grievously deluded, who will give such purses to such a man for being the advocate and agent of their special interests, while there are hundreds of suffering men and women, and more suffering children, at their own doors? Do you want your children to grow up inflamed by such examples of excess and wantonness? I know that all this is defended on the ground that something must be done for a great man’s family. *Ay, that family!* The progeny and costliness of the vices, what Californias shall be able to support? I know, too, that it is also said we

must have great talents in the public councils, at whatever price. Well, if this be your philosophy, don't do the work by halves, but import Lucifer at once!"

THE FUGITIVE SLAVE LAW.

Report of the Joint Special Committee of the Massachusetts Legislature upon Slavery and the Fugitive Slave Law.

This report, from the pen of Mr. Buckingham, is a frank and fearless exposure of this atrocious law and its atheistical advocates. It teaches the doctrine of the "higher law:"

"All men owe absolute allegiance to the law of God, which is in its nature a universal rule of conduct for mankind, laid down by Him. It belongs to the nature of man and the nature of God, and derives its sanction and validity therefrom. It is, accordingly, the *higher law*, and so the standard of all other laws. Its design is to promote the welfare of all mankind in general, and of each man in particular.

"It is plain that human law cannot alter the natural relations of things, nor make right wrong, nor wrong right, or things indifferent either right or wrong. Laws, therefore, are only declaratory of the intentions of the law makers, who therein lay down a practical rule of conduct, but can no more alter right and wrong than the mariner can the position of the stars by which he steers his vessel. Of course, then, as it is the natural duty of man to do the right and avoid wrong, it is plain that human law is, MORALLY, valid and obligatory only so far as it declares the right to be the rule of conduct, and is, MORALLY, invalid and of no obligation, just so far as it declares the wrong to be the rule of conduct. Otherwise, allegiance to the state would transcend allegiance to God, and the statutes of men be superior to the eternal law of the infinite God—a proposition which is absurd in its substance, and impious in its form."

Plain and outspoken as it is, even this report feels the cramping influence of the Constitution. It says:

"The design of the Constitution is thus declared by the people of the United States, in the preamble to that document, namely: 'To form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.' These words, which thus state the design, seem to be the constitutional standard measure of all other provisions of the Constitution itself; for the end aimed at is one thing, the means to obtain that end another. This design is identical with that of the law of God, and of all just human law, only some of the particulars which belong to human welfare are distinctly specified in the preamble. The Constitution then proceeds to lay down certain particular rules of conduct for the nation in organizing its ideas into institutions, and for administering those institutions. Some of these provisions or particular rules conform to the law of God, and to the *general* design of human laws, and the *special* design of the Constitution. *Some are inconsistent with all these.* Your committee respectfully set forth that they are decided in their conviction, that the institution of slavery, as it existed in the confederated colonies at the adoption of the Constitution, and has ever since unhappily continued to survive, *is utterly inconsistent with the natural law of God, with the general design of all just human laws, and with the special design of the Constitution, as set forth in the preamble thereto, as it is notorious that this institution is, and has ever been, inconsistent with the express words of the Declaration of Independence.*"

Had these principles been carried out, the next step in the argument would have been the duty of withdrawing all connexion with the Con-

stitution. Mr. B. is not quite prepared for this, and hence he proceeds:

“But though the committee have no hesitation in declaring their conviction that the provisions in the Constitution, sustaining slavery, *directly conflict with the natural duty which men owe to their fellow-men, and with the natural allegiance which all men owe to the divine law, yet they do not forget their obligations to the Constitution, and their allegiance to their country and the government which it has established.* If these provisions sustaining slavery be complied with, and the compliance be enforced by penal laws, it should be distinctly stated that the compliance is rendered, not because it is *morally right*, but because it is *technically legal*; nay, technically legal *while it is absolutely wrong*, and contrary to the avowed design of the Constitution, as set forth in the preamble. And though the citizens may, by conventional rules of society, be excused for obedience to unjust laws—though individuals may believe it patriotic to assist in carrying into effect such laws, yet those who *enact* them, and enforce a compliance by penalties from which no citizen can hope to escape, and those also who volunteer in the execution of them, will hardly be acquitted before the Tribunal which ultimately deals out retribution according to the law which every intelligent man feels to be divine, irrevocable and eternal.”

On this paragraph, the Pennsylvania Freeman thus comments:—“In reading the above, no reflecting mind can fail to notice the evidence it gives of the incompatibility of a consistent adherence to Truth and Right, with a support of the American Constitution and partnership in the government. The author of this Report and the Committee, see and confess that the Constitution, in its provisions sustaining slavery, is a flagrant violation of the law of God, that it is absolutely *immoral*, that no man can sustain those provisions without making ‘the statutes of men superior to the eternal law of the infinite God;’ they also affirm the subordination of all human constitutions and statutes to the ‘higher law’ of God; yet ‘they do not forget their obligations to the constitution,’ and seem to intimate that these may constitute some excuse for the deliberate and constant disregard of the divine law. They evidently feel that this conclusion is too palpably illogical and immoral to be directly affirmed or frankly conceded, yet they practically declare it in their oath of allegiance to the constitution, and that oath sticks in their throats to check their speech when their hearts prompt them to repudiate the blasphemous heresy. How nobly this argument begins. With what a clear, high tone it proclaims the absolute Right! Its words of truth search the heart and draw back an admiring response. But how it falters and stammers and dwindles into very feebleness at its close. So has it ever been and must it ever be, that compromise or concession of right to policy, muffles the clear voice of truth; thus ever is the advocate of justice shorn of his locks of strength, reposing in the lap of this Delilah. That strong men are so stripped of their moral power the moment they lay their hand upon our national compromise, that men of humane hearts, high principle, and sound judgment, become thus logically and morally confused, when they step down from the platform of principle into the fog of political expediency, is a significant warning which we should be dull observers did we not heed.”

NEW ENGLAND ANTI-SLAVERY CONVENTION.

A Convention was held in Boston, May 27. Among their proceedings we find the following resolutions. With the exception that the third does not go far enough—omitting the grand objection to the constitution, its ungodliness—they are true and seasonable.

“Resolved, therefore, That whether the Fugitive Slave law be constitutional or not—whether, as is hypocritically alleged, it be necessary to the peace and prosperity of this nation or not—it forms no justification whatever for any man who thinks that returning a slave to his master is wrong, but that, on the contrary, every such person is bound to trample it under his feet.

“Resolved, That, in the promulgation of this opinion, we are not setting forth the doctrine that our consciences or convictions are to be law for this nation, or for the ruling majority; but we do claim that they are to be law for the guidance of our own actions, and that no fancied obligations of citizenship can force a man from his duty to make them so.

“Resolved, That we should gladly support the present Union of these States if it ‘established justice, insured domestic tranquillity, provided for the common defence, promoted the general welfare, and secured the blessings of liberty;’ but since the history of the past shows us that it has failed to do either, in the best and highest sense of the word, and since there is nothing in the present condition of affairs that can offer even a probability of its securing any of those benefits in time to come, we, guided by the lamp of experience, and acting on the best judgment of the present, look to the destruction of the American Union as the dawn of hope for the oppressed, and as opening a clear field for the unfolding of those principles and institutions which the fathers of New England endured so much to bring and plant here.

“Resolved, That we are not blind to the benefits, such as they are, resulting to some classes and some interests, from the union of these States; our only question is, have we a right to purchase them at such a price as is asked—to sacrifice for the attainment of such benefits the liberty and manhood of three millions of coloured men, to put to hazard the legal rights of twelve millions of white men, the purity and independence of the pulpit, the press, and the bench—to tempt thousands to smother their conscientious convictions, in order to carry out inhuman laws—to poison the theology, and degrade the moral sense of the nation—to disgrace it in the eyes of the world—to wreck this experiment of self-government, and crush the hopes of struggling millions on the other side of the Atlantic by strengthening the hands of their oppressors with the example of a republic more cruel than any despotism or its laws, on a level with heathenism in the tone of its morals, and giving the lie to all its pretensions of equality by the meanest and most absurd of all aristocracies, that of skin?

“Resolved, That it is as absurd as wicked and injurious to our social moral nature, to join with slaveholders to ‘establish justice’ and ‘secure the blessings of liberty,’ as it would be to seek counsel and aid of liars to promote truth, or of thieves to secure property, or of murderers and pirates to protect life, or of idolaters to establish Christianity; inasmuch as, by so doing, we practically recognise the earth’s most cruel and

unscrupulous oppressors as the lovers and friends of justice and liberty, and practically say to the world, 'Liberty and Slavery may exist in loving harmony, under the equal protection of the same government, the same religion, and the same God.'

"*Resolved*, That we owe it as a sacred duty to God and man, to seek the dissolution of a Union that in its very nature is bound to extend equal protection to the slaveholders and the friends of freedom; to the impure and the pure; to the false and the true; to the thief and the honest man."

[For the Covenanter.]

WHERE WAS IT? AND WHY WAS IT?

"During the night there was little excitement, though the watchmen and police were under military drill until four o'clock this morning, when they halted in a body in front of the east door of the — house, forming in a hollow square. The fugitive — was brought from his place of confinement, and placed in the area, and the whole body moved down — street to — wharf, where he was placed on board the brig —, Captain —. The brig was towed down the harbour by the H—. Several officers accompanied the captive. The whole affair passed off very quietly. There were from three to four hundred policemen and watchmen in the column, armed and equipped. The military did not appear."

What was the crime of this "fugitive," this "captive?" Was he a thief, house-breaker, robber, or murderer? Had he committed treason? Was he a dangerous person, that so many hundred, "armed and equipped," attended him? What law, human or divine, had he broken? Of what crime was he guilty? Had *justice* claims against him? Ah! no, none of these things were true of him—he was not liable to any "due process of law" for any of these causes. He was not charged with any criminality—he was not punished for the infraction of any law, human or divine. What then had he done? He had done that which every principle of humanity and religion unite in commending. Either he or some one of his ancestors had been *stolen* from their native land, and with violence and merciless cruelty had been carried to a foreign land, and there consigned to hopeless and dehumanizing bondage. This "fugitive" had merely escaped from this bondage, and that without fraud or violence. He had, perhaps, heard that God had said to the enslaved, "If thou mayest be made free, use it rather;" he saw an opening for escape—he fled, and reached a land where he hoped, vainly hoped, that he would be free. For *this* he was seized—for *this* he was imprisoned—for this, I am filled with shame and sorrow as I write, he was confined to a worse bondage, it is to be feared, than that from which he had fled!

In what age of the world was this done? Did it occur at a period long preceding the Christian era, when the *few* ruled, and the *many* were trodden into the dust? Was it in the "dark ages," when the rights both of God and man were either almost totally unknown, or, except by few, entirely disregarded? Was it in the feudal ages, when to be poor and defenceless, was almost sure to invite the rapacious cruelty of the powerful? Was it an age when men were ignorant of their rights, and made no effort to maintain them? No, no, it was in an age

when the *Christian* religion was making its way into almost every land—when the principles of mercy and justice were making an entrance into almost every corner of the earth; an age when the divine right of kings was a subject of mockery, and when men, in every land where Christianity in any form is known, were struggling to be free; an age in which liberty was lauded to the skies, and regarded as a panacea for all the ills of life; an age of bible, missionary, and tract societies; an age of inventions; an age in which every thing tended to the amelioration of the condition of men: in one word, it was at the middle of the *nineteenth* century, that this man, charged with no crime, was, by rude and cruel hands, remanded to a bondage loathsome to his soul.

In what country did this occur? Was it in a country where the art of printing is unknown—where the Bible is not found, and consequently ignorance prevails, and the principles of liberty are not understood? Was it in a land where the religion of the “meek and lowly Jesus” is not known? Was it in a land whose inhabitants are ground by oppression? Was it in a country where civil and religious rights are unknown or trampled upon? Was it in a land where to talk of liberty is a crime, and to seek political and religious freedom are severely punished? Was it under a despotism, where the will of one man is law? Was it under a monarchy, where the masses are regarded as born to serve? Was it in popish Brazil? Was it in enervated, cruel Spain? Did it occur in that land where the butcher Haynau is the fit instrument of a merciless government? In none of these lands was it perpetrated. It was in a land of schools and of colleges, teeming with printing-presses and books—a land of churches and of ministers of the gospel, “on earth peace, good-will toward men.” It was in a land of liberty, and under a government formed “to establish justice, and secure the blessings of liberty.” It occurred in the United States of North America, whose government is republican, whose legislators and executive officers are chosen by the people—whose inhabitants profess to be Christian, and who make the proud boast that their land is an asylum for the oppressed of all countries, and who call it the “home of the free, and land of the brave”—it was in *this* land that the fugitive from oppression was retaken, the cup of liberty dashed from him, and the poisoned chalice of slavery again forced to his lips.

In what part of the land was this done? Was it in that portion of our country where slavery is legalized, and human beings are chattels, and treated as beasts of burden? Was it in that part of this “free and glorious republic” where many of the sons and daughters of its would-be-chivalry are held in abject slavery? Was it in any of those States in which even *free men*, guilty of being descended from Africans, are not allowed to live? Was it any of those States where infants are stolen, and women are whipped, and human beings, it may be, murdered with impunity? I wish it had been done in such a part of our country: the shame had not been so great, nor the guilt so aggravated. But the shameful outrage was committed in a part of the land not cursed, until now, with slavery. It was done in the midst of the descendants of the Pilgrims, in the city of Boston! But how could this be? Because our ancestors entered into an unhallowed compact with slavery, and bound themselves and their posterity by constitutional provision, to “Deliver unto his master the servant which is escaped from his

master." Because our rulers, in their insane devotion to oppression, are determined to uphold slavery at any hazard. Oh! how ridiculous it would be, were it not impious, to see the government of a *free* and mighty nation employed to capture, guard, and return to slavery a poor, innocent, inoffensive, and powerless man. Sims will yet, we trust, be free. A future and better generation will read with scorn and contempt this page of our country's history. Oh! my country, "What will ye do in the day of visitation, and in the desolation which shall come from afar? to whom will ye flee for help? and where will ye leave your glory?"

R.

THE SYNOD AND ITS DOINGS.

The Church grows—at least in numbers. Though not a few congregations were unrepresented in the last Synod, there were seventy-seven members present. Perhaps we are growing too fast for health, but it is, in many respects, encouraging to see the supreme judicatory becoming a numerous brethren. A body moderately large is better able to attend to its functions. Such a body is not so readily managed by cliques as a small one. A few men cannot, with so much certainty of success, prepare the moves beforehand, and bring them in to be surely registered. A large body is more free. Every session should see to it that it has a delegate in every meeting of a superior judicatory.

As to the doings of Synod, we remark, in general, that its sessions were mostly occupied with the settlement of cases of discipline, and some other matters—we refer to the proceedings on petitions for the organization of new congregations—which we can scarcely classify. As to the former, we know of none which can claim attention in this summary—unless one upon a complaint against the New York Presbytery, in which the principle was affirmed, very unjustly we think, that one session has the *right* to demand and receive the proceedings of another which has adjudicated a case.

There were two applications for new organizations—one from the bounds of the Miami congregation, by appeal from the Presbytery of the Lakes, another from old Bethel, by appeal from the Illinois Presbytery. In the first of these cases, the appeal was sustained, and the petition granted. In regard to the propriety of this action, we hold the same opinion we have all along held. Such organizations are utterly indefensible in *principle*. Attempts were made, we are aware, to vindicate this particular decision by reference to the separation of Abraham and Lot—of Paul and Peter. But the former was a friendly separation, and also a local one—Lot removed, and what was the issue? As to the latter, it was a mere *personal* matter—a transient disagreement, not involving any principle, and it also was local. To establish elective affinity congregations, is really to legalize schism—to organize a congregation alienated and hostile. In the light of principle, and of history, in our churches and elsewhere, we do not hesitate distinctly to condemn any such act as, in so far, an abandonment of the doctrine of the Church's unity, and a tacit declaration that the discipline of the Church is insufficient for the correction of evils. However, since the deed has been done, it is to be hoped that all parties will make the best of it. By so doing, the bad consequen-

ces that might be anticipated, and that have so often resulted, may be at least diminished.

The petition from old Bethel was not granted. Right. So far, the action of Synod will go to discountenance the factious; that is, if they happen to live contiguous to another congregation to which they may be transferred, their hopes, hereafter, of getting the privilege of setting up a rival congregation, will not be very bright. This is something on the side of order. This matter will not, however, be put in the right shape until the Church councils set themselves uncompromisingly against all organizations having their origin in dissatisfaction with a pastor, opposition to discipline, or doctrinal differences.

Little was done by Synod having a direct public bearing. Covenanting was not taken up. It could not be. The time of Synod was mostly consumed with the matters to which we have already referred. So the argumentative testimony. The chief items under the public head, were

1. *The Seminary*.—This was suspended, and its organization dissolved. It will not be easy for the Presbyteries to supply its place. We have no doubt the Church will see to the payment of the salary of the aged Professor.

2. *The Fugitive Slave Law*.—The preamble and resolutions on this subject were passed, we believe, by a unanimous vote. They speak for themselves.

3. *Domestic Missions*.—No subject of greater importance came, or could have come, before Synod. We ask attention to the resolutions on this subject. They are intended to meet the two grand difficulties in conducting Home Missions in a church situated as ours is—the equal distribution of funds, and the arrangement of supplies among the Presbyteries. Synod has attempted the latter, but with little effect—a few months has completely modified its action in almost all cases. There has been no medium through which Presbyteries could act in receiving the aid of ministers and probationers. This, Synod has attempted to furnish, how successfully will be known hereafter—by the appointment of a Missionary Board, which will direct the movements of unsettled ministers and probationers. Much will depend upon this Committee. Its functions call for great vigilance, punctuality and decision on its part, and equal care and despatch on the part of Presbyteries, and those calling for directions.

As to the funds, the eastern region of the church is best able to furnish them, while the greatest demand for them will, probably, be found in the west, where population is scattered, and missionary labour is much required. That the difficulty existing in this quarter may be met, Synod has established a Committee, to whom all funds are to be transmitted, and by whom all contributions are to be apportioned and sent. To this provision we ask particular attention, inasmuch as on this the successful workings of the scheme depends. Presbyteries are to be dependent upon the funds contributed through this Committee. Without this, we are satisfied no *general* effort in this work can ever be carried through. This Committee is located in Philadelphia. All

that is wanting to the just action of this part of the scheme, is that every Presbyterian treasurer shall transmit a bill of exchange drawn in favour of the chairman of the Committee—the funds allotted being again returned in the same way. One other difficulty remains—the want of labourers. To meet this, we must seek from the Lord of the harvest, labourers for his harvest. The contributions should be, and we hope will be, liberal. If not at once called for, they will be ere long.

The subject—the deacon's office—which has occupied so large a place in Synod's doings in past years, did not come up, and we may regard the action of 1845, and 1847, as definitively fixed. It now remains with congregations which have not yet acted, to go forward and "set in order the things that are wanting." A majority of our congregations are now organized with deacons; a few have chartered boards of trustees. Other churches are moving in the matter. This reform cannot stop. In Ireland, the work has begun. Every thing is in favour of it.

The proceedings of Synod were characterized by close attention to business, and little else. Party asperities seem to have been a little softened—and we are compelled to say, but a little. Some of the votes show this. Still, it is well that so few opportunities occurred for the exhibition of such a spirit. What we now need to guard against, is a false spirit of peace. There is some danger that we may be allured by this spirit from a strict and close adherence to truth and purity. We now yield to an aged father, who presents, in the next article, his views of Synod and its doings.

[For the Covenanter.]

THE LATE MEETING OF SYNOD.

The Covenanted Church, in view of the events developed at the last meeting of her highest court, has great reason to thank God and take courage. The different parts of the church were well represented, and the large body of pastors and elders seemed to be animated with a spirit of love to the church's Head, and to one another, to an unusual degree.

The Master evidently condescended to be present and to preside. Party feeling was suppressed; a desire for the peace and prosperity of our Zion seemed, in all cases, to predominate.

There was, to be sure, diversity of view on some points, and consequent earnestness of argument; but, in general, after candid discussion, conclusions and settlement of these principles were harmonious. The minorities were generally small, and their submission to the majority prompt and cordial—not one formal dissent. May we not consider this a favourable omen that our warfare is nearly accomplished, and our sins pardoned, and a better era approaching? The sin of man has produced in our world a great deal of wo. The King of righteousness and Prince of peace will bring it all to a termination soon. It is evidently the will of the God of truth that every great principle should be carefully and closely discussed before the grand Millennial settlement.

The Jews and the Gentiles had a discussion of centuries on the subject of the unity of God. The Christian and Pagan had a discussion

of some length and great virulence whether Jesus of Nazareth was a true prophet and a divine person. The Christian affirmed,—the Jew and the Roman denied. After the defeat of Paganism and the triumph of Christianity in the beginning of the fourth century, the Christian community itself became belligerent,—the spirit of the world insinuated itself into the church, and to an alarming degree prevailed. If the church had not been peculiarly founded on a divine basis, and cemented with a peculiar unction in some living stones, the fabric had fallen, the organization been dissolved.

After a long period of darkness the Reformation dawn was enjoyed; then Popery and Protestantism had a conflict, and scarcely had this terminated when the Protestants themselves began to argue. As Popery was a new form of Paganism, so Arminian prelacy was a modification of Popery. The second Reformation in its advocates had a new conflict to eradicate from the world this form of wickedness and violence. After the conflict and prevalence of evangelical principle and Presbyterian order over legal doctrine and prelatical pretension, the Presbyterians themselves divided. Resolutioners and Protestors, Indulged and Persecuted, Advocates of the Revolution Settlement and Dissenters, Established men and Seceders; Seceders divide and argue; Burghers and Anti-Burghers. All this while the Covenanters are in pretty harmonious agreement with one another, and pretty successful in vindicating their position against all opponents, testifying against the world and against churches in fellowship with the world. Recently we have had our controversy among ourselves about book-singing, or line reading in worship, and about the appropriate officers to manage the little fiscal concerns of our church.

It seems to be now the duty of the church, when near the dawn of a third reformation, to carry into practical operation, and distinct conspicuous development the principles of the first and second, as a comfortable means of recommending and introducing the third.

We cannot consistently urge upon others reformation according to the Bible, if we plead usage, or any thing beside or contrary to the word of God ourselves; and surely we will plead with a bad grace the propriety and necessity of having civil society organized upon Bible principles if we do not have the church so organized. Things are all moving on well. The promises are encouraging; let us plead them unitedly and fervently, and the little one will soon become a thousand, and the small one a strong nation. The law shall soon go out from Zion, and the word of the Lord from Jerusalem, righteousness and praise spring up before all nations, and the mountain of the Lord's house be established upon the top of the mountains, and be exalted above the hills.

J. M.

THE ROCHESTER PRESBYTERY.

The Rochester Presbytery met on Tuesday, May 6th, in the city of Syracuse, to attend to the ordination of Mr. J. Newell, who had accepted the call to the Reformed Presbyterian congregation of that city, Mr. Newell delivered two pieces of trial: a lecture upon Heb. i. 1—4. and a popular sermon from Isaiah lxii. 1, both of which were unanimously sustained. W. L. Roberts and S. Bowden were appointed a committee to examine Mr. N. upon Theology and church government,

and the Greek and Hebrew languages. The committee's report was highly favourable to the candidate.

On Wednesday, Presbytery met at 9, A. M. In the absence of Mr. J. Middleton, who was appointed to preach the sermon, and preside in the ordination, the duty was assigned to Mr. Roberts, who preached from Acts xx. 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The doctrine deduced was—Paul was not dismayed or discouraged by the trials which awaited him in the prosecution of his ministry. This doctrine was illustrated by the following propositions. Paul was not dismayed, &c.,

- I. Because of his strong sense of ministerial obligation.
- II. Because of his high estimate of the service.
- III. Because of the nature of the work.
- IV. Because of the happy termination of a holy life and faithful ministry.

Paul felt the binding influence of solemn covenant dedication, self-devotion, the responsibility of the office, and the constraint of love for Christ and the souls of men. Paul esteemed the office of the ministry above all offices of worldly or political distinction—of emolument and ease—yea, above liberty and life itself. Considerations of the excellency of the work of the ministry had their influence. A proclamation of the most important truths which can engage the attention of men, "the gospel of the grace of God"—to bring sinners into a state of personal reconciliation with God, by the application of the atonement—and to advance universal reformation—the amelioration of the condition of man in all the relations of life, civil as well as religious—"to testify." Paul looked forward to the final results personal to himself—the perfecting of his own sanctification, as the triumph of grace in his own salvation—the consciousness, in the end, of having discharged his duty—the consolations of the Spirit—and the crown that awaited him as his everlasting reward. Paul's example was urged, in conclusion, by the preacher, that there was no just reason of present discouragement, and that the future reward should excite and cheer the ministry in their arduous works.

The usual queries were then put to the candidate, which being satisfactorily answered, he was ordained by prayer and the laying on of hands by the Presbytery, and installed as the pastor of the congregation. Mr. Scott, according to previous arrangement, then very appropriately addressed the pastor—and Mr. Bowden, in like manner, the people. The prospects of Mr. Newell, in Syracuse, are encouraging; and, as we believe, he does not "seek great things, but the things which are good," we have cheering hopes of his ultimate success. Faith and patience will accomplish wonders.

Presbytery, at this meeting, passed unanimously a resolution worthy of notice, namely, (in substance,) that candidates (except in very extraordinary cases,) be required to give explicit answers to calls, at the time of their presentation.

(Communicated.)

THE NEW YORK PRESBYTERY.

This Presbytery met in Cherry Street Church, Philadelphia, May 20th. The Moderator and Alternate being both absent, the opening sermon was dispensed with. There were seventeen members present—S. M. Willson, J. M. Willson, S. O. Wylie, A. Stevenson, J. W. Shaw, J. M. Beattie, S. Carlisle, and J. B. Williams, ministers; and ruling elders J. A. Morse, Craftsbury, George Spence, Kortright; J. Nightingale, 1st cong., N. Y.; J. A. Long, 2d, N. Y.; A. Bowden, 3d, N. Y.; J. Stevenson, 1st, Phila.; J. M. Night, 2d, Phila.; R. Forsythe, 3d, Phila. S. Carlisle was appointed Moderator, and J. M. Willson continued Clerk for the ensuing year.

Third Congregation, Philadelphia.—The report of the committee to attend to the organization of a new congregation in the district of Kensington was adopted, and the ruling elder from the newly organized session took his seat. It appears from the report that thirty-nine members from Cherry Street Congregation, Phila., and five from the 2d Congregation, presented certificates, and were put upon the list of the new congregation.

Pieces of Trial.—Mr. Wm. Thompson, Student of Theology, read an essay upon the history of the Church of Scotland from the year 1625 to 1638, and delivered a discourse from John iii. 3, which were severally sustained; and Mr. T. was directed to prosecute his studies under the direction of Mr. Chrystie until next stated meeting.

Home Mission Fund.—The Treasurer of this Fund, Mr. James Wiggins, presented his report, which was adopted as follows:

New York, May 19, 1851.

To the Moderator and other Members of the New York Presbytery, to meet in the city of Philadelphia, 20th May, 1851, the Treasurer of the Home Mission Fund begs leave to report:

1850.		Dr.	
Oct. 8.	Balance on hand at last report,		\$197 97
" 11.	Cash from Elizabeth Loughlin,		2 00
" 15.	" Rev. R. Z. Willson, Craftsbury,		9 00
April 23.	" friends of the Mission, per John H. Louden,		3 00
May 14.	" from John Cochran, Alabama, per Rev. A. Stevenson,		5 00
" 17.	" Third Congregation, New York, per Hugh Glassford,		45 25
" 19.	" 1st Congregation, New York,		30 00
" "	" Craftsbury, per Rev. R. Z. Willson,		5 00
" "	" Mrs. Elizabeth Loughlin, per Rev. J. M. Beattie,		1 00
" "	" Ryegate and Barnet Female Missionary Society, per Rev. J. M. Beattie,		5 50
			\$303 71
Cr.			
Paid by order of Presbytery to Rev. J. Kennedy,			\$30 00
			\$273 71

JAMES WIGGINS, Treasurer.

An order was drawn upon the Treasurer in favour of the Treasurer of the Whitelake Congregation for \$50, being the amount pledged by this Presbytery for the purpose of supplementing the salary of their pastor; and another in favour of J. M. Beattie, for five dollars, for missionary services performed under the direction of Presbytery.

Days of Fasting and Thanksgiving.—Upon inquiry, it appeared that the days appointed by Presbytery had been observed.

Arrangements for Supplies.—The following list of appointments was adopted.

The Committee on Supplies report the following appointments:

J. HENDERSON, 2d, 3d, and 4th Sabbaths in July, *Topsham*.

R. Z. WILLSON, 1st Sab. Sept., *Topsham*, and to assist in dispensing the Lord's Supper there 2d Sab. Sept.; 3d Sab. Sept., *Faiston*; 2d Sab. June, 3d Cong., *Philadelphia*.

J. W. SHAW, to dispense the Lord's Supper, *Topsham*, 2d Sab. Sept., and to preach there 3d Sab. Sept.; 2d and 3d Sabs. July, *Argyle*—to dispense the Lord's Supper there the 2d, assisted by S. Carlisle.

J. M. BEATTIE, last Sab. Aug., 1st and 2d Sept., *Glengary*—to dispense the Lord's Supper there the 1st Sab. Sept.

J. M. WILLSON, 1st Aug., 3d Congregation, *Philadelphia*, to dispense the Lord's Supper there the 2d Sab. Sept., assisted by S. Carlisle and to moderate in a call there when requested by the session and congregation.

S. O. WYLIE, one discretionary, 3d Cong., *Philada.*

AFFAIRS ABROAD.

Sandwich Islands.—These islands are acquiring fresh interest. We have often chronicled their progress in morals and religion.

The nature and grounds of the threatened assault of the French upon these Protestant Islands, are well told by a correspondent of the New York Tribune. It appears that Popery has more to do with the quarrel than commerce:

“A few years ago, a joint treaty was made between England, France, and the Sandwich Islands, in which the independence of the latter country was guaranteed by the two former. One of the stipulations in that treaty was, that goods imported in British or French vessels should not be subject to a duty of more than 5 per cent., *ad valorem*, except ‘wines and spirituous liquors,’ the duty of which was to be optional with the Hawaiian Government, provided it did not amount to actual prohibition. Soon after this the duty upon ‘wines and liquors,’ including beer and ale, was fixed at \$5 per gallon. The British government remonstrated against the tax, on the ground that beer and ale could not be classed as wines or spirituous liquors, and after some discussion, this distinction was admitted, and the articles were allowed to be introduced under the 5 per cent. *ad valorem* duty. The French Government thereupon claimed that French wines and brandies should be received on the same terms, and the \$5 per gallon tax, already collected, refunded in full. As this claim was in direct conflict with the terms of the treaty, it was at once refused. *The French naval forces, then in the harbour of Honolulu, took violent possession of the fortress, which they held for several days. This event, which occurred about eighteen months ago, was the commencement of the aggressive course which has since been pursued by France.

“At the last accounts, the French authorities not only demanded a repeal

of the duty on wines and brandies, a manifest violation of their previous contract, but insisted, with singular absurdity, that because two members of the Hawaiian Ministry happened to be a Scotchman and an American, (Mr. Wylie and Mr. Judd,) a Frenchman should also be chosen to the cabinet of King Kamehameha. Another demand is, that the French and American missionaries should be placed on an equal footing, with regard to the funds devoted by government to the support of the missionary enterprise. It is also demanded that all correspondence between the two governments shall be carried on in French, notwithstanding the well known fact that English is spoken throughout the Islands, and has been declared the official language of the country, on account of the poverty of the Hawaiian tongue."

Surely England and the United States will not allow French meanness and rapacity to subjugate these islands. The last accounts are that the Hawaiian government is making application to be annexed to the United States.

Island of Madagascar.—This African island has been the scene of not a few remarkable events within the last few years. Its inhabitants—estimated from 200,000 to 300,000—were all debased savages until the London Missionary Society, not long ago, sent them the gospel. Their labours have been successful—many have been converted. We take the following interesting statement from the late annual report of the Society:

"The last intelligence, which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians, during the last summer, raged with great violence. About twelve hundred were summoned to the capital, to answer for the offence of worshipping the only true God and believing on his Son. Three of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as three times, while their bodies were consuming, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed, as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his Royal mother.

"Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith and demand thankfulness. Upward of fourteen years since, all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific, but none have drawn back unto perdition—all have been faithful even to the death. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. 'This is the Lord's doing, and it is marvellous in our eyes.'"

Java.—This island, lying in the far East—off the south-east of the continent of Asia—is attracting the attention of the Christian world.

The Preacher gives a summary of events now going on—to say the least—not a little remarkable:

“A wonderful work of God is going on in the island of Java. In one place, one hundred and thirty communicants are found. In another are a hundred applicants for baptism. Christians are met with three hundred miles from the coast. The New Testament is sold abundantly among the people, nearly all of whom know how to read, though they have never been to school, having been taught by one another. How this has come to pass is scarcely known, but is supposed to have sprung from a few leaves of the New Testament, which were concealed many years ago by a pious watchmaker, in some of the sacred trees of the Javanese. These were found and read. Several persons were thus brought to know Jesus, as the Saviour of sinners. These first converts became preachers of righteousness to their countrymen, and now the prospect is, that the gospel will be spread over the whole island.”

Italy. 1. *Florence.*—This was, at one time, the most liberal of the Italian States. The Tuscan authorities have long been jealous of the powers that be in Rome. The late revolutionary efforts, however, have alarmed them; and since the reaction has set in so powerfully, even Tuscany has become intensely Roman. But it is too late to quench all light. Great efforts are making, particularly in Florence. The correspondent of the London Record thus describes the existing state of things:

“It has pleased God to grant to us many sources of interest, especially in the religious awakening most decidedly going forward here. We have one most interesting Italian acquaintance here, who is quite at the head of it; having renounced the errors of Popery himself, and being awakened to the deepest convictions of the truth as it is in Jesus, he spends his whole time in endeavouring to promulgate the gospel among his fellow-countrymen. He is now fighting a battle with the government here for liberty of conscience, which, as he belongs to one of the oldest and most distinguished families in Florence, it is thought would be conceded to him, if he would consent to accept the boon for himself alone; but this he will not do, and has resolved, should it be refused, to go into voluntary exile, rather than stay here to be deprived of the blessings of social worship, and of all means of benefiting religiously his fellow-countrymen. All are now anxiously awaiting the decision from head quarters, for the persecution is already begun, and all known to be decidedly among the *Illuminati*, as they call themselves, have received a printed notice, threatening them, if they attended any place of Protestant worship, with two months' imprisonment; and if further persisted in, they are reminded of an obsolete law which may be revived, by which they would be subject to be sent for three years to the galleys. The old saying respecting the blood of the martyrs being the seed of the Church is likely to be verified here. Day by day the faithful are added to the Church. Two excellent men, Vaudois pastors, and others, are instructing the converts in small classes from house to house, for fear of the police, all day long.” “The Bibles of our blessed Society seem to have been the instruments owned in this work; I hear now there is immense difficulty in getting any. A large number of them have just arrived off the coast, but they can only enter Florence as smuggled goods, the Bible being literally the only forbidden book here.”

“The chapel is no longer large enough to contain those who resort to it, and things having manifested themselves so plainly, the police have interfered for the last two Sundays, and have been disguised in great numbers, for the purpose of hearing and taking down names; but none who had formerly taken a decided part, have been kept away by these measures.”

The same writer repeats what we have heard from other quarters—that the character of the priesthood is infamous:

“With regard to Popery, its abominations seem to be at their height. A lady of rank, a Roman Catholic herself, told me, the other day, that such were the crimes and characters of the priests, that nothing would have induced her, whilst her daughter was unmarried, to admit one into her house! That she believed there was no crime under heaven of which they were not, as a body, guilty. Another person of credibility warned us about speaking to a priest by any chance, adding, no respectable Italian would be seen speaking to one in the streets on any account, lest they should be accounted contaminated.”

Facts like these must work powerfully against the Popish system.

2. *Waldenses*.—The late movements in Sardinia have operated very favourably as it respects the condition of the Waldenses. They are not only tolerated in their valleys—they have an open door in the very heart of the kingdom. They are about to erect a church in Turin, and are carrying on their work elsewhere:

“The patent, authorizing the Waldenses to build a church in that city, has been signed by the king, and nothing now remains but to commence the work. The Waldenses can only furnish a part of the sum required, which will be about \$16,000. A lot of ground has been bought on one of the principal streets, *Viale del Re*, which is the broad promenade leading to the Suspension Bridge on the Po. ‘My object,’ says the writer of the letter from which we have quoted, ‘is to induce you to obtain funds for this purpose.’ We have sent \$400, much of which sum was given for the promotion of that undertaking. Who will send us more aid for this great and important object? We would rather vary the inquiry, and ask, ‘Who will not?’ We ought to deem it a privilege to help so important an enterprise. It will be a wonderful day when the Waldenses have a good church in Turin, where the Dukes of Savoy formerly resided, so many of whom were their cruel persecutors. They have now a service in Italian in that place, and one in Pignerol,* both of which are well attended by Italians. *All this has been done according to law.* Two Waldensian preachers have also been labouring in Florence, but they are closely watched, and not a little hindered of late in their work. It would seem as if the day cannot be far distant when the ‘Truth will have ‘free course’ in the northern part of Italy at least. This is the more to be hoped for, when we consider that 25,000 copies of the sacred Scriptures have been sold within two or three years in Lombardy (Austrian Italy,) and Piedmont!† It is a gratifying fact that the young king of Sardinia and his ministers seem to be disposed to carry into effect the principles of the constitution, which are truly liberal.”

3. *Rome*.—The citizens of Rome cherish a deep-rooted animosity against the French soldiers. Riots and assassinations are no unusual occurrences. The French threaten to adopt more stringent measures.

* This is truly remarkable. The Bishop of Pignerol has been, for centuries, their mortal enemy!

† The following details respecting the circulation of the Scriptures are from the report of the British and Foreign Bible Society:—“In Italy, the work of the Society has been chiefly confined to the northern parts, more especially to Piedmont and Lombardy. At Milan, more especially, the military authorities have allowed the introduction of the Scriptures, and 8,914 copies have been disposed of, principally through the booksellers.—11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian territories, 68,000 of the Italian version have been put to press, and 20,047 sent to Italy.—3,642 copies of the Italian New Testament, printed in behalf of the Society at Rome, have passed into the hands of the Papal Government, who have paid back the full amount of their cost.”

The Cardinals would prefer an Austrian garrison. Among the late events, we notice the appointment of a commission of six cardinals to examine the moral state of the nunneries, and correct the evils that have grown up in them. Things must be in a bad state when the court of Rome finds itself compelled to make their shame public. The greatest efforts are making to prevent the circulation of the Scriptures.

Spain.—The spirit of freedom begins to work extensively and strongly in Spain. A nobleman of high rank advocates the establishment of a republic embracing Spain and Portugal. On the other hand, the government has sought to strengthen itself by a concordat with Rome. The concordat is very unpopular, and discontent is awakened as fast as its provisions become known. The league of the beast and the false prophet, and their armies, (Rev. xix.) is progressing rapidly.

Germany.—The Frankfort Diet has been resuscitated—one small state only dissenting. This is the only result of the Dresden Conferences yet made known. The Emperor of Russia and the King of Prussia had a meeting at Warsaw. The Emperor of Austria was expected, but did not attend. The objects of the meeting were entirely military. Some ecclesiastical changes have taken place in Prussia. Rome has availed herself of the re-action to secure a concordat with some of the Popish States of the Upper Rhine. It contains seventeen provisions, all tending to *increase* the Papal power.

France.—The most important political movement in France is the attempt making by Louis Napoleon and his friends to alter the provision of the Constitution which forbids the re-election of a President. If the alteration can be effected, his re-election is regarded as certain; if not, the Monarchists will make a struggle for the subversion of the Republic. The probabilities are in favour of Louis.

The anniversaries of the Evangelical Societies in May evince an increased activity, and very encouraging success. The *Tract Society* has received \$10,625, and expended \$10,159. It has distributed 200,000 more tracts than last year. The *Evangelical Society* has been very active. The *Evangelical (Foreign) Missionary Society* has labourers employed in South Africa.* The *French and Foreign Bible Society* has its difficulties. Its agents encounter no little opposition, not only from priests, but from inferior magistrates, gendarmes, and citizens; but it perseveres, and has now its colporteurs out in all directions, selling or giving away copies of the Scriptures. It is sowing seed that will assuredly yield its fruit in due season. We only add, that the *Evangelical Reformed Church*, formed at Paris by Mr. Frederic Monod, has had but very little growth; the flock which followed the pastor out of the Established Church is reduced to a handful of people. This has happened because the reasons of his withdrawal were not of a nature to be shared, or even well understood, by the pious fraction of the Established Church.

* We quote the following regarding the Moravians. Are they not an example? "The *Missionary Society* of the Moravian brethren stands distinguished among its kindred institutions. These brethren, who in Europe are only about sixteen thousand in number, annually collect nearly three hundred and fifty thousand francs (sixty-five thousand six hundred and twenty-five dollars) for missions; they have two hundred and eighty-one missionaries, sixty-one thousand converts from Paganism and occupy sixty-eight stations; they support one hundred and three veteran missionary invalids, and provide for the education of one hundred and ninety-six children of missionaries."

AFFAIRS AT HOME.

GENERAL ASSEMBLY—OLD SCHOOL.—This body held its sessions in May, in the city of St. Louis. Few of its proceedings are of general interest. Its schemes of missions, its Boards of education and publication, prosper. We notice two items. 1. Their action on the striking of a member's name from the roll, as follows:—

“Overture, No. 23, from the Presbytery of Baltimore, submitting the action of a session by which the name of a member was stricken from the roll, according to his own request; and for the reason that he did not feel himself to be actuated in this life by Christian principles. At the recommendation of the Committee the following resolution was adopted, viz.:—

“*Resolved*, That in the opinion of this Assembly there is no constitutional or scriptural mode of separating members from the communion of the Church except by death, by dismission to join another church, or by discipline; consequently the action of this session is regarded as irregular.”

2. A resolution on the subject of Christian education.

“*Resolved*, That whilst home nurture is according to the word of God and the covenant of his grace, and a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies and colleges, and particularly to the intimate relation between Christian education and the power of the gospel as proclaimed in the sanctuary; and therefore the home, the school, and the church, should all be imbued with the spirit of consecration to the Lord Jesus Christ.”

Of course the Assembly did not “remember them in bonds as bound with them.”

The General Synod of the Associate Reformed Church.—This body met at Chillicothe in May. It was attended by fifty-five members, delegated by thirteen Presbyteries—thirty-three ministers. Their foreign mission, located at Damascus, is prosecuted with energy, but as yet with not much success. The report of their Board says:—

“Between Mr. Barnett and our brethren of the Irish mission, preaching has been kept up regularly on the Sabbath during the year, with an audience varying from fifteen to fifty hearers. A good degree of interest has been manifested on the part of some of the hearers. Dr. Meshakeh, who has been for a considerable time associated with our missionaries engaged in searching after the truth, has recently, upon his profession of the faith, been admitted to Christian privileges, and has dedicated his youngest child to God in baptism. When the standing of the individual is considered, his respectability as a physician and a scholar, his extensive connexions, and the influence which he is capable of exerting over his countrymen, this is regarded as an event of no ordinary importance. And we indulge the hope that Divine Providence designs to employ him as the instrument of accomplishing much good in advancing the cause of Christ in his native land. From the interest which has been manifested in attending upon the means of grace, our brethren express the hope that two or three other individuals will shortly be admitted into Christian fellowship. An edition of fifteen hundred copies of Brown's Catechism for little children, in the Arabic language, has been published by our missionaries.”

The expense of the mission for the year has been \$2275. For next year's expenses \$2700 will be required. Mr. Barnett receives a

salary of \$400; Mr. Frasier, who has a family, \$850. Their mission fund shows a balance of \$2145 in favour of the Synod. A committee was appointed on the book of Psalms,

“To take the whole matter under consideration, to correspond, as they may have opportunity, with other ministers and churches, who agree with us on the main question, inviting their counsel and co-operation.”

This committee to be governed by the following principles:—

“1st. This Synod, with entire unanimity, adhere to a faithful translation of the Book of Psalms, as a subject matter of praise.

“2d. Retain our present version with slight amendments, changing obsolete words, and smoothing the version; but making no essential changes.

“3d. The addition of a variety of metres, in which no version is to be admitted which cannot be justly called a translation.”

The same subject was before the Associate Synod, and was similarly disposed of. We cannot favour these movements at this time. Amendments may be made, but we do not anticipate any great good from their efforts. The following is a correct summary of the statistics of the body:—

Sub-synods, 2; Presbyteries, 12; Pastors, 111; Congregations, 283; Missionary Stations, 23; Ministers without charge, 23; Probationers, 28; Students of Theology, from 40 to 50; Foreign Missions, 3 families; Families, 9,095; Communicants, 19,232. Increase by profession, 1,514; Increase by certificate, 1,068. Decrease by death, 288; Decrease by removal, 685. Baptisms, infants, 1617; Baptisms, adults, 148.

Deacons,—Associate Reformed Presbytery of Springfield, Ohio.

—A petition came before this body at a meeting held at Piqua, April 8th, on which it took the following action. We have italicized the last clause.

“In answer to the inquiry proposed by the session of Cedarville, “Where there are trustees but no deacons in a congregation, does it devolve upon the session, or upon the trustees, to attend to the collection and distribution of the alms of such congregation?” your committee would reply, as follows: It is in such case the duty of the session to attend to the alms of the congregation. The ground upon which your committee base this reply, is the fact that the elders of a congregation are officers divinely appointed, while trustees are neither known to the Bible nor to the standards of our church, founded thereon, as office-bearers in the church. Since, therefore, trustees are not in any sense office-bearers in the church of God, in case there are no deacons to attend to the alms of the congregation, the duty would, of necessity, devolve upon the session, being the only officers of divine appointment in such congregation.

And further, we find, in the history of the church, that previous to the appointment of deacons, the duty of attending to the alms of the church devolved upon the apostles and elders as office-bearers of divine appointment. This duty, however, becoming onerous, deacons were appointed, whose duty it was to attend to this matter exclusively, and to them it still rightfully belongs.

Your committee would, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That where there are trustees but no deacons in a congregation, it devolves upon the session of such congregation to attend to the collection and distribution of the alms of the church.

2. *Resolved*, That the congregation of Cedarville be advised to elect Deacons whose duty it is to attend to the alms and *temporalities of the church.*"

OBITUARIES.

DIED, in Ryegate, Vt., on the 24th of April, Mrs. JANNET, wife of Robert Dickson, in the 55th year of her age. The deceased was a native of Scotland. Her parents were in the communion of the Secession Church, with which she connected herself at an early age. In 1818, she emigrated to the United States, and settled in Ryegate, Vt., where she was united in marriage to Mr. Dickson, who has for many years borne the office of deacon in the church. After a careful examination of the standards of the Reformed Presbyterian Church, and being fully convinced that they were founded upon the scriptures, she cordially embraced them, and united, about thirty years ago, with the congregation of Ryegate, then under the pastoral care of Rev. James Milligan. From that period she was enabled, with a high degree of consistency, to adhere to her profession. Indeed, she adorned all the relations of life. As a wife, she was devoted; as a mother, she was tender and affectionate; and as a friend, she was true and faithful.

The long and painful illness to which she was subjected, she endured with patience, resignation, and trust in God. She did not murmur or complain, but stayed herself upon the promises of God, believing that he was faithful that had promised.

Through the whole of her sickness she manifested a tender concern for the spiritual welfare of her children. She was anxious that they should all unite with the church, and frequently reminded them of their duty in relation to that matter. Just before her departure, when she last addressed them on the subject of their spiritual and eternal interests, she concluded by saying, "*Remember, these are the words of your dying mother.*" And God grant that the advice of their anxious mother, whose death they now deeply lament, may not soon be forgotten by them—that their end, like hers, may be peace and joy in believing.

It was evident to all who witnessed her death, that she fell asleep in Jesus. The last words she was heard to utter were these: "Until the day break, and the shadows flee away."

"Blessed are the dead who die in the Lord."

B.

TO OUR READERS.

The sixth year of our editorial labours is now ended. That we have always met the wishes of our readers, we cannot flatter ourselves: we have come short of our own. To furnish every month a series of articles, sound in the faith, and adapted to the times, and earnest and lively in expression; to vindicate the doctrines, the claims, and the testimony of Jesus; to exhibit an accurate portraiture of events, complicated and shifting as the kaleidoscope, is an arduous task. To accomplish this has been our aim; and this we will still keep before us in the coming volume, relying upon the pledged co-operation of brethren, and the constant support of our tried patrons.

The past year has not been signalized, to the extent we had antici-

pated, by great and marked events. Still, it has been an important year. There have been no startling revolutions such as those of 1848, nor any disastrous conquests achieved on the battle-field over liberty and human rights, as those of 1849 and the early part of 1850; but the same uncompromising foes, despotism and the spirit of freedom, have not been less actively at work. The former has been concentrating and systematizing its trained energies, tying up the cords so rudely sundered by the earthquake shock of revolution in the old world. Russia, Austria, Prussia, and Rome, once more understand each other; and notwithstanding mutual suspicions and jealousies, stand pledged by new covenants to the cause of arbitrary government. Around them are arrayed millions of armed combatants, ready to crush any fresh awakening of a free spirit. They need these hosts. Freedom has not been idle. Driven from the high places, she has been about her work more secretly, but with no less ardour. She has gained much, and anticipates far more: and, winning her way by the press, by her veiled emissaries, by her widely-extended combinations, she is preparing new and more terrible convulsions. They may not come this year, but they soon will.

In our own country, the great event of the past year has been the triumph of Southern tyranny, impiety, and arrogance, in the councils of the nation, in the passage of the compromise resolutions by the last Congress, particularly the law for the rendition of fugitive slaves. By these acts the land has been disgraced and the name of liberty dishonoured, but good has, notwithstanding, come out of evil. The unrighteousness of the Constitution has been clearly revealed—so clearly, that few now dare undertake to vindicate it from charges which we have long brought against it as a tyrannical, as well as impious compact. Excuses are framed; unholy aspersions are cast upon the eternal laws of equity; attempts are made to exalt human compacts above God's authority; but we are not discouraged. The very recklessness of these efforts to sustain this "bond of iniquity" demonstrates that it cannot last much longer. Either the people will repudiate it, or the Most High will dash it in pieces. It is darkest just before day.

Popery again lifts its head in Protestant kingdoms. Dead at heart, it struggles hard at the extremities. The so-called Liberal—but really infidel—politicians of England have been made to feel a little of its undying pride and ambition. It openly aspires to the government of France; and, even here, it no longer disguises its lofty aims of universal and unresisted dominion. This is not a bad omen. It will rise only to fall, and its next fall will be its last.

Whether any signal changes will mark the editorial year on which we are entering, we do not venture to foretell. This we do know, that at no time has the human mind been more active; mainly, indeed, in what relates to this life—property, improvement, liberty,—but higher interests are not entirely neglected. Christ has some friends on earth. He has them employed; and while the earthly are wholly intent upon carnal aims, these hidden ones of Christ are doing their work of faith, labouring for the spread of the gospel and for the setting up of that kingdom which shall never be removed. On these efforts chiefly, we will, as heretofore, keep our eye, labouring, and praying, and waiting for the time of the end; and, so doing, we ask the countenance and aid of the faithful.

INDEX TO VOL. VI.

- Abolitionists and the Bible, 53.
 Affairs Abroad, 21, 59, 88, 123, 153, 184, 218, 244, 279, 310, 375.
 Affairs at Home, 29, 63, 94, 127, 159, 190, 220, 252, 285, 314, 350.
 Anti-Slavery Doings, 269.
 Associate Church, The—Draft of a Testimony, 302.
 Athaliah—2 Chron. xxiii. 45.
 Banner of the Covenant and Inspiration, 45.
 Banner of the Covenant Again, The, 119.
 "Be Careful for Nothing," 306.
 Bible and Civil Government, The, 97.
 Bible and Geology, The, 33.
 Calvin, John, 16.
 Card, A, 223, 256.
 Causes of Fasting, etc., 178.
 " " "Thanksgiving of the Theological Seminary, 214.
 Charge to a Clergyman, 17.
 Children of the Church, 268.
 Christian Democracy, 214.
 Church and Slavery, The, 74.
 Civil Government—Thanksgiving Sermons, 193.
 Common Errors, 213.
 Conflict of Laws, The, 231.
 Contented Slaves, The, 216.
 Constitution of the United States, The, 48.
 Constitution Pro-Slavery, The, 263.
 Conversion of the Jews, The, 234, 270.
 Divine and Human Law, 301.
 Domestic Missions, 210.
 Doubtful Disputes, 305.
 Ecclesiastical Catechism, 112.
 Faith Wanting, 115.
 Fugitive Slave Law, The, 257, 306, 364.
 Geneva Hall, 286.
 Government—Past and Present, 19.
 Growing in Grace, 117.
 Growth of Popery, 293.
 Higher Law, The, 180.
 Inconstancy, 44.
 Inspiration of the Bible, 130.
 Integrity among Christians, 213.
 Lays of the Covenanters, 149, 279.
 Lays of the Martyrs—Song of the Hussites, 308.
 Lays of the Waldenses—
 The Vaudois Missionary, 20.
 A Sonnet, 118.
 Letters from the West, 11, 109, 181.
 Life and Work of Grace, 14.
 Love of the Church, 289.
 "My Beloved is Mine, and I am His," 305.
 Minutes of Synod, 321.
 National Christianity, Our, 242.
 National Era and the Constitution, 308.
 " " —Assisting Fugitives, 81.
 National Sins, 3, 40, 105.
 New Congregation—Kensington, 217.
 New Lights, The—Altered Terms of Communion, 273.
 New York Presbytery, The, 120, 184, 217, 374.
 New York Presbytery—Ordination, &c., 148.
 Notices of Books, 64, 96, 190, 222, 252, 287, 320.
 Obituaries—
 John Robinson, 127.
 Miss T. Remington, 157.
 Mrs. Rachel Hood, 160.
 Wm. A. Acheson, 192.
 Cornelius T. Johnston, 224.
 William Hasty, 224.
 Hannah and Joseph Ford, 224.
 Mrs. Nancy I. Guthrie, 255.
 Only Question, The, 117.
 Pagan Classics, The, 118.
 Pagan Evils in the Church, 161.
 Penalty of Death, The, 52.
 Pittsburgh Presbytery, 147, 309.
 Poetry—
 Answer to Cadyow Castle, 217.
 Polyglot Bible—Harmonic Series, 297.
 Poor Greatness, 44.
 Powers That Be, The, 226.
 Prayer Accepted, 267.
 Prejudice against Colour, 79, 176, 230.
 "Psalms, Hymns, and Spiritual Songs," 143, 174.
 Psalms of the Bible, The, 241.
 Pulpit and Politics, The, 183.
 Reformed Presbyterian Catechism, 7.
 Ref. Pres. Synod in Ireland, 55.
 Reformed Presbyterian Synod in Scotland, 82.
 Resolutions of the Pittsburgh Presbytery on the Fugitive Slave Law, 239.
 Review, 142.
 Sabbath Schools, 18.
 Sabbath Schools and the Catechism, 240.
 Scripture Psalms—Scottish Version, 261.
 Seasons for Covenanting, 77.
 Singular Christian Duties, 240.
 Sins of Infirmities, 267.
 Slaveholder a Legalized Despot, The, 111.
 Slaveholders, Who are the, 218.
 Slavery—The Spirit of the Church, 303.
 Sovereignty of God, 282.
 Stock Employed, The, 39.
 Swearing to the Constitution, 51.
 Synod of Original Seceders, 86.
 Things which a Minister Can't Do, 238.
 Truth and Error, 267.
 Union of Reformed Churches, 272.
 United Presbyterian Synod, 87.
 Unity of the Human Race, 65.